Comfortable Notes

Vpon the bookes of *Exodus* and *Leuiticus*, as before vpon *Geneſis*.

Gathered and laid downe ſtill in this plaine manner, for the good of them that cannot vſe better helpes, and yet are carefull to read the Scriptures, *and verie deſirous to finde the comfort in them.*

By
The Reuerend Father in God *Geruaſe Babington*, Doctor of Diuinitie,
and Biſhop of Worceſter.

With a Table of the principall matters contained in this Booke.

PSAL. 1.

Bleſſed is that man whoſe delight is in the Law of the Lord, and in his Law doth exerciſe himſelfe day and night.

AT LONDON,
¶ Printed for Thomas Chard.
Anno Dom. 1604.

(***)

Clemens Alexandrinus. lib. 1. Strom: Pag. 116.

Εἰ ἀμφω κηρύττουσι, ἓν λόγον. ὁ μὲν τῇ γραφῇ, ὁ δὲ, τῇ φωνῇ. πῶς &c. id est.

Si ambo verbum prædicant, hic quidem scripto, ille voce, quomodo non sunt ambo admittendi, qui effecerunt vt fides operetur per dilectionem? &c.

Ἡ μὲν κηρυκικὴ σπιστὴμη τρως ἀγγελικη, &c. id est.

Prædicandi quidem scientia est quodammodo Angelica, vtrouis modo iuuans, seu per manum, seu per linguam operetur, quoniam qui seminat in spiritu, de spiritu metet vitam æternam.

Erasmus Præfat: in Aug.

Quia perspiciebat librorum vsum multò latius patere quàm vocis, in hanc operam quicquid poterat temporis suffurabatur.

Clem: Alex. Lib. 1. Strom. Pag. 127.

Μήτε ἐπείτη καλὴ σκευασία τροφῆς, ἡ πλείω ἔχουσα τὰ ἡδύσματα. μήτε λόγου χρῆσις ἀσεία, ἡ τέρπειν μᾶλλον ἢ ὠφελεῖν τοὺς ἀκροωμένους. id est.

Neque honestus est ille cibi apparatus qui plura habet condimenta quam ea quæ nutriunt, nec est bellus vrbanusue orationis vsus, qui auditores magis potest delectare quàm iuuare.

Clemens Alexandrinus in his firſt booke,
Strom. Pag. 116.

If both preach the word, this man by writing, and that man by ſpeaking, why are not both to be approued, which haue cauſed faith to worke by loue? &c.

The knowledge of preaching is in a maner Angelicall, whether it worketh by hand-writing, or by tongue-ſpeaking; becauſe he which ſoweth in the ſpirit, ſhall of the ſpirit reape life euerlaſting.

Eraſmus in his Preface vpon Auguſtine.

Becauſe he perceiued the vſe of bookes to extend farther then the vſe of ſpeech, he did withdraw what time he could to this employment.

Clemens Alexandrinus in his firſt booke
Strom. Pag. 127.

Neither is that prouiſion of meate allowable which is ſet forth with more ſauces, then which nouriſh: neither is that vſe of ſpeech conuenient or ſeemely, which may more delight, then profit the hearers.

¶ A Table ſetting downe Alphabetically *the principall matters contayned in this booke of Exodus.*

A.

Aaron, how he was *Moſes* his Prophet: 81. his rod kept in the Arke. 383. his calling. 406. his apparell 408. the ſeuerall parts of his garments 409. his conſecration 413. his yeelding to the people for an Idol. 439. and making an Altar before it. 441.

Adamant in the Ephod, mens geſſes of it. 411.

Admonitions from God before he ſtriketh. 45. 124. 117. 125. 159. 160.

Adulterie wilfully commited, is made but a ſleight matter by Papiſts. 46. 47.

Adoration of the Bread, an ancient errour, 423.

Aduerſitie, 30.

Affliction noted by the heate of the Sunne, 208. it followeth Proſperitie 4. God ſeeth vs in it 36. and pitieth vs vnder it 72. when it is moſt extraordinarie it doth not ſhew that the partie is diſliked of God, 37. but in the midſt thereof God regardeth and acknowledgeth, 62. and helpeth in the end, 210 for it ſhall haue an end, 27. 65. 67. 92. 138. 305. and ſometime it is turned to great ioy, 20, 171, 172, 242. in it we muſt be patient, 74, 167. and conſtant, 226, 227. and returne to the Lord. 70, 72, 75, 112, 278, 384. for though there be diuerſities of croſſes, 94, 129. 224, 291, 333 yet all come to vs by Gods prouidence, 112, 116, 210. the time when they ſhall begin, and when they ſhall end is in his hand, 110: and therefore in and vnder them, we muſt tarrie his leaſure, 57, 69, 167, 201, 226. God ſendeth to the wicked one croſſe vpon the necke of another, 121. and encreaſeth his croſſes where there is no amendmēt, 89, 91, 92, 115, 159, 163, 181, euen to the godly one croſſe ſucceedeth another, to ſhew that this life is a warfare, 277. to trie vs, 213, 426 to diſcouer to vs and others our vnknowne weakeneſſe, 238, 261. to correct vs, 5. to drawe vs to obedience, 181. and to other ends, 331. to traine vs vp in Gods ſchoole, 290, by it we learne more good than by proſperitie, 29, 321.

Alexander the great his reuerence to the high Prieſt, 414, 415.

Allegorics, 398.

Altar, why there was but one, and why of earth, and why without ſteps, 326.

Altar of burnt-offering a figure of Chriſt, 403.

Altar of incenſe. 427.

Altar of braſſe, ſignified Chriſt his humiliation, the golden Altar his exaltation, 428.

Altars in Poperie, 326, 403, 404.

Alteration, 25. fine, 29, 30.

Ambition, 40 329.

Anſwere muſt be readily made when God calleth, 34.

Antichriſt, 43, 79, 424.

Angell, a name giuen to Chriſt, 31, 32, 216.

Angels ſubiect to Chriſt, 387, they are our ſeruants, 388 we being in Chriſt are ioyned to their companie, *ibid.*

Anarchie, 307, 310.

Anabaptiſts confuted, touching warre, 290. concerning magiſtracie, 307, 309. for refuſing Miniſters and the vſe of the ſacraments, 407. for caſting away meanes, 240.

Athieſts, 416, 417.

Antiochus called himſelfe God. 80.

Appearing of God diuerſly to diuers ends, 32, 33 it is to ſome fearefull, to ſome comfortable 357, 358.

Apparell of Miniſters, 408. herein the orders of a Chriſtian Church muſt be obeyed, 412.

The Arke was an outward ſigne of Gods preſence. 380. called by the name of God, and by other names. 381. a figure of Chriſt. 382.

Authoritie of the booke of Exodus. 1.

Authoritie in all ſuperiors muſt be reuerenced, 301.

The Authors intent in writing this booke, 28, 90, 289, 299, 332.

B.

Baptiſme, not euerie want but the contempt thereof damneth, 60. not to be adminiſtred by women, *ibid.* Names giuen at Baptiſme, 21. the wordes of the inſtitution paraphraſed, 384.

Baniſhment for good cauſes not to be aſhamed of, 27.

Baites to allure the wicked to deſtruction, 210, 211.

Backeparts of God, 454.

Beautie ioyned with pietie, a great bleſſing, 16, 17.

Beare-baytings &c on the Sabboth, 269.

Beades, 427.

Beaſts are cared for by God, 336.

Bed, we muſt remember God and pray to him when we goe to bed, 176, 177, 118, 428.

Beginnings of repentance are hard, 66.

Beginnings of errour are to be ſtayd, 441.

Beginnings of the yeere was diuerſly taken, 184, 185.

Bels about the Prieſts garment ſignified that a Miniſter ſhould not be dumbe, 412.

Bible, 155.

Biſpop vniuerſall, 133.

Biſpops in Popery why buried in their robes 421.

Birth not to bee regarded ſo much as Gods graces, 463.

Bleſſing of God, 272.

Bitter waters, 235.

Blood of Chriſt, 189, 416.

Booke of Creation, 154.

Booke of life, 447.

A Booke that hath but two leaues { White, Red, } 164.

Borrowed things muſt be reſtored, 179.

Boaſting of the wicked againſt the godly, 233.

Bribes, 352, 353.

Bread of the ſacrament not to be reſerued, 423.

Breaſt-plate 410. how it informed the prieſt of God his will, 411. the twelue ſtones in it with names ſignified, that God cared for euery particuler man, 412.

Buſh burning and not conſumed, 33.

Buriall, *Pompei* was without the honour of it, 425.

C.

Calling, *Moſes* was called being forty yeeres old, 22. we muſt anſwere readily when God calleth, 34, 52, 53. our calling is not to bee miſliked for ſome defects, 51. in performance of duties we muſt looke, not to our ſelues but to our calling, 78. and both to God and our calling, 264. we muſt vſe warineſſe in it reckoning of enemies 207. in it wee muſt bee ſtronge and cheerefull, 214. Hinderers thereof to bee remooued, 301: we may not paſſe the limits of it, 322. thoſe that ruſh into a calling raſhly, are confounded, 39.

Calling of Miniſters: ſee Miniſters.

Golden Calfe 439. euerie error in Religion is, as it were, a Calfe, 442.

Canaan is ours, but in the way thither we muſt reckon of enemies, 207. and looke for lets, 212. for wee muſt paſſe by *Marah*, 238. and fight with *Amalech*, 290, 291. we are directed to the true *Canaan* by Gods word, 207, 466 in trauailing thither we muſt not looke backe to Egypt. 209.

Candleſticke, 393.

Catechiſing, 127, 333, 370, 196.

Cattell die when God is diſpleaſed, 109.

Cato denied diuine prouidence, 425.

Ceremoniall law: the diuiſion thereof, 358. a ſhadow of Chriſt and ended in Chriſt, 376, 377, 402, 187.

Change of Prince dangerous, 6.

Change of eſtate not to be feared, 25, 29, 30.

No change in God, 42, 38, 426, 72, 210.

Childrens dutie, 54, they ſhould not be brought vp in ignorance, 196. their differences are

known to god who is first,& who is secõd, 198
Cheerefulnesse in our calling, 214. and in Gods seruice, 364.
Cherubins, 387. the stretching of their wings signifieth the protection of Christ. 388. their faces one towards another signifieth, the consent of the old & new Testament, 389. God spake from betwixt them, *ibid.* &c.
Christ his death brought encrease of Christians, 4. hee was called an Angell, because sent to be our deliuerer, 31. 32 hee vniteth diuers houses and Nations, 186. he wholely freed vs both from originall and actuall sins, 191. he is not to be found out of the church, 202, 370. he cooleth & enlightneth his Church as the cloud and pillar did the Israelites, 208. he was the Angell that went before the Israelites, 216. his loue to his Church, 412. his blood though sufficient for all, yet not helpefull to all 416. hee maketh our prayers acceptable, 427, 428, how hee now speaketh to his Church, 390. Christ was prefigured by *Ioseph*, 4. by *Moses*, 26. by the Lambe in the Passouer, 186, 187. 188, 189, 190. &c. by the tree that made the bitter waters sweet, 237. by Manna, 275, 383. by the Rock, 287, by the blood of the couenant, 356. by the Ceremonies of the law, 376, 377. by the Arke, 382 by the Mercie-seat, 386. by the table of shew-bred, 391. by the candlestick, 393. by the most holy place, 400. by the altar of burnt-offering, 403. by the high Priests Ephod, 410, 412.
Christ his *humanitie* prefigured by the cloud, 357. in the Altar of incense the wood signified his *Humanitie*, the gold his *Deitie*, 428. the vniting of his diuine nature to his manhood, 382. the Lambe being without blemish did signifie his puritie, 186 being a Male, did signifie his spirituall strength, 187. being of a yeere old, did signifie his experience of infirmities, 187. his annointing prefigured by the oyle, 414. his righteousnesse by the Priests garment, 421. his protection of his Seruaunts by the stretching of the wings of the Cherubins, 388, his eternall Priesthood, by the budding of *Aarons* rod, 383. the Maiestie of his Kingdome, by the crowne of gold about the Arke, 382. and about the Altar of sweete perfume, 428. His comming in the flesh prefigured to be in the Euening of the world, 189. that hee should bee taken from amongest sinfull men, 188. his humiliation by the brasen Altar, 428. his suffering without the Citie, 418. that hee should not die by & by after he was borne, 188. that he shold die but once, & in one place. 404. that he shold not putrifie in the graue, 382. that he should rise againe by the budding of *Aarons* rod. 383. that he shou'd haue glorie in heauen after his ascention, 428.
Church of God compared to a Shippe, 219. 220, 221.
True Church, and false Church, 220.
The true Church shall haue Victorie ouer her enemies, 227. there is an Vnion betwixt God and it, 232. when God will, 242. we must reioyce at the welfare of it, 302. it is where Christ is, 383. it was prefigured by the Arke, 384. it is the keeper of the Scriptures, 385, by the Tabernacle, 400. the puritie of it, 401, the rich grace of it. *ibid.* it neuer quite fayleth. 33. 414. God his loue to it, 55, 56, 61. Christ his protection of it, 206. 388. it is neuer forsaken, but her enemies cursed and fauourers blessed, 218, 219. it increaseth in persecution, 10, 201.
Our Church was before *Luther*, 137, 219.
Churches built, 365, 366.
Church-robbers, 204. 430.
Liberalitie to the Church, 464.
Church-Officers, Sworne-men, &c. 114.
Church-meetings loued of God. 374, 403.
Church is Gods house, 367, it is graced by God, 465, reuerence is due to it, 371, 372. it must be repaired 373. the outward glorie and glistering of it, 378, 392. the true beautie of it, 394. refusall to goe to the Church will bee punished, 64. reasons why we should not refuse, 316 we must come to the Church cheerefully, 365. exãples, 368, 369. 370, we must not go out of the Church before the end of prayers & sermõ, 375. The distinct places in our churches cõpared with the roomes of the tabernacle, 400.
Cloud, did guide and protect the Israelites, 207, 208, 216, 465.
Cloud that couered *Moses*, a figure of the humanitie of Christ, 357.

Clergie men, 303.
Colledges built, 367.
Colours of ſinne, 9.
Communion tables, 326. 403. they are more ancient than ſtone Altars, 404.
Conſecration of the Prieſts, 413. it ſealed to their conſciences their vocation, 414.
Condemning, muſt not goe before hearing, 12.
Conſcience tortured by Popiſh doctrine, 139.
Good conſcience is the preſeruer of faith, 396.
Conſcience is as the face of the inward man, 461.
Remorſe of Conſcience, 170, 105.
Conuenticles of the wicked, 8, 371.
Conſtancie in ſuffering affliction, 226, 227.
Conſtancie in loue where we once haue loued 286.
Conſtancie a vertue in a Iudge, 349.
Conſtancie in Religion, *ibid.*
Cõtentation, 167, 243, 268, 279, 293, 361, 362.
Courtiers ſhould not be drawne from Gods ſeruice by pleaſure, profit, &c. 23, 98.
Couetouſneſſe, 108, 150. 170, 265, 292, it is a blot in a Iudge, 315.
Counſaile (if good) to be receiued from an Inferiour, 313.
Councellors are Kings eyes, and eares, 311.
Cookes muſt ſo dreſſe meate for other mens bodies, that there bee care had of their owne ſoules, 193, 194.
Courage is a propertie of a good Magiſtrate, 314.
Creation, the Booke thereof, 154.
Cryes are conſequents of Gods plagues, 182.
Earneſt prayer is a crying, 215, 280.
Croſſe, ſee affliction.
Creatures armed in wrath, 102.
Creatures haue excellent vertues, 238, 239.
Creatures of God muſt be ſoberly vſed, 392, and not abuſed, 240.
Creatures the vſe of them giuen, or taken away by God, 88.
Cruelt e forbidden, 354.
Curioſitie in ſearching ſecrets, 319, 322, 357, 451, 452, 454.
Cuſtome in ſinne, 152.

D.

Darkeneſſe of Egypt, 145, &c.
Darkeneſſe in iudgement, 62, 147.
Darkeneſſe outward & inward compared, 148.
Inward darkeneſſe how it groweth, 150.
Darkeneſſe wherein God was, noteth him to be incomprehenſible, 325.
Dances of ancient time, what they were, 235.
Dances on the Sabbath, 269, 438.
Dauid how hee offended in numbring the people, 429. Ciuill Death, 340.
Death comming with circumſtances of Gods anger is more fearefull, 177, 178.
Sodaine death, 178, 179, 180.
No earthly prerogatiue can free from death, 182.
After Death no helpe, 179.
Dead mens deſires are truely to bee perfourmed, 207.
Dearth in the time of Poperie, 257.
Delay of religious duties, 98, 182, 217, 229, 423, 456.
Deſcend, how it may be ſayd of God, 38, 322.
Deſpaire to be auoyded, 73, 258, 285. we may not deſpaire of Gods prouidence, 260, 265, nor of his mercie, 117.
Deformitie of bodie is recompenced by vertue of minde, 17.
Deuell: ſee Sathan.
Diligence required in Gods buſineſſe, 113.
Diſcipline, 397.
Diſcontentment, 277, 278.
Diſputations, 398.
Diſtruſtfulneſſe, 265.
Diſſimulation, 123.
Diuiſion of this Booke, 2.
Domitian proclaymed him ſelfe God, 80.
Doubting, 48, 287.
Diuerſitie of gifts, 81, 355, 361, 363.
Diuerſitie of plagues, 94, 129, 224, 291, 333.
Diuinitie, as a Ladie ought to be ſerued by all other Sciences, 171, 173, 363.

E.

Eare is required that God may enter, 209.
The Eare ſignifieth obedience, 419.

The boring of the Eare what it ſignified, 330,419.

Egyptians crueltie to the Infants, 16. it was puniſhed. 88.

Egyptians ten Plagues: the firſt of the turning of their waters into blood,87.88, &c. the ſecond, of Frogges,91. the third, of lice, 101. the fourth, of flyes,&c.105, the fifth, of murraine of Cattell, 109. the ſixth, of a ſcab,112. the ſeuenth, Thunder, haile, and fire mingled with the haile,119.the eight,Graſhoppers,131 the ninth, Darkeneſſe,145. the tenth, the death of the firſt borne, 177.

Egyptians deſtroyed in the Red Sea,217.

Elder: a name of Office,not of yeeres,43.

Elect may be afflicted, but not finally ouerthrowne,138.

Ends of Gods puniſhments,331.

End of Gods benefits,72.

Enemies, God is able to preſerue by them, 20. our enemies are to be helped,351, 352.

Enuie, 5, 82, 292, 395. it cannot alter the Lords purpoſe,168.

Ephod of two ſortes, 409, the high Prieſts Ephod, 410. the ſtone on the *Ephod*, and the names on the ſtone. 410.

Equalitie is a propertie of a good Iudge.350

Equitie of al gods lawes euer remayneth 337

Euening what it ſignified. 189

Euill, God is not the author of it. 82. nor religion the cauſe of it. 129.

Extraordinarie inſtincts. 459

Extraordinarie things may not without like warrant be followed. 172.

Extraordinarie prouidence, 260. 265 272.

Excuſe taken from the wicked, 62, 174.

F

Factious men. 44. 45.

Fames on the Sabbath. 269.

Faith, 18. confirmed by ſignes, 41. it muſt reſt vpon *Chriſt*. 404. by it we are partakers of *Chriſt*, 202. ſignified by oyle, 396, 423. it is required to all ſpirituall duties. 424.

Families are rayſed by God.4.

Fat of the ſacrifice, what it ſignified 416.

Fathers, a compariſon between their affection and Gods loue, 56. 57.

Fauoure to ſtrangers wrought by God. 47. 48. 172.

Feare of God, 12. it is the propertie of a good iudge. 314.

Feare is comforted. 117. 210. 231. 232. it hath ſometimes a good end. 172.

Feet ſignifie actions and affections. 420.

Deadly Feud reprooued. 16.

Finger of God what it ſignifieth. 434: 435.

Fire of grace is to be kept within vs: 274.

Firſtborne of the *Iſraelites* were gods by a double right. 204.

Flies &c. 105. to which are reſẽbled worldly cares: byting of conſcience: ſorrow for ſinne: Tyrants: Vſurers. &c.

Forgetting of benefites is a mother of much miſchiefe. 7.

Forgetfulnes of Gods workes is diſpleaſing vnto God. 197. 243. God prepareth ſundrie meanes to awake it. 203. 272.

Fortune. 20. 230. 417.

A friends wrong ſtriketh deepe: 70.

French diſeaſe. 112.

Fryer. 46. 47.

Frogges. 91. they reſemble crokeing crewes &c. 101.

G

Garments, ſtrange and coſtly, 409. marg.

Garments of the Prieſts, 408, 421.

Genealogie of the Iſraelites to what end it is deſcribed, 76.

Gentiles more obedient than Iewes, 299.

Geſtures may be diuers in Prayer, 298.

Gifts doe corrupt iudgement, 352, 353.

Gifts of God diuers to diuers men, that one might haue neede and vſe of another. 81, 355, 361, 363. 395.

Gifts and graces of Gods Church, 401. prefigured by the garments of the high Prieſt, 408 modeſt men are not proude of them. 461.

Glorie of God to bee preferred before all thinges, 445, 446. b.

God is an exiſtence by himſelfe, 72.

God is eternall. 231.

God is true in his promiſes, 3, 73, 169. 427.

God is vnchangeable, 38, 42. 72, 210, 426.

God is incomprehenſible, 325. yet hee hath many names from manifold affections in vs, 72. we may not ſearch his Maieſtie but in the cloud, that is, the humanitie of Chriſt, 357.

God reuealeth himſelfe ſo as man may endure to behold 34, he appeareth diuerſly to diuers men, 357. 358. in appearing hee applieth himſelfe to the intent of his appearing, 32, 33. the more hee openeth himſelfe, the more man feeleth and findeth his wants, 35. hee vouchſafed a glimſe of himſelfe to *Aaron*, &c. 356. his manifeſtation to *Moſes* preferred before that to *Abraham*, 71. he promiſeth to dwell amongeſt vs, 425. that he will bee with vs in our calling, is an encouragement, 40. how he is ſaide to come downe, 38, 322. how hee hath beene ſeene, 453. and how he ſhall bee ſeene of vs. 454. his backe-parts, *ibid.* he did ſpeake out of the buſh, out of the cloude, from betwixt the Cherubims. 389. as he now ſpeaketh by his Miniſters, ſo heretofore by his Angels. 322 it is a mercie that he now ſpeaketh not himſelfe, but by men, 324. 407.

God his goodneſſe, might, iuſtice, 210.

God his loue, truth, and power, 285.

God is almightie, he paſſeth all men of war, 231. he can do great matters by weake means, 38, 51, 54, 93, 103, 129. his mightie power is fearefull, and comfortable, 198. fearefull, becauſe with one word he deſtroyed many firſtborne, 198. he is able infinite wayes to puniſh, 102. 131. he hath power ouer all creatures to giue, or take the vſe of them from vs, 88. yea, to arme them againſt vs, 102. infinite is his power to comfort them that cleaue to him, 260. it ſtrengthneth vs againſt deſpaire, 285. he being able, to performe his promiſes, 73. he can giue ſtrength to any man in his vocation, 214. in new perils he can giue new remedies, 217. hee can turne Tragedies into Comedies, 20. he can turne all hearts as he pleaſeth, 47, 172. hee can doe for vs what he will, and when hee will againſt all enemies, 167. he can preſerue his children by enemies, 20. he can make his ſeruants honoured in the inward conceit of the wicked, 174, 414, 415, 451. he can make his Foes humble, and proſtrate themſelues before his ſeruants, 184. hee can ouerthrow the purpoſes of Tyrants, 14, 20, 22, 56, 62. hee can giue better Gouernours in ſtead of them, 312. the wicked confeſſe his power, 104. hee can make men yeeld to his Word, 75 he worketh not all he can, 206. he vſeth ſometimes rather entreatie then power, 62, 63.

God knoweth all men, 34. their names and places, 433. their hearts, their purpoſes, 45 their ſecret attempts, 56. euery ſtep which they walk, 88. euery act which they do, 442. gods knowledge is the ſtay of the godly being euill reported of. 349.

God his loue to his Church 56, 61. he reiecteth not the godly for imperfections, 13, 14, 24 50. he preuenteth our ſinning by taking away the occaſion of ſin, 206. he ſtayeth our weakneſſe by comfortable ſigne, 41. he is not alienated from a whole kindred for the faultes of ſome in it. 15. he is willing to teach when wee are willing to learne, 34. he helpeth vs in many mazes, 75. he is vnlike to man who reiecteth his friendes in aduerſitie, 37. hee acknowledgeth them in the pooreſt plight. 72, 426 he is neereſt to his ſeruants when he ſeemeth furtheſt, 18 he is ſlowe to puniſh, 90, 91. before he ſtriketh he giueth warning, 45, 117, 124, 125, 159, 160. euen when the rod is vp, hee ſtayeth his hand, 444, 450 in the middeſt of wrath, he remembreth mercie euen to the wicked, 117. he defendeth, guideth, and deliuereth his faithfull, 207, 388. yea, he deliuereth miraculouſly, 210, 211. he ſaueth his own in the verie middeſt of death and danger, 198. See Mercie.

God his will is the rule of right, 172. no reaſon is to be demaunded aboue it, 55 we muſt be pleaſed with it, 243, 279. it muſt be obeyed wholely, not in part, 130, 199. it is performed by the wicked, 167, none can reſiſt it, 167. it is our dutie to yeeld vnto it, 53.

God diſpoſeth of Kingdomes, 1. rayſeth and ouerthroweth Families, 4. he diſpoſeth otherwiſe than man purpoſeth, 19 he is not the Author of euill, 82. he ruleth the weather, 121. any good reckoned muſt be aſcribed to him, not to our ſelues, &c, 230, 232. the wicked ſacrifice

to their owne purses, wits, &c. 416. why God worketh by meanes, 239. he can prouide extraordinarily, 260, 265, 272. hee prouideth for his Children when they sleepe, 270. &c. he is to be looked vnto, when man is the meanes, 13. he careth for the safetie not onely of men, but of verie beasts, 336. he hath a care of euerie particuler man, 472.

Gods of Egypt ouerthrowne at the Israelites departure, 191.

Godly men, their lot is to be slaundred, 64, 119. they looke to God when they are afflicted, 74. they pray to God, when others murmur against God, 237. their condition in this world, 217. they passe from triall to tryall, 33, 235, 277. they are honoured in the inward conceits of the wicked, 174. they are protected by God, 388. they are separated, when others are punished, 106, 107, 109, 122, 156, 183. Houses and Kingdomes are fauoured for their sakes, 99, 130 444.

Gospell sweetneth the law, 67. how it is entertained, 255.

Goods well gotten prosper, 269.

Goshen freed from the plagues of Egypt, 106, 109, 122.

Gouernement is lawfull, 308. the benefits thereof, 307. comparisons thereof, *ibid.* it is a blessing of God, 305. it is a burthen. 280, 457. euen in the wicked it is to be regarded, 44, 311, 312. it must be reuerenced, 301, 306

Grace inuisible is of force without the visible signe, 465.

Graces of Gods Church. See Gifts.

Grashoppers, 131. Romish Grashoppers, 134, 135.

H.

Haman, the degrees of his open punishment, 121, 122.

Handicrafts are the workes of Gods spirit, 408, 409, 434.

Hames of other men should affect vs, 97.

Hardnesse of heart, 55, 62, 104, 119, 123. it is no excuse to the wicked, 126. how God is the Author of it, 82, 111, 113, 125, 216.

The Hart of man is false, 122.

Harts are knowne of God, 443.

Harts are mooued by God, 47, 48, 76, 82, 172.

Hart is respected in doing of things commaunded. 364.

A feeling Heart, 64, 94, 111, 119.

Hearts sorrow is most bitter, 116, 117. it is seen of God, 36.

Our owne heads in diuine matters, &c. 421.

Hearing must goe before condemning, 12.

Hearing of both sides is the vertue of a Iudge, 347.

Hearers of the word of god must haue thoghts concerning Gods glorie, 53. God can make some heare, what others will not, 75, 76. secure hearers punished, 93. good hearers must be humbled, 320. they must bee keepers and doers also, 316, 419, 420. to heare and obey is a signe of happinesse, 119.

Heauen, the way thither is hard. 238, 290, &c.

Hell, 166. the way to it is smooth, 46, 291.

Heate of the Sunne signifieth afflictions, 208.

Hearbs, the knowledge of them hath been the delight and ornament of great ones, 239.

Heretiques, 223, they cannot ouerthrowe the Church, 227.

Hidden deuotion safest, 16, 30.

Hinderers of our calling to be remooued, 301.

Hipocrisie, 98, 145, 430.

Holy Ghost, his name vsurped by *Manicheus*, 80. his gifts diuersly bestowed, 81. signified by oyle, 405, 413.

Holy-dayes, 193. obserued by many onely for fashion, 97.

Honour is a burthen, 75.

Hornes of the Altar, for what they serued, and what they signified, 404, 428.

Houses, their increase or decrease, from the Lord, 4

Humilitie, 39, 111, 128, 165, 166, 457, 461.

Humanitie of Christ prefigured by the cloude, 357.

Humane writers may be vsed by Diuines, 173.

Husbands must haue their wife & children with them 53.

Wise Husbands answere not brawling wiues, 60.

I.

Iehouah expounded. 71,72.231.
Idleneſſe,65,264.
Idle talke,302.
Idolatrie preuented, 326. to bee puniſhed with death,342. the cauſes thereof, 436,437. no coſt ſpared to maintaine it, 439. it is an intollerable ſinne,445,448.
Ieruſalem deſtroyed, 161, 162,163.
Iethro, 299. &c. hee worſhipped the true God, 304.
Iewels of the Egyptians,168.362.
Ignorance,63,147,155.
Ignorant imitation,437.
Images, 325. popiſh excuſe for worſhipping Images is taken away, 440,441,459.
Impatience,246,278,279,436.
Imperfections pardoned, 13,14,24,50. no man in this world is without thē, 286. they ſhold be no diſcouragement to our calling,51,78.
Incenſe ſignified Prayers,428.a.and 428.b.
Inchanters doe harden *Pharaohs* heart,85.whether they did the like miracles as *Moſes* or no, 85,86.they cold cauſe frogs to come,but not to goe,95. they could not bring forth Lice, 103.degrees of their warnings,112.113.
Inconſtancie of the people,69,280,281,438.
Incredulitie, 49,51.
Ingroſſers, 264,268.
Inſtincts extraordinarie,459.
Inuentions of man muſt not haue place in the worſhip of God,376.
Good Intents,408,420,449.
Ioſephs bones carried away,207.
Iſraelites: their increaſe,2,3. their affliction.4. the cauſes of their affliction, 5. their multiplication vnder the Croſſe, 10,33. they had their meetings for Religion euen vnder blodie *Pharaoh*,43.they are ſpared from the puniſhment of the Egyptians, 109. not onely in *Goſhen*, but when they were mingled together,156 their departure out of Egipt,200 they being weak are deliuered, when the armed ſouldiors of Egypt are deſtroyed, 211. they murmur,236.their firſt warre,290.&c. they were all alike noble,341.
Iudiciall law is the execution of the morall, 327.
Iudges: their properties,313. viz Truth,347. Skilfulneſſe in the Law and Conſtancie,349. equalitie without reſpect of perſons. 350. they muſt neither pitie,nor wrong the poore 351. they muſt auoide bribes,353.
Iuſtice,313.
Iudgement day,324.

K.

Kindneſſe of heart in requiting loue. 26. 170. 202.
Kingdome of Chriſt prefigured,423.a.
Kingdomes are diſpoſed by God, 1.
Kingdomes preſerued from plagues for one righteous man 99,130,444.
King Iames rayſed vp ouer vs by God,7.156.
A King mercifull and religious is a great bleſſing,68. we muſt pray for him,97.and cleaue faſt vnto him,278.
Kings are to be obeyed,but in the Lord,11.
Kneeling at the Communion,192.
Knowledge in God,34,45,56,88,433,442,443

L.

Lambe in the Paſſouer ſignified Chriſt, 186. why it was killed at night,188.&c.
The Lambe in the Burnt-offering ſignified Chriſt,423.
Lampes,396,404.
Lauer,430.
Law without the Goſpell is ſharpe,67,321,323.
Law is diuided into { Morall. / Iudiciall. / Ceremoniall. } 327.
The breakers of the Law, 324.
The two tables were kept in the Arke,385,446
The Law cannot iuſtifie vs,446.
Lawes in a Kingdome,313.
Mans Lawes tend to the keeping of Gods lawe, 327.
All good lawes are to be kept,346.
Leauen, what it ſignifieth, 190.
Liberalitie to the houſe of God,464.
Lice, 101.
Lyes, 12.
Life is to be preferred before worldly traſh,170

Life must goe before good death.180.
Life is preserued by God his blessing, 272.
Light to the followers of Christ, when others are in darkenesse,208.
Lockusts eaten by *Iohn Baptist* what they were, 131,132.
Lambs signifie Monkes, Fryers, Nuns, &c 132. 134.
Lord: this title of God strengthneth our faith, 73.
Loue of God to his Church,56,61.
Loue of truth is a propertie of a good Iudge. 315.

M.

Magistrates are of God,310.311. they are Gods Deputies,308. God will enable them to their Office, 50. their properties,313. they must relieue the oppressed, 27. they should not charge the people further than there is cause, 464. they must bee discreete in executing of iustice. 24. they must neuer be idle, 74,75. but diligent.312. and constant in their care for their people,24. must be alwaies prest to see thee ecution of lawes 221. they ought to punish and yet auoid crueltie.309. they must bee true to God. yet carefull of the people, 446,b. they pray for the people when the people murmur against them,25.445.451. they must not murmur, 255. they must bee long suffering, 282 they should grace the Ministers of the word before the people, 317 318. their authoritie must concurre with teaching 459 they are first (before the people) to be made acquainted with any newe thing to be published. 44. they must be vsed as is fit for their places,44 they must be reuerenced,308,345. and obeyed,310.
Magistracie: see Gouernement.
Manna, the name of it, 262. the miraculous comming of it, 263. Lawes concerning it, 264. &c. A potte of it kept in the Arke, 272. it was a figure of Christ.275,283.
Manichaeus called himselfe the holy Ghost,80.
Mercie of God,34.375.357.
Queene *Margaret*,139.
Marriage may not be without Parents consent, 341.
Marriage, how to behaue our selues in it.256:
Marriage is not impure,319.
Marriage with Idolaters is vnlawfull,460.
Masse, a filthy Idol,424.
Masse-s,329.
Meanes must be vsed 264. from them we must lift vp our eyes to God,13. for it is hee that worketh by thē,240. why God vseth meanes, being able to doe things by his word, 239, 240. great matters performed by weake meanes,38,51,54,93,103,129 the vsing of means should not be hindred by promises or reuelations.216. or by presumption of Gods prouidence,240.
Mechanicall occupations are fruits of Gods spirit,408,409.
Mercie of God, is the obiect of mans enuie,5. &c of Satans rage,64,66. it is not to be reiected when it is offered,27.129. it is continued to the froward,75. & to vngratefull murmurers 259,260. it saueth vs from the euill that happeneth to others,106.107. Mercies receiued, may assure vs of more to bee receiued, 236. 237.
Mercies of God must be registred,298.
Merit,288,382,451.
Mercie-seat, 385. a figure of Christ, 386. the matter of it.387.
Methridate,138.
Midwiues, their vertue,11. their lye,12.
Minde must not be below,273. but on God,274 278.
Ministrie, how great a charge, 40. 317. it is to be maintained,430.433.
Ministers may not preach without a calling,382 their calling is inward or outward,407. God enableth them to their calling, 50 they shall bee encouraged if they looke not to themselues, but to their calling,78 they must not forsake their calling though the people waxe worse and worse,70, 448. they must not bee discouraged if their words euer be not hearkned vnto.74,75,83. yet they often are discouraged by the peoples incredulitie and frowardnesse,49,51,83. their refuge is to runne to God when the people murmur, 237. how deare

dence their flocke should be vnto them, 412. they haue a proprietie in their people, 442. they must be true to god, yet careful of their people, 446.

Good Ministers are a great blessing, 87. it is a great blessing to our weakenesse, and honor to our nature, when God speaketh to vs, not himselfe, but by men, 324, 707. there is required in Ministers wisedome and strength, 420. the strongest of them neede to be continuall vnlesse propped, 59, they must haue good workes ioyned with good words, 412. their outward actions must shine 460. they are signified by stars, 132. there is an vnion betwixt God and them, 227. therefore they may not be abused, 261. but reuerenced, 301 358. beleeued, 227, mainrayned, 430. 433.

Ministers must be diligent in preaching, 395. the vehemencie of their words is to be marked, 93, the fruit of their preaching is diuers, 118 they prepare, but God workes, 455. they must keepe nothing backe of Gods will, 82. & deliuer nothing but it, 355 their maner of teaching must be plaine, 340. & such as maketh most for edifying, 416. curiositie must not put out the candle a quarter of a yeere together, 395.

Ministers entertainment in this world, is to bee thrust out from the presence of great ones, 131. and their lot is to be loaden with iniurious accusations, 64, 68. but they shall in time bee deliuered from false imputations, 100. they are comforted, 45, 46, 52, 304. though their persons may be thought contemptible, yet God is in them, & by their power full, 83 though their gifts & places be but meane yet are they not therefore altogether vnprofitable, 397. God doth strike a reuerence of them into the hearts of great ones, 174, 415, 451. yet often the chiefest of their parish are their chiefest hinderers, 194 but they may comfort themselues with example of the lords goodnesse, 318. the verie dust of their feet shal be a witnesse against their enemies, 131.

Ministers must not bee dumbe, 412. nor idle, 317. nor to much absent, 224, 357, 383. 442. they must be obedient to Gods word, 419.

Ministers may be lawfully distinguished from others by apparell, 408, 412.

Miracles wrought by *Moses*, 50. they doe not reforme the wicked, 84. they are to bee tryed by gods word, 86. how they differ from wonders, *ibid.*

Miriams song, 234. how she is called *Aarons* sister, 235.

Monarchie, 306.

Moneths of September, October, &c. why so called, 185.

Morall law is the law of nature, 327.

Moses borne of a blemished tribe, yet vouchsafed to be the deliuerer of Gods people, 15. refused to sucke an Egyptian woman, 20 not called to be a deliuerer of Gods people, vntill he was fortie yeares old, 22 and then he leaueth all pleasures to follow his calling, 23. his killing of the Egyptian is no warrant for priuate men to kill, *ibid.* he was eightie yeeres old when he came to be a deliuerer, 27. his prayer priuately, 30. he was a diligent obseruer of things done by God, 33. readie to answere when God calleth, 34. his humilitie, 39. his excuse not to goe into Egypt 48, 50 how he came by his infirmitie of speech, 51. the height of his weakenesse, 61, 75. his dutie to Aaron, 53. his disputation with God, 70. how he was *Pharaohs* God, 77. the vse of the miracles done by him, 80. his rod is turned into a serpent, and he turneth waters into blood, 82. & he is like to send out a plague through all Egypt, 90. his grace, 91. his meekenesse, 93. he breaketh the tables, 446. he burneth the calfe, and bestoweth Gods glorie before his owne reputation, 447. his face is changed, & the cause thereof, &c.

Mother in law, 228.

Mountaines of Canaell, 280. the Ordinance.

Mules are ancient and warrantable, 333.

Murtherers [illegible] & grounds thereof, 446.

N.

Names at Baptisme giuen vpon diuers occasions, and of what they should remember vs, 21, 22.
God knowes euery man by name, 433.
Names of God, 72.
Name of God vsurped by the Pope, 79. and by other men, 80.
Names vsurped by Papists, 143.
Names of the tribes vpon the breast-plate what they signifie, 412.
Nature of God incomprehensible, 325.
Nature of man weake, and euer doubting, 48, 50, 297. being freed from the rod, sinneth againe, 100. it is apt to learne the corruption of the place where we abide, 439.
Natures lawe, 351.
Nature is Gods seruant, 121, 241. God can worke aboue the course of nature, 260.
Negatiues shew the excellencie of the habit, 455.
Neighbours goods are to be cared for, 336.
Night, hath both iudgement and mercie waking and walking, 175. God prouideth for vs in the night, 270. We must meditate of God &c. in the night, 176. Why the Passeouer was to be killed at night, 188.
Night, how deuided into parts, 226.
Night of ignorance, and the night of sinne, 221, 222.
Nilus turned into bloud, 89.
Nobilitie, 463.
Non-residencie, 224, 357, 383, 442.
Numbring of the people lawfull, 428, 429.

O.

Obedience of God may not be hindred by conceits of men, 61. it is hard to shew it vnder the crosse, 74. it is to be performed wholy and not in part, 199, 130. it is to be shewed in things commaunded, 465.
Obedience to Gods word, 119.
Obedience to Gods Ministers, 197.
Obedience to Magistrates, 310.
Obedience euer acceptable, 419.
Obseruation how needfull, 33.
Obstinacie against God, 111. punished, 115.
Occasions of sinne taken away, 206.
Old man, 417.
Omer, what measure it was, 267.
Omnipotencie of God, 72, 104, 167, 168, 184, 231, 232, 260. it is both fearefull and comfortable, 198. God doth not worke all he can, 206.
Oppressors warned, 37, 344.
Oppression, 336, 352.
Orphanes, 344.
Outward signes should go with inward truth, 230.
Oyle, signifieth the Gospell, and faith, 396.
Oyle and wine signifie faith and repentance, 423.
Oyle signifieth the holie Ghost, 405, 413, 431.
Popish oyling, 414.

P.

Pan, a God worshipped by the Heathen, 437.
Papists being learned harden the hearts of the ignorant, 85. being ignorant, when they cannot answere our reasons, they shift them off as Pharaoh did the miracles, &c. ibid: they are obstinate, 142, 422. they will not be wonne by their owne men, 104. they are in shew courteous, 141. but indeed cruel, 142, 422.
Papists giue out that they are more blessed then the Virgin Mary, 143.
Papists did not build our Churches, 366.
Papists compared to Locusts or Grashoppers, 132, 134, 135, to Scorpions, 136, to Horses, 139. to women. 141. to Lyons, 142.
Partes of this booke of Exodus, pag. 2.
Parents ought to teach their children, 126, 196, 197.
Parents should not be striken, 333, 334.
Parents consent in the marriage of their children, 341.
Passion of Christ prefigured, 189, 190. the publishing thereof prefigured, 416.
Passeouer, the name, the time of the institution, the place where it was eaten, 185. the manner thereof with the signification of euery thing, 186. &c.

Patience 61, 74, 83, 279.
Peoples frowardnes, 15. the Miniſters diſcouragement, 49, 50, 51, 83. and their obedience is his ioy, 317. they ſhould delight in a godly teacher, 396. they ought not to direct their Miniſter, 438. their inconſtancie, 69, 280, 281, 438.
Perfume, 431.
Perſeuerance in going forward, 209, 216.
Perſecutions by Romane Emperours, 10.
Pharaoh hardned by his enchanters, 85. & *alibi paſſim*.
Pharaohs daughters name, 19. her humilitie, 21. ſhe was reckoned among the Gods, for bringing vp Moſes, 174.
Philoſophers may be vſed as ſeruants to Diuinitie, 173, 363.
Pillar of fire, 207, &c.
Pittie not to be ſhewed where God condemneth, 458.
Plagues by ſmall things haue ouerthrowne great both perſons and places, 94. one in the neck of another, 121. if leſſe preuaile not, greater will be ſent, 89, 91, 92, 112, 113, 115, 159, 163, 181.
Plagues of the Egiptians: ſee Egyptians.
Pledges, 340.
Pomp, 326.
Pompey wanted honour of buriall, 425.
Poore are not to be wronged, 352.
Poore are to be relieued, 353, 354, 360.
Pope: he would be God, 79, 80. he is a monſter neither God nor man, 80, 135 his pedegree, 133. hee is the cauſe of warres, 139, &c. hee came from Hell, 144. he may erre, 440. hee may be rebuked, 445.
Poperie is no cauſe of plenty, 257.
Poperie is not the beſt religion for a commonwealth, 458.
All that died in the time of Poperie were not caſt away, 138 and therefore we may comfortably hope of our forefathers liuing in that time, 304.
Popiſh ſuperſtition in preferring one place before another, 35.
Popiſh rememberances, 205.
Popiſh doctrine of doubting, 287.
Popiſh altars, 403. tapers, 404. oyling, 414. the making of their oyntment, 432. Trenta's and Maſſes, 179. cake, 187.
Popiſh prieſts are no miniſters of the Goſpell, 432.
Poſteritie fareth the worſe for want of religion in predeceſſors, 64.
Poſteritie proſpereth with well gotten goods, 269.
Poſteritie, 37, 251, 260, 267, 268, 283, 284.
Prayers in ſecret and priuate places, 30, 31.
Prayer in and with the congregation powerfull, 370, 374.
Prayers in Gods eares are loud cryes, 37.
Prayers of the godly deſired by the wicked in time of danger, 96.
Prayer commonly neglected, 97.
Prayer is of great power and force, 99, 215, 296, 441.
Prayer is to be ioyned with meanes in warre, 295.
Prayer to be made daily for Prince, Countrey, families, friends, &c. 97, 445. a. to be made for the Miniſter that prayeth for vs, 298.
Prayer to be vſed when we goe to bed, and when we riſe, 177, 428. b.
Prayer is the refuge of the godly in trouble, 280.
In prayer diuers geſtures, 298.
Prayer noted by incenſe, 428, &c.
Prayer muſt be kindled by Gods promiſes, 457.
He that prayeth muſt be reconciled in Chriſt, 428. b.
What reaſons we may vſe to the Lord in prayer, 446.
Prayer of the Magiſtrate or Miniſter, 445.
Preaching doth not alwaies preuaile, and why ſo, 111. it is to be maintained, 360. it ought to be continuall, 391. and pure, 397.
Quarter ſermons are not ſufficient, 395.
Prieſts: what they were before the Prieſthood was eſtabliſhed, 322. their calling and choice, 406. their garments, 408. the ſeuerall parts of their garments, 409. their conſecration, 413.
Prieſthood of Chriſt prefigured by *Aarons* rod, 383.

Pride condemned, 21.
Pride plagued by base things, 93, 102, 233, 302.
Pride for gifts of learning, 361, 362.
Preparation before the Sacrament, 188.
Preparation before the hearing of the word of God, 319.
Presence of God causeth man to feele and finde his owne wants, 35, 324, 407.
Presence of God a comfort, 40. the Israelites doubted of it, 279.
Private men may not kill without a calling, 23.
Private men may not make publike reformation, 459.
Profit of this booke of *Exodus*. { Historicall, 1. Mistical. 2.
Promises of God certaine, 3, 73, 169, 201.
Promises of God kindle prayer, 457.
Promise made in Baptisme, 21, 22.
Promises must not be rash, 355.
Prophaners of the Church, 371.
Properties of Magistrates, 313.
Propitiatorie, 385. it was a figure of Christ, 388.
Providence of God, 19, 20, 25. we must be contented with it, 243. and must depend vpon it, 265. extraordinarie, 260, 265, 272.
Providence of God waketh for vs when wee sleepe, 270. &c. it excludeth not vse of meanes, 240.
Providence of God denyed by *Cato*, 425.
Prosperitie maketh all sorts forgetfull, 195, 196.
Prosperitie is a crooked rule to measure things by, 69.
Prosperitie getteth followers, 201. it is not a signe alwaies of Gods favour, 250. yet it commeth alwaies from him, 416. in it we must prouide for aduersitie, 425.
Purgatorie, 179, 180, 191.
Puritie of Christ, 187.
Purposes of man knowne of God, 45, 56, 88.
Purposes of man disposed by God, 19.

Q.

Queene Maries raigne, 139.
Queene Elizabeths contentment, 293.
Quarelling natures, 293.
Quest. Why the mayde was not punished for licentious life as well as the man, 341.
Quest. Whither it were lawful for the Israelites to carrie away the Egyptians iewels, 169.

R.

Rebellers against good things, 113.
Rebellion, 278.
Rebuking of neere ones, 445.
Remnants, 64, 370. &c. 460.
Receiuing the Supper of the Lord. See *Sacrament*.
Recompence of losses, 339.
Register of Gods mercies, 298.
Religion measured by gaine, 69, 107.
Religion is not to be measured by the belly, 258.
Religion is not the cause of dearth, &c. 129.
Religion ought to be but one, 326, 458.
Reliques, 207.
Remembrance of Gods favours, 272, &c. 274. 298.
Remorse of conscience is a grace of God, 170.
Reparation of Churches, 373.
Repentance is hard in the beginning, 66.
Repentance promised in extremitie commonly vanisheth, 100.
Repentance findeth mercy, 167, 445. it is only in this life, 180. an outward signe thereof, 450.
Repentance signified by wine, and required to all spirituall sacrifices, 423, 424.
Reports being euill may not be repeated, 348.
Resignation of our selues to God, 35, 53, 200.
Resurrection of Christ prefigured by the budding of *Aarons* rod, 383.
Reuenge, 283.
Reuerence, 301.
Reuerence to Ministers, 358.
Reuerence in the Church, 371.
Reuerence in speaking and vsing of holy things, 402, 456.
Reuelations may not hinder the vse of meanes, 216.
Reuelations are ceased, 390.
Righteousnes of Christ, 421.

Righteousnes of the Lawe, 480.
Righteousnes threefold, 402.
Righteous persons what they are, 444.
Robe of the high Priest, 411.
Rock signified Christ, 287, 288.
Roome, 221. when it came to be head of all Cities, 133.

S.

Sabboth, 263, 269, 270, 434.
Sacraments depend not vpon the worthines or vnworthines of the Minister, 407, 465.
Sacrament of the Supper is to be receiued with preparation, 188. it is not to be remembred at Easter onely, 190. it is to be receiued vnder both kindes, 191 to receiue it kneeling is most seemely, 192. faith is required to the receiuing of it, 202 in it the name of the thing signified is giuen to the signe, 287. so the Arke is called God, 381. the godly onely eate the bodie of Christ, 422. the signes are not to be reserued or adored, 423. it is not a sacrifice for quick and dead, 424.
Sacrifice at the consecration of the Priests: the blood of it, 416. the fat, *ibid.* the flesh, 417. the cutting of it, 418. the breast and shoulder, 420. the head, 421.
Sanctuaries, 332, 333.
Sanctuary. See *Tabernacle*.
Sathan rageth more the more God blesseth, 64, 66. he can worke wonders, 86. but can not make a louse when God will restrayne him, 103 if he cannot hurt the Church wholely he will hurt it in part, 130. his rage when men escape from him, 212. his temptation, 284.
Saints, 427. b.
Securitie, 93.
Second causes. See *Meanes*.
Seed of the Church, the bloud of Martyrs, 11.
Scab, an Egyptian plague, 112.
Scriptures, 155, 356. compared with foode, 289. represented by the shew bread, 391. they must not be wrested, 202, 418. they are the rule of religion, 258. how the Church is keepe of them, 385. they are the beauty of the Church, 394.
In the Scriptures sometimes that is set after which in precise order was to goe before, 158.
Christ speakes in the scriptures, 390.
Separation from calamity is of the Lord, 106, 107.
Serpent made of *Moses* rod, 83.
Seruants die 53. if painefull and faithfull, they shall be recompenced vnder hard Maisters, 171, 328, &c. they must not by any busines be euer kept from Church, 192, 194. they are accepted of God as well as freemen, 202.
Seruants flocked away, 334.
Shew bread, the signification and name thereof, 392.
Shoes put off, how to be vnderstood, 34, 35.
Signes vsed of God to confirme faith, 41.
Signes giuen to *Moses* to confirme him in his calling, 50.
Signes and the word must be ioyned, 216.
Signes of Gods presence, 457.
Simon Magus learned a God, 80.
Simplicitie of former ages, 21.
Simplicitie of doues, 352.
Sinners punished publiquely, 121. punished diuers wayes, 102, 331. punished for diuers ends, 331.
Sinners repentant finde mercy, 167, 445.
Sinne is hard to be left, 46, 47, 66. one sinne pulleth on another, 11.
Sinne preuented by God, 206.
Sinne is not to be extenuated, 447.
Sleep, God prouideth for vs therein, 270, &c.
Snuffers, and snuffe dishes, 396, 397.
Sorrow of heart, 116, 117. our secret sorrow seene, heard, and knowne of God, 36, 72.
Sorcerers. See *Inchanters*.
Souldiers, 294.
Soure hearbs in the Passeouer what they signified, 190.
Speech blessed by God, 76.
Stranger: it is no reproachfull name alwaies, 27. wee must be fauourable to strangers, 343, 353.
Our strength is to commit all to God, 214.
Strife, 291.

Subiects dutie, 53.
Subiects are the Kings hands, 311.
Succession of place is no essentiall note of the Church, 186.
Superstition in reseruation of the Sacrament, 423.
Suspition, 5, 6.

T.

Tabernacle, to what end it was builded, 367. the fashion of it, 375. the matter of it, 377. why it was called the Tabernacle of the Couenant, 382. the couerings of it, 399. the distinct roomes of it, 400. what they signified, 402.
The Tabernacle was a figure of the visible Church, 401.
Table of shew-bread, 391.
Communion Tables, 326, 403.
Tables of the Law written with the finger of God, 435. they are broken, 446. the second written Tables, 455, 456. what was figured by them, 456.
We discerne matters of the second Table better then of the first, 449.
Talio, 335, 336.
Tale-tellers, 25.
Talke, 302.
Teacher. See *Minister*.
Temptations and tryals suffered by God according to our strength, 205, 206, 305.
Temptations to be repelled, 284. a threefold remedie against them, 285.
Tempt the Lord, how men do it, 279.
Testaments old and new agree in one, 389.
Thankefulnes for loue shewed, 26, 73, 170. for benefits receiued, 228, 229.
Thankefulnes is not to be deferred, 229.
Thanksgiuing to God should be from euery particular man, though the benefit be publique, 230, 243, 298, 303, 416.
Thanksgiuing before and after meate, 392.
Theft diuersly punished, 337.
Thoughts knowne of God, 45, 56, 88.
Thracians, 437.
Time discouereth falshood, 95.
Time of affliction appointed by God, 110. and the time of our deliuerance out of the same, 200. it is to be left to God, 226.
Titles, 329, 330.
Tollleration of two religions in one gouernment 458.
Tongues: why the Holy Ghost appeared like clouen fierie tongues, 33[illegible]
Tongue must be gouerned, 252, 302.
Torments in the persecution of the Chuich by the Emperours, 10.
Trades and handicrafts, 408, 409, 434.
Tradition, 356.
Transubstantiation, 422.
Tree that made sweet the waters, 237, 238.
Tribute for maintenance of the Tabernacle, 428 6. the Romanes tooke it to themselues, 430.
Truth in the end preuayleth against falshood, 86 87, 95, 100, 103, the aduersaries of truth seek to oppugne it, by the selfe same meanes God doth teach it, 94.
A rule to finde truth by, 422.
The loue of truth is the propertie of a good Magistrate, 315, 347.
Truth in trust, 340.
Turke seeketh the prayers of Christians, 96.
Tyrants vse first craft, then rage. 14. they rage most against such as God blesseth most, 64. 66. and increase from wordes to blowe, 67.
Tyrants are Sathans instruments, 212. and yet their power is Gods appointment, 311. 312.
Tyrants shall die, 27. God ouerthroweth their purposes, 14, 20, 22, 56. 62. they can doe but what God will, 117.
Tyrants compared to flyes, 105.
Tythes are to be payd cherefully, 365, and of the best, not of the worst, 416.

V.

The Vaile, what it signified, 402.
Vaine glorie, 280. 281, 330.
Varietie of names of God, is from a varietie of affections in vs, 72.
Verses, an ancient kinde of writing, 228.
Vertues giuen to creatures, 238.
Vertue is the chiefe nobilitie, 463.
Visions are ceased, 390.
Vnderstanding darkned, 62, 461.

Vnion betwixt God and his Miniſters, 227.
Vnion betweene God and his Church. 232.
Vnitie, 224. 463.
Vnnaturall luſts, 342.
Vnthankefulneſſe, 7, 25, 229, 253, 437.
Voluntarie ſinnes, 332.
Vrim and Thummim, 410. 412.
Vſurers, 106.
Vſurie, 153. 344. 345.

W.

Wares, from Rome. 139.
Warre is lawfull, 290. the cauſes thereof, 291. &c.
Waſhing, what it ſignified, 430. 431.
Waters turned into blood, 87.
Waters bitter, 225.
Weather is diſpoſed by God, and therefore to bee aſcribed neither to Nature, nor Diuell. 121.
Whiſperers, 25.
Wicked: their thoughts and harts are knowne of God, 45 they are left without excuſe. 62. they miſtake the cauſes of things, 65. in extremitie they ſeeke the prayers of the godly, whom earſt they contemned, 96, 145, 200. they deferre good thinges, 98. they can doe but what God will, 117. yet they boaſt as if they could do what they liſt, 233. when their deſtruction is at hand, there are baites offered to pull them on, 211. they quickely repent them of their good, but ſieldome of their euill, *ibid.*
Widowes, 344.
Will of God performed by the wicked, 117. for none can reſiſt it, 167 it muſt be all, (and not in part) obſerued by the godly, 130. 199. it is the rule of right, 172. no reaſon is to be demaunded aboue it, 55. we muſt be pleaſed with it, 243. 279.
Our Will is wayward, 62. obſtinacie of will is euer the refuge of a reprobate, 63. and of a worldling, 153. it is the meaſure of ſinne, 332
Will of the dead is to be regarded with faithfulneſſe, 207.
Will-worſhip, 376, 386, 393, 398, 403, 430, 465.
Willingneſſe, in Gods ſeruice, 364, 365.
Winde commaunded by God, 217.
Witches, 109, 341. they are inſtruments to worke youth to marriages, 342.
Wiues dutie, 54, 234. brawling wiues binder religious husbands, 59. they ſhould not bee an hinderance to men in their callings, 300. they muſt goe to Church with their husbands, 369.
Womens wits beſt in extremitie, 19.
Women, may not baptiſe, 60.
Women are wedded to iewels, yet will part with them to maintaine Idolatrie, 439.
Wonders may be wrought by Sathan and Antichriſt, 86, the difference betweene them & miracles. *ibid.*
Word of God, blaſphemouſly miſtearmed, 65, 66. it is to be preferred before miracles, 84. in diuers, it hath diuers effects, 118. it muſt affect the heart, 119. it is a guide to the promiſed land, 107. 416. it muſt concur with ſignes, 216. compared with the foode of the bodie, 289.
Workes, 288.
World not to bee loued too much, 108, 151, 152, 192, 256, 259, 273.
World inconſtant, 4, 280, 281, 282.
World vnthankefull, 438.
Worſhip of God muſt be comely, and without pompe. 326.
Wrath of God can arme all creatures againſt one, 102 and yet God remembreth mercie in the middeſt of wrath, 117, 199.
Writing better than tradition, 356.

Y.

Yeare had the beginning thereof diuerſly taken, 184, 185.
Youth is to be catechiſed, 127, 196, 333, 370.

Z.

Zeale, 274, 445, b.
Zipporah bringeth her husband into danger, 59. her act in circumciſing her Child, is no warrant for womens baptiſing now a dayes, 60.

Corrections of faults escaped in the Printing.

Page.15.line.13.yet he is not
Page.20.line.29.all you
Page.23.line.28.vnuſt
Page.25.line.6.whiſperers
Page.37.line.18.poſſeſſed
Page.57.line.1.bricke as before
Page.102.line.6.if it do worke
Page.106 line vlti. want
Page.139.line.9.miſeries
Page.202.line.10.who haue their
Page.206.line.34.would haue you eſchue
Page.234.line.34.Miriams
Page.242.line.20.Sin
Page 244 line.5.heare of
Page.329.line.16.make you a
Page.332.line.8.ſaid not to be
Page.351.line.17.preſident
Page.355.line.19.this raſh
Page.366 line.22.funerall
Page.436.line.1.but God.

Some other faults there are escaped, which the diligent reader may easily amend.

The like notes vpon euery Chapter of the bookes of Exodus and Leuiticus.

TOuching this booke of Exodus in generall, wée may note two things in it. First, the authority of it, and secondlie, the profit we may take by it. The authority of it very well appeareth by such allegations, as are made out of it in the new Testament, for the confirmation of most weighty points of our Christian faith, as the resurrection of the dead, our free election by grace, not by merit, with other such like. The profit of it is double, historicall, and mysticall. Historicall, by notable examples of Gods wrath and mercy Wrath, towards the Egiptians, Malechites, and such like: mercy, towards the Israelites, and those that shew mercy vnto them, as Rahab, the Midwiues, and others. The former may teach the wicked to beware, because God certainely payeth home at the last. The latter may confirme all true beléeuers in Gods promises, which euer were and shalbe performed in their time. Also, make vs patient to endure the Lords good pleasure euer, séeing he both so gratiouslie regardeth, and so mercifully moderateth the afflictions of his children. Both the points togither may teach vs that kingdomes & gouernments are disposed by God, euen as shall please his holy will. For hée setteth vp, and he taketh downe, hée establisheth and changeth, according as hée is serued

Marke. 12. 26. Rom. 9. 17.

Historical profit.

and obeyed by Princes and people, gouerning, and gouerned. Able to shiuer in péeces the greatest that euer was, and as able againe to support the weakest, when he pleaseth. The mystical profit of this booke is a declaration of our Sauiour Christ and the merits of his passion, which is most notablie made héerein by types and figures and liuelie resemblances, as will appeare in their places.

Mysticall profit.

Deuision of the booke.

The whole booke may bée deuided into these two parts: The birth, as it were, and the beginning of the Church, in the first fiftéene Chapters. Then, the education and bringing vp of the same, in the rest of the booke.

CHAP. I.

This first Chapter hath these chiefe heads in it.

The multiplication of the Israelites.
The crueltie of the Ægyptians.
The vertue of the Midwiues.

Oncerning ỹ first point, you sée in the fifth verse, that all the soules which came out of the loines of Iacob into Egypt with him, were but seuentie soules: of which little flocke God made such an increase, as the Egyptians grew afraide of it. For they brought forth fruite and increased in aboundance, saith the seuenth verse, and were multiplied, and were exceeding mightie, so that the land was full of them. Some make the Hebrew word to signifie an increase like corne, where one graine bringeth forth thirty, sixty,

ty, or a 100. Some, as fishes, which multiply in greater number than any creature. R. Salamoh saith, the womē had oft foure and five at a burden, God so prouiding to fulfill his promise touching their increase, Genesis 22.17. In the booke of Numbers, you may more particularlie see what came of euerie one. For Reuben, the eldest son of Jacob, so increased, that his branches there are saide to be five and forty thousand and fiue hundered. Simeon, his second sonne, increased to nine and fifty thousand, three hundered and fifty; Gad, his third sonne, to fiue and forty thousand, six hundred and fifty, and so for the rest, read their increase in that place. Whereof to make some good vse to our selues, wee may note and marke first, the truth of Gods propromise made to Abraham in the 15. of Gen. when he bad him looke vp to the stars of heauen, and number them, if hee could, assuring him then, that euen so would hee make his posteritie and offspring a mightie people, and a great kindred, which wee all see heere was fulfilled. So assuredlie true are all other of Gods promises, and therefore thinke of what you will, your faith and comfort shal not faile you. That sweete promise, that, at what time soeuer a sinner repenteth truly of his sinnes, God in mercy will forgiue him, it shall neuer faile. Hee may as sone cease to bee God, as cease to be true in any thing which hee hath spoken. And for this particular he hath not onely spoken it, but sworne it, that as he liueth he will not the death of any true penitent and sorrowfull sinner. Wee may not therefore do him wrong, and doubt of it. It is no pride to take fast hold of this word, but it is duty due from vs to confesse his truth, and to be thankefull. An other promise he hath made to vs, that, if we seeke the kingdome and the righteousnesse thereof, these worldly wants of ours shall euer be supplied, as shall bee fit and good for vs. This also will he as assuredlie keepe, as he is God, to the great quietnesse of our hearts, if wee will beleeue him. In a word, that promise of all promises, that, if we beleeue in his Son, we shall neuer perish, but haue eternall life, hee will performe. So, both for this life, and that to come, wee haue his word: and, no more than hee failed Abraham in multiplying his seede, will he faile vs in any promise. Only his time wee must tarry, and hasty mindes learne humble patience. Hee knoweth when is best both for him, and vs. Tary

Non est hec superbia elati, sed confessio non ingrati. Aug.

hée may, but come hée will. Neuer vntruth passed from him, neuer any that beléeued in him was disappointed of his hope.

The 2. vse. Secondly, we may obserue héere the rising of houses and families, whence it is, euen from the Lord, who blesseth where he pleaseth with increase of children, & maketh a name spread, as likewise drieth vp and cutteth off, as he pleaseth, others. It must make vs cease from enuie, where we sée increase, and stay rash iudgment, where we sée decrease. For it is the Lords worke: in whose matters wée must well beware how wée

The 3. vse. meddle. A third vse ariseth from the time of this increase, which was chiefelie and especially after Iosephs death, whereupon S. Austin giueth this obseruation. Ioseph is dead & the children of Israel increase, what is this, my brethren? As long as Ioseph liued they are not said to increase, but after his death. Surely, brethren, these things figured in that Ioseph, were fulfilled in in our Ioseph. For before our Ioseph died, few beléeued in him, but after his death and resurrection, throughout all the world the Israelites increased and multiplied, that is, the Christians. So saide the Lord himselfe in the Gospell, except the corne die, that falleth into the ground, it remaineth but it selfe alone, but if it die, it bringeth forth much fruite. Now, not in Iudæa onelyis Christ known, but frō the rising of the sun, to the going downe of the same, &c. Thus may we profit by their multiplication.

2.

The affliction of the Israelites. The second head in this chapter is the crueltie of the Egyptians: by meanes whereof a very bitter and heauie affliction followed this great and glorious multiplication. The vse to our selues may bée this, that euen so doth aduersity follow prosperitie, and therefore prosperity should euer prepare for aduersitie. A wise man in his good day thinketh of his euill, and dayly beholding the sunne ouer shadowed at times with a darke cloude maketh vse of it to his good. Sorrow and ioy wil not dwell togither, but by composition they were thus agréed, as the Poets feigne, that as soone as the one hath had a time, the other shall enter and haue his time also, the former passing away and giuing place. Let no wise-man therefore say as Dauid said, tush, tush, this estate shall neuer decay, for the Lord turned his face, and Dauid was soone troubled. Iob on a day could not thinke on such a change as after happened to him

him, and yet all to the glorie of God, and his good. No earthly father louing his childe doth forbeare to chastice him: much lesse doth the father of Spirits leaue his children without fit correction, since both hée loueth more, and knoweth how better to correct for their good. The path to heauen is beaten out through many tribulations: and vp must euery man and woman take their crosse that will bée his in eternall comfort.

Let vs note againe in this place, the causes of this their affliction & oppression, as the Spirit of wisedome, for our good, hath héere laide them downe. The first is, their very increasing, and multiplying. For the king saide, Behold, the people of the children of Israel are greater and mightier than we: come, let vs worke wisely with them, lest they multiply. Where wée sée, that Gods fauour bestowed in mercy, where hée liketh, is still an eye-sore to euill men, matter inough for them to grinde and grate their téeth at, and to cause them to enter into plots and conspiracies against them. The eye of enuie loketh euer vpward: who is aboue, who riseth, who prospereth, who is well spoken of, well thought of, or any way fauoured by the Lord: and as much grieued is a spitefull spirit at the good of an other, as at the harme of himselfe. Which Diogenes noted, when hée saw a knowne enuious man looke sadde. No man, saith hée, can now tell, whether harme hath happened to this fellow, or good to his neighbour, for both alike vexe him. It was the blot of Athens, that renowned Citie, to haue few of any excellent vertue escape the rage of enuie in it, but that either they were disgraced, or banished, or put to death in the end. Those whom no sword of hating foe could daunt in the field, enuie banquished at home in the Citie, depriuing their seruices, blotting their names, and breaking at last their guiltlesse hearts. Which made the Philosopher prescribe this remedie against enuie, whē one asked him how he might auoide it: Euen, neither to do, nor say any good thing. Thus did enuie rage against their multiplying héere. And, if Gods actions escape not mans malice, shall yours? shall mine? shall any mans? no, no: præmoniti præmuniti, forewarned forearmed, the streame ran euer so, and God make vs euer patient and strong to go on in our duties.

A second cause of this affliction is, a suspicious feare which entreth into these Egyptians, that, if there should be warre, the Causeless suspition.

Israelites would ioyne themselues to the enemie, fight against them, and so get themselues out of the land. Such fruite groweth vpon such trées, misdéeming thoughts, causelesse iealousie, vaine feares, and all vniust opinions. Why? surely because it is the course that God hath in his word threatned to wicked persons, which feare not him as they ought to doe. Astonishment of heart, a trembling heart, feare both night and day, &c. reade the scriptures, and you shall finde much proofe of what I say. Suspect bewrayes our thoughts, betrayes our words, suspicious eies are messengers of woe. Well fares that man, howsoeuer his meate doth tast, that tables not with foule suspition. Better to die then to be suspitious. Trust not too soone, nor yet too soone mistrust, for mistrust will treason in the trustiest raise. The heart being once infect with iealousie, the night is griefe, the day is miserie. Iealousie is the torment of the minde, for which no wit or counsell helpe can finde. Suspition wounds, and iealousie striketh dead. Causeles and vndeserued suspition sendeth manie an one too swiftlie to their end. These sayings of wise and true experience should much moue euery wise person. We sée what we nurse, when wee nourish this vice. And if all this should not moue vs, yet let our owne credite moue vs, which by this meanes is shrewdly drawne in question, the knowne verses saying thus:

ver. 20.

Deu. 28. ver. 28. ver 65. 66. Psa. 14. ver. 5.

Too much suspition of another is
A flat condemning of thine owne amisse.

A third cause of their affliction was a new King the former being dead, vnder whom they felt no such miserie. Which may iustlie occasion vs to note carefullie what danger often is in change of Gouernours, if the Lord be not mercifull. Salomon may haue his wants, but when his sonne commeth in his place he thundreth, and telleth the people that his little finger shall be heauier vpon them, than all his fathers hand. This might we as déepelie haue tasted of, as euer did these Israelites, if God almightie had not thought vpon mercie in stead of iudgement. The great neglect of those gracious daies, which vnder the blessed gouernment of Quéene Elizabeth, our late renowned souereigne wee comfortablie enioyed, deserued punishment in a high degrée, we must néedes confesse, if we will say truth: yet in steade thereof, our most swéete God, whose goodnes knoweth neither

Change of Prince.

neither bottome nor measure, hath raised vp ouer vs such a King againe, as both so firmelie is fastned to the loue of the Gospell, and so enriched with all other princelie vertues either of nature or grace, as not onelie we with bowed knées may euer praise the name of God, but all forreigne Nations speake and write of so admirable mercie vouchsafed vnto vs; God for his Christes sake make vs thankfull. That the King knewe not Ioseph, Diuines say, it was either for want of reading the Histories, or because vnthankfullie hee contemned the good that was done in other times, and to other men. S. Augustine héere giueth a note, how men may know what King ruleth within them, to whose words I refer the reader. *Aug. Serm. 34. de tempore.*

And let this forgetting of Ioseph, that is, of the seruice and good that Ioseph did to all that land of Egipt, in the great famine mentioned in Genesis, be the fourth and last cause of this affliction. And this indéede, if you marke it, is a mother of great mischiefe whersoeuer it is, euen this forgetting of such benefites as we ought, neuer to forget. This maketh the child vnduti full to his parents, because hee forgetteth what they haue done for him: which made the olde father Tobiah call vpon his sonne earnestlie to remember what his mother suffered for him when he was in her bodie, what care after when he was brought into the world, to make much of her as long as she liued, & when she should die to burie her by him. The good father doubted not but due remembrance would work gratitude, as he well knew vnkind forgetfulnes would do ẏ contrarie. This is the sinne of seruants to their Maisters, & of Maisters often to their seruants. Of one neighbour towards another, & of all the world almost this day. But could such seruice, may you thinke, as Ioseph did to Egipt be euer forgotten? yea, yea, we sée it héere noted by God himselfe: and therefore we must know it for truth, that ingratitude will make no bones to swallow vp any vertue, any merit, any goodnes whatsoeuer. Which causeth a saying to be most true, *Si ingratum dixeris, omnia dixeris*: if thou canst truly say he is vnthankfull, in that one word thou hast saide all the euill of him that may be spoken. Honourable therefore was it and thrice honourable in King Henry the 3. King of this land, so to remember the seruices of his oppressed seruaunt Hubert Lord chiefe Iustice of England, & thereupon to frée him from

the malice of his enemies, and to saue his life.

I see no reason (saith he) why we should deale so hardly with Hubert (when his enemies urged his execution, and expected the Kings cõmandement for the same,) for first, from the time of his youth he serued mine Uncle, King Richard, & then my father, King Iohn: in whose seruice, as I heard say, beyond the seas he was driuen to eate his horse, and in my time he hath stode constantly in the defence of ỹ Realme against forreigne Nations, kept the Castle of Douer against king Lewis, and vanquished the French men vpon the seas, also at Bedford and Lincolne he hath done great seruice. If hee should be guiltie of anie thing done vntruly against me, which is not euidentlie proued, yet by me he shall neuer be put to such a villanous death. For I had rather be accounted a king foolish and simple, than to be iudged a tyrant and seeker of blood, especiallie of such, as haue serued me and my Auncestors in manie perils so dangerously, weighing more the few euils which yet be not proued, than so many good deserts both to me and the whole Realme, euidently knowne vnto all men. As then remembrance and forgetfulnes of a good are contrarie, so you see the effects of them are contrarie: the one bringing forth all honourable actions, the other oppression and crueltie, as in this place. These were the foure causes of this great affliction of Gods people, and let vs neuer forget them, nor their vse.

How the wicked vse to worke.

3. In the next place let vs note their manner in bringing their purpose to passe: first, they haue a meeting and a consultation, then an execution of what they haue deuised. Their meeting the king caused, when he said, Come, let vs work wiselie, &c. In which wee see the guise of the world, the wicked haue a Come as well as the godlie, but farre and farre differing: for the godlie haue their Come as a word of encouragement to religion, and the exercises thereof, as when they say: O come and let vs sing vnto the Lord, let vs hartily reioyce in the strength of his saluation. But the wickeds Come, is to conspiracie and practise: in which they are more diligent, than the children of light are in their good: for their bodies meete, their heads meete, their hearts meete, & both outward & inward they are earnest in euill. Such a Come we reade of against holie Ieremie: Come, sayd the wicked, and let vs imagine a deuise

against

againſt *Ieremie*, let vs ſmite him with the tongue, and not giue credite to any of his words. Such another haue Ruffians and theeues and ſwaggering fellowes in the booke of the Prouerbs: Come and caſt in thy lot with ours, for we will haue all but one purſe, &c. Such another hath the harlot to the young man, Come, my husband is not at home, &c. But againſt ſuch curſed Comes, let vs euer remember what the Pſalme ſaith, Bleſſed is the man that hath not walked in the counſell of the vngodly, nor ſtand in the way of ſinners, and hath not ſit in the ſeate of the ſcornfull. And that Arnobius an olde Writer well noteth vpon thoſe words. *Primus pſalmus vnde ſcit beatitudinem periiſſe, inde recuperat. In conſilio impiorum abiit Adam, id eſt, in ſerpentis et mulieris. Et nunc Adam noſter, id eſt, conſenſus noſter, beatus erit, ſi non abierit in conſilio ſerpentis et mulieris, id eſt, in conſilio carnis et diaboli, aut ſi abierit, non ibi ſtet, aut ſiſteterit, non ſedeat, &c.* The firſt Pſalme, ſaith he, where it knew happines was loſt, there beginneth to recouer it againe: for Adam walked in the counſell of the wicked, namely, of the woman and of the ſerpent. And now our Adam, that is, our conſent, ſhall be bleſſed, if it doo not walke in the counſell of the woman and of the ſerpent, that is, of fleſh and the deuill, or if it happen to walk, yet ſtandeth not ſtill, or if it ſtand ſtill, yet ſitteth not downe in the ſame, that is, abideth not and tarieth in it, but remembring the law of the Lord, taketh his delight therein, and in the ſame doth exerciſe himſelfe both day and night. This curſed conuenticle and malicious meeting, albeit wholely it ſauoreth of crueltie and blood, yet, if you marke it, it is couered and ſmeared ouer with a vizard and die of wiſedome: for Come, ſaith the King, let vs wiſely worke. So ſtill is the Deuill like himſelfe, if you marke it, and euer in his colours. His followers learne of him, and they alſo delight in colours. The proud man is cleanlie, the couetous man is prouident, the drunkard a good-fellow, and ſuch like. But the day will come wherein all ſuch colours will be waſhed away: and the cleare ſunne breaking out, and diſpierſing all clouds, ſinne will be diſcerned to be ſinne, and eternally punniſhed. Thus of their meeting and their counſell.

Ier. 18.

Prou. 1.

Prou. 7.

Pſal. 1. ver. 1.

4 The concluſion & reſolution of their counſel, if you marke the text, is to lay burthens vpon this people, and to keepe them downe.

The wicked lay burthens on the godly.

downe. Burthens of labours, as appeareth, and burthens of payments, as some write. So that by this way their strength should be shaken, and their liues made wearisome vnto them, that thereby lesse encreasing might be amongst them, and lesse feare had of them. Where marke if you doe not see the deuises of some in our daies, wise, as they thinke, but herein wicked, as we know, seeking by such practises to breake both backs and hearts of those that deserue better then themselues, as if they had beene Egiptians borne, and not Christians acquainted with the booke of God. Whom I make no doubt (if they hold on their way) but the Red-sea will deuoure, as it did these, that is, the Iustice of God will destroy them for their sinne. Till then patience, and a continuall comfortable remembrance that God sitteth at the sterne, which surely is enough to any that knoweth how sweete he is to all that fast and faithfully cleaue vnto him.

Wicked deuises against the godly faile of effect when God will.

5 What is the euent? to keepe them vnder is the plot, but will it hold? O comfort! O comfort I say againe! No, no, their deuise will not hold, for the Lord sitting in the heauens, laughed all their counsels to scorne, And the more they vexed them, the more they multiplied and grew, saith the text. A thing neuer to be thought of enough. So hath it beene, so shall it be to the worlds end, with all faithfull seruants of God as shall be fit. In those bloodie persecutions after Christes death by the Romaine Emperours, what strange torments were deuised to keepe downe religion and religious professours, men and women? They plucked off their skinnes quicke, they boared out their eies with wimbles, they broiled them aliue on Gridirons, they scalded them in boiling liquors, they enclosed them in barrels, and driuing great nailes through, tumbled them downe mountaines, till their owne blood so cruellie drawne out stifled and choaked them in the barrell, womens breasts were seared off with burning irons, their bodies rent, and their ioynts racked with many and many greeuous paines. But would all this serue? no, no, euen as heere, so then the more they were vexed, the more they multiplied through the mercie and power of him that gaue them strength to endure the paine, and to scorne the malice. So that S. Augustine saith of those times: *Ligabantur, vrebantur, cadebantur et tamen multiplicaban-*

plicabantur, they were bound, they were burned, they were beaten, &c. and yet they multiplied. The bloud of Martyrs is the ſéede of the church, and bringeth forth fruite as ſéede doth, ſome thirtie, ſome ſixtie, and ſome a hundred fold, as God pleaſeth. His arme ſhortneth not at any time, wée all know, and therefore what hée will ſuffer the deuill and his inſtruments to doe, that they can, and no more. They haue worne the crowns of Kingdomes at laſt, to the ioy of thouſand thouſands, in deſpite of all malice, who were thruſt ſore, at that they might fall, and from an honourable riſing could not the malice of all Iosephs brethren kéepe him. Therefore ſaith the text, they were ver. 12. the more grieued againſt the children of Iſrael. And ſo vſuallie falleth out to thoſe that ſéeke their ſecuritie by wicked wayes. God croſſeth, and their deuiſes turne to their owne further woe and diſcontentment, according to the common prouerbe, *Malum conſilium conſultori peſſimum*, euill counſell is alwaies worſe to him that giueth it.

6 Will they then giue ouer their wicked waies and ſuffer them to increaſe, whom God will haue to increaſe? No, but they adde vnto their crueltie more and more: in ſuch ſort as the Iſraelites are weary of their liues, by ſore labour in clay and bricke, and in all worke in the field, with all manner of bondage, which they laide vpon them moſt cruelly, & that their iniquity might bée full, they deuiſe a crueltie neuer heard of before, to ſend for the Midwiues and to deale with them to deſtroy the male-children of ẏ Iſraelites at ẏ birth. Which may rightly ver. 15. teach vs to beware euer how wée begin to do euill, for feare one euill pull on another as héere it did; and in Dauid againe, when adultery drew on murder of an innocent man, and a faithfull ſubiect. But did the Midwiues obey his commandement? No, they feare God, ſaith the text, and did not as the king commanded them, but preſerued aliue the men-children, iuſtly commended for that they rather obeyed God, than man. They conſidered what ſtode with the law of God, which to them was knowne, and not what pleaſed a miſled minde of a gouernour. Kings are to bée obeied and pleaſed, but in the Lord. And if further they will force vs, our bodies are theirs to ſuſtaine vndeſerued paine, but both bodie and ſoule ſhall die, if wee ſinne againſt God. This did thoſe happie men know and followe, when

The wicked are obſtinate in euill.

ver. 14.

Act. 5.

when they were threatned, and at last thrust into that fierie fornace by great crueltie, saying, as you reade there; Our God is able to deliuer vs, if it please him, but if not, yet know, O King, that wée wil not doe this thing béeing wicked idolatry to worship the moulten image. The reason of the Midwiues refusall is alledged, the feare of God. And surelie wheresoeuer this banke is, the waters of vngodlinesse are held out from ouerflowing, as where the banke is not, they doe. When Abraham once entertained the thought, that in the king of Gerar his courte, the feare of God was not, streight hée doubted violence both to himselfe, and to his wife: and so offended in saying she was his sister. This feare made Ioseph that he durst not sinne against his maister or against his brethren when his father was dead. This feare is the beginning of wisedome, and a good vnderstanding haue all they that doe thereafter, the praise of it endureth for euer. Still then labour to kéepe this feare in your heart, and you shall reape a comfortable reward of it at the last.

How the Midwiues escaped the kings wrath.

7. What then became of the Midwiues? how escaped they the Kings wrath, disobeying his commaundement? Surely the text saith, the King sent for them, and they by an vntruth excused themselues, saying: The Hebrewe women were so strong, that they were deliuered before anie midwife came. Where, in the King, we may learne this good, not to condemne anie before we heare them: for, if so wicked a man as this King was, had yet that iustice, to send for them and to heare their defence, much more should wee that knowe more, doe the like. Manie swelling tales and strange reports haue fœble proofe, when hearing is graunted. Secondlie, in the Midwiues we may sée the weakenes of our natures, for they should not haue lyed for anie feare: and therefore though a good déede be done, yet it is ill defended. Wee may not lie, saith the scripture, to iustifie God, much lesse for anie other cause. This weakenes then in these good women was like a spot in a faire face: and S. Augustine saith of them, *Viuos conseruare natos fuit misericordiæ, at pro vitæ suæ mentitas esse, opus fuit infirmitatis, quam Deus gratia condonat. Homines verò non nisi ingrati et proterui possunt adexemplum imitationis sibi proponere*. To preserue aliue the children, was a worke of mercie, but to lie for the safetie of their liues, was a

worke

worke of infirmitie, which yet God pardoned by grace, and none, saving vnthankfull and crooked persons, will euer propose it to themselues to be imitated.

8. But the text saith, God prospered the midwiues, and built them houses: what is that? *Domus nomine in scripturis, non solum habitationis locus, sed et filij quibus, tanquam lapidibus, domus seu familia construitur & crescit, & res etiam familiaris intelligi possunt: vnde quidam copiosam sobolem eis dedisse affirmant, vt Euseb: & Hugo de Sto. victore. Hyeron: innuit ædificasse eis spirituales domus. Thom. quòd conuersæ fuerunt ad cultum veri dei. Euseb. Cæsarien: ædificasse domus non manu factas, sed in cœlis sitas &c.* The meaning vsually receaued is, hée blessed their families, that they became of great reputation, which were descended of them. And hée stirred vp the hearts of the Israelites to build them houses which descended to their families, and were fit for them. By the phrase then of speech let vs learne thus much, euer to lift vp our eies to God for any thing that happeneth to vs, albeit man be the meanes which hée vseth, for euer it is the Lords worke. Such a phrase was that in Genesis, God made them aprons or coates of skins, when themselues were the workers, and God the author of the deuise. Did wée thus sée God in all wée enioie, it could not be, but thankful thoughts would arise in our harts, and more care to please him than appeareth now in many an one. Prosecute this meditation with your selfe, and thinke of your owne particular, what God hath done for you, and what you render to him againe, &c.

How God built houses for the Midwiues.

I will cast my heart vpon another thing, mée thinke, héere most comfortable, namelie, how God reiected not the good that was in these women for the imperfection that was mingled with it, but pardoning what was weake, gratiously rewardeth what was well. Feare not you then though all bée not in you as you wish, but pray as you can, reade as you can, heare as you can, and all other Christian duties doe them as you can, according to that measure of grace which you haue receiued: and, if any infirmity thrust it selfe in, and trouble you, when you are most desirous to bée free from it, feare not: the Lord sheweth in these women what his nature is. He knoweth our mould whereof we be made, and he turneth away his face from beholding our fraileties, casting a gratious countenance vpon

Note this well

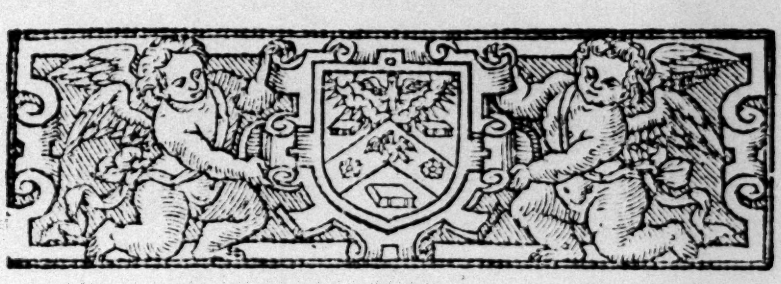
our

our good. Frailtie is ours, our weldoing is his: and his own grace he wil reward. You are not greater than ỹ Apostle was
Rom. 7. who yet groaned (you know) vnder this burden, that he could not doe the good which hée would, but still slipt into the euil which he would not. Tyrannize not then ouer your selfe, but know it for a truth, that want to doe all, disgraceth not a will to doe some thing with a swéete God. Often remember that place in the Kings, so ful of comfort. He onlie (saith the Lord) shall goe
1. King. 14. 13. to the graue in peace, because in him there is some goodnesse. Some goodnesse, I say againe, and euer haue you it in your remembrance: for not, some goodnesse, shal lose his reward with God, though all bée not there. Your will would doe better, and that hée séeth, but you faile as a child of Adam, and that hée séeth also, yet will not sée it, to stop any mercie from your, some goodnesse. If hée then bée so swéete, bée not you sower against your selfe, but chéerefully doing what you can, say for your wants with him in the Gospell which felt infirmity as you doe: Lord, helpe my vnbeleefe: Lord, helpe my weaknes euery way, for thy mercy sake.

9 Lastly, when the King saw hée could not haue his will that way, then hée commaunded that euery man-childe should bée cast into the riuer as sone as it was borne, and of like appointed blodie searchers for that purpose. So, when craft can not, rage must, increasing their malice against the Lord and his poore members, neuer thinking how hard it is to kicke against the pricke. Such a like blody attempt made Herod, when hée slew the children, but yet missed of his purpose, as did héere this King. Let his power to preuent his foes, bée the comfort of all his true seruants euer. Thus may we profit by this chapter.

When craft cannot, fury & force must.

CHAP.



Chap. 2.

In this chapter conſider chiefely theſe three heads.

The birth of Moſes and his bringing vp.
His flying away from Egypt.
His mariage.

1. Touching the birth of Moſes, it is noted, that both by father and mother he was of the tribe of Leui: and what Leui, the ſonne of Iacob, did, we reade in Geneſis 34. 25. verſe. The blemiſh whereof claue vnto his poſteritie after: yet now you ſée, God honoureth it with this great honour, that of that Tribe ſhould come this famous Deliuerer of the whole Nation from ſuch cruell bondage as now they endured. An honour ſurelie verie great, and we may well note in it the ſwéete godnes of Almightie God, who, though ſome of a Tribe haue offended him, and left cleauing to their name that blacknes and blot which the reſt of their name neuer occaſioned, yet is not forcuer alienated thereby from the whole blood, but ertendeth mercie and fauour, yea verie high honour to ſome of them as hee ſhall thinke good, wiping out by degrées what foule ſinne had wiped on too wickedlie. How may men pray then in comfort euer? O Lord, O Lord, remember not the offences of them that haue gone before vs, but let mercie reach, notwithſtanding their euill, to thoſe that hartilie defied their euill. This example of God, both good Princes and all good Chriſtians carefullie follow, not hurting one for another, when like deſeruing

It is a ſtrange kindred that hath none euill of it.

maketh

maketh them not in like sort punishable. Neuertheleſſe, some there be, that, forgetting it, maintaine by an euill name of deadlie feud, as they call it, a damnable reuenge vpon manie, and for many yéeres, against which is the forme of prayer taught vs by Christ, forgiue vs our trespasses, as we forgiue them that trespasse against vs, with many scriptures more.

A most wofull estate of the Church.

2. It is said, his mother hid him three moneths, and Origen maketh this vse of it, that men be carefull not to doe all things to be séene of men, but as the scripture teacheth, to shut the doore and to pray in secret, not to let the left hand knowe what the right hand doth: for feare, least, if these male-children be exposed to the view of men, with a longing desire to win praise, the Egiptians catch them and cast them into the riuer. But rather thinke you by these words of the wofull estate wherein this people of God then liued. What fulnes of furie was this, so bloodilie to tyrannize ouer new borne Infants, were they neuer so swéete and well fauoured, that their parents must hide them, if they would enioy them but a day? O bitter times! O woefull mothers, when they saw themselues once conceiued with child! for if it were a man-child, their eies must see the murderers take it, and though it wept vpon father and mother, and lifted vp both little hands and eies in the pittifullest manner that it could, thereby desiring to be saued from the destroyer, yet could they not help, it must away to the riuer, to the riuer, it must be drowned without all remorse and pitie. Let it worke in our hard hearts some true féeling of our happie frédome from such miserie, and earnest prayer to the God of mercie, that euer he would continue freedome vnto vs.

3. It is said also the child was faire. What God had appointed him for, you knowe: and now sée, how the Lord gaue, that with men might giue him more grace. Vertue in a faire bodie is more acceptable. And often in children appeareth some signe of future vertue, wherewith God purposeth to endue them when they are men. Beautie and comlinesse either in men or women is the gift of God, but a greater gift it is to haue grace withall to liue vertuouslie. Sarai, Rebecca, Rachel, among women were verie faire and most vertuous withall. Salomon speaketh of others beautifull also, but not good. Prou. 6.27. Prou. 11.22. Ioseph, Saul, Absolon, among men were goodly personages, but

Valer. Max. lib. 3. cap. 1.

but Ioſephs pietie was more glorious, than all his beautie. Thanke GOD for his mercie in your ſelfe and your children: and, to ſupplie all defects, beſeech him in your prayer: you ſhall finde the comfort and the benefit of it. If fauour be but hard, remember S. Bernard: It is a happie blacknes in bodie, which is accompanied with a whiteneſſe in minde. Many haue béene hard fauoured, and yet endued with excellent parts. Philopæmen, a Grecian Captaine verie deformed, excelled moſt men in Militarie matters. Aeſope, very hard fauored, yet moſt wittie. Socrates, full of imperfections in ſhape, and yet who more famous for wiſedome? Apollo his oracle gaue him preheminence. Thus might I tell you manie Stories: but you ſée the Meditation ſufficientlie, followe it further, as you ſée cauſe. Bleſſed be God, that euery way giueth vs comfort. Xerxes, that had that huge armie, yet is ſaid to haue béene the goodlieſt man of them all. Plutarch, in the life of Demetrius ſaith, hee was ſo paſſing in face and countenance, that no Painter or Picture-maker was able to drawe him. Of Scipio Africanus, he ſaith, that the Barbarians in Spaine ſtoode amazed at his comlineſſe. Suetonius writeth of the goodlie Eie of Auguſtus Cæſar. What an excellent perſonage Charles the great had, Paulus Aemilius ſheweth in his third booke. Maximilian the firſt had ſuch a Preſence & Maieſtie, that a ſtranger is ſaid, among 30. great Princes, to haue noted him out, hauing neuer ſéene him before. But I forget my ſelfe, out of a deſire to giue you occaſion to thinke of more.

Fælix nigredo, quæ mentis candorem habet.

Do pœnas deformitatis meæ. Plutarch in vita.

Heredotus. lib. 7.

4. But was onlie the faireneſſe of the childe, that made the mother hide him? No, euerie creature thinketh his owne, faire. This therefore is ſomewhat, but not all, Nature had a ſway: and yet, aboue all, Gods Spirit telleth vs of another thing, which wee muſt marke, namely, of faith. For, by faith, ſaith he, by the Apoſtle to the Hebrewes, Moſes, when he was borne, was hid three moneths by his parents, becauſe they ſawe hee was a proper childe, neither

Heb. 11. 23.

feared they the Kings commaundement. Faith beléeued that God would one day release them, and not any longer suffer them so cruellie to be oppressed. In hope therefore of the same, they vsed meanes, hiding him, as they could, and leauing the successe to God. Their eies could not sée any way of safetie, much lesse that way, which after fell out: but their hearts hoped, their soules prayed, and vpon him they fired both heart and soule, who is Almightie, All-mercifull, All-swéete and kinde: to his distressed seruants then néerest, when he séemeth furthest; then strongest, when hee séemeth weakest; then swétest, when hee seemeth sowrest; and then vp in wrath to reuenge our wrongs, when the world doth thinke hee hath forgotten vs. Such faith then let vs marke, and pray for, in the euill day: doubt not the Lord, distrust not his helpe, shift along in his holy feare with such lawfull meanes, as you possiblie can: commend the blessing of them to him, and let him euer doe his owne will.

5. But (alas) she could not long keepe him thus. Three moneths she did it by secret hiding: but then, saith the Storie, she could no longer: so cruell were their hearts, and so narrowe was the search, that hee must away, a case more than bitter, as hath beene saide. But what helpe now for this guiltlesse babe? See an excellent woman, full of faith in her God: when she could no longer hide him, she deuised for him a little arke made of réede, and dawbed it with slime and pitch, putting the childe in it, and setting it among the bulrushes by the riuer side, appointing her daughter (the childs sister) to watch the same: so committing that thing to her mightie God, which her selfe could not keepe from a bloodie tyrant, neuer yeelding, but in hope still, euen as it were past hope, depended faithfullie and constantly vpon her God for the safetie of her child.

An excellent woman.

6. And what did the father all this while, that the scripture still mentioneth the mother, saying, shee did, and shee did? Trulie of like all vexed, amazed, and tormented with the

the woe of it, ſtoode as a man ſhiftleſſe, not ſéeing what to doe. The woman enabled by God, is the better man, quicker and prompter for deuiſe in ſo touching an extremitie: ſhee deuiſeth what hee liketh, and ſhee performeth what God bleſſeth. In the weaker veſſell Gods ſtrength was more ſéene, and hee doth enable them now and then for that purpoſe. The knowledge of it muſt yéeld them a fit regard, and men may not euer diſdaine to followe them, by whom they ſée God ſometimes doth worke. Manie men haue béene well aduiſed by their wiues; and the womans counſell not followed, you reade in Scripture, hath turned ſometimes to the mans woe. You remember the particular, Haue not thou to doe with that iuſt man, with diuers others.

Womens wits haue often great effects in extremitie.

7. The childe thus placed by the water ſide, and his ſiſter watching a farre off, as though ſhe knewe not of it, to ſée what would become of her little brother, what falleth out? O depth of Gods mercie and goodnes! downe commeth that way, to waſh her ſelfe in ỹ riuer, Pharaohs daughter, euen this cruell Pharaohs daughter, called of ſome Thermutis, & walking by the riuer ſide with her maydes, ſpies the arke among the bul-ruſhes, and ſent her mayde to fetch it: when ſhee opened it, behold little Moſes in it, and the poore babe wept vpon her, begging by teares (as well as it could) ſome mercie and pittie againſt the bloodie lawe of her father. Shée had compaſſion, and conceaued rightlie, that it was one of the Hebrewes children. By all which, what may we learne, but firſt, that there is no rocke more ſure, nor refuge more comfortable (when mans power faileth) than Gods gracious prouidence? (for there is no temptation ſo great, whereunto that cannot giue an iſſue.) Secondly, how able God is, to diſpoſe of men and womens courſes, otherwiſe, than at the beginning they entended? (for this Ladie purpoſed onelie to walke and waſh her, but God had a worke of mercie to doe by her; her purpoſe was one thing, and the Lords was another.) Often thus

it falleth out in this world: God being euer able to worke vs to his will. Yea, see more here, how, euen by their hands that would destroy, the Lord is able to preserue: which is a great comfort. Lastlie, where are they that talke of Fortune? what more casuall in mans eies, than this Ladies walking that way? yet you see, it was no Fortune, but disposed wholy by the prouidence of God, for the life of the child, the ioy of his parents, and the deliuerance of the whole Nation in time, from so bitter a bondage. Fortune therefore fitteth the mouth of a Heathen, & Faith in Gods prouidence, the heart of a Christian.

8. But let vs goe forward. When thus shee had found a childe, by the Lords appointment, and pitied the poore creature that wept vpon her, out steps the sister, who watched thereby, and asked her if shee should fetch a Nurse of the Hebrew women? The childe vtterlie refusing (as Stories say) to sucke an Egyptian woman then present; Shee willingly consented: and streight commeth the mother to receaue againe her owne childe, and to nurse it vp for Pharaohs daughter. O powerfull GOD, what a change is here? The mothers heart, when she sent her childe to the waters side, not knowing what should befall it; and now, when she receaued it againe, with authoritie to nurse it vp in safetie, whosoeuer saide nay; how differ they? What woe in that? what ioy in this? what weeping then? what clasping now? That farwell, & This meeting, Lord, Lord, how differ they? stay your selfe here, a while you that reade it: &, if you haue affections, thinke of it; make the case your owne; and tell me what you feele? Doe wee not see a powerfull God? and doe wee not see a sweete God? is not his mercie as his power? And is not his power to deliuer his children out of all their feares? cannot hee send comfort, and bid sorrowe giue place? cannot he turne Tragedies into Comedies, and crosse the crueltie of all tyrants? Truly, that thing is not vnder Heauen so heauie vpō your heart, but he can remoue it, and put ioy in the place before

the

the day be light. Still therefore put your truſt in him, and ſay with holy Iob, If the Lord ſhould kill mee, yet would I hope in him. Iob. 13. 15.

9. You may marke againe héere, how boldlie this poore mayde ſpeaketh to a Kings daughter in thoſe dayes. Such was their ſimplicitie then, from our hatefull pride now. Let her now-a-daies be as far from the degrée of a Kings daughter, as ſhee is from the conditions of a vertuous woman (which is often far enough;) yet vp is the eie ſo high, that fewe may be good enough to ſpeake with her much. And if anie doe, his coate (not his cauſe) muſt get him acceſſe. But verie Pharaohs daughter ſhal condemne theſe Peacocks one day. Humilitie raiſeth, and pride caſteth downe before God and man. Happie are they, whom holie aduiſe maketh religious.

10. Shee called his name Moſes, that is, drawne vp, becauſe, ſayd ſhee, I drewe him vp out of the water. Thereby giuing him occaſion, whileſt he liued, by his very name to remember Gods mercies when he ſhould haue periſhed. Wée haue ſtil our names giuen vs at this day vpon diuers occaſions: ſometimes of euents, as this was héere: ſometimes for kindred that be ſo called, ſometimes for affection to haue vs like our names, and ſo forth. What way ſo euer they begin, they are vſuallie giuen vs at Baptiſme, and therefore rightlie may remember vs, both of the mercie of God in vouchſafing vs Baptiſme, and of the holie promiſe, which wee then made him by our ſureties: that we would forſake the deuill and all his workes, the vaine pompe and glorie of the world, with all couetous deſires of the ſame: the carnall deſires of the fleſh, ſo that wee would not followe, nor bee led by them: that wee would beléeue in God, the Father Almightie, maker of heauen & earth, &c. Which being remembred religiouſlie with feéling, would cut off a number of foule ſinnes, which not onelie clogge our conſciences before God, but diſgrace vs greatlie before men: As, ſwearing, lying, whoring, ſtealing, and ſuch like.

Trulie, so often as any man or woman heare their owne name, they are accused of these things, if they be guiltie. A promise so broken, being made to God in the face of the congregation, will trouble the soule sore at the houre of death.

11. Finally, wée see plainely by this whole discourse, how mans counsell can not hinder that, which God hath determined shall come to passe. For there is no counsell, no wisdome, no strength against the Lord. Moses must liue, and become a Deliuerer to that people, do Pharaoh what he can. And though many poore infants were cast away to preuent his feare, yet that Infant which must effect what he so feared, is preserued aliue in despight of him, yea nourished vp by his owne daughter, in his owne bosome, to the wonder of all that reade it, to the worlds end. The like you may remember of Herod and those infants; but this is inough of the first part of this chapter.

The second part.

1. NOw followeth the second part; namelie, of his departure both from Court and Country, which happened when hée was forty yéeres olde, as Stephen witnesseth. And, if any maruell, why it was so long: of all the reasons that are alledged, it séemeth best, that, till that time, hée had not his Calling from God to beginne that worke. Hée might consider his owne birth and parentage, his great preseruation and education, his Nations misery and bondage, and heartilie pittie them; but, that he was of God appointed to them a Deliuerer, he knew not, till God reuealed it, and God reuealed it not, till now, as it should séeme; for Stephen saith, it came into his minde, when he was thus olde, to visite his brethren; as if hee should say, hée now felt his calling and not before. Act 7.23.

2. When he did feele it, and that once the Spirit of God smote his hart, then marke we, how no honours, no plea-

pleasures, no riches could keepe him in the Court any longer, but he rather chose to suffer aduersitie with the people of God, than to inioy the pleasures of sinne for a season, Heb. 11 25. esteeming the rebukes of Christ greater riches, than the treasures of Egypt. For he had respect vnto the recompence of the reward. A notable example for all Courtiers and men of high place, that they suffer themselues not to be snared wᵗ any thing incident to their places so, that they may not serue ẏ liuing God as they ought. For surely, if either pleasure or profit draw frō him, it is too dearely bought, & will lie heauie vpō their soules one day. Their dissembling there, can neuer profit Gods people, as their open profession would doe. But, in steade of profiting, it draweth many thousands to death with them, who obserue their steppes, and depend vpon them: which will bee laide to their charge in that great daie of the Lord, when Moses shall liue, and they die: Not all the glory they possessed in this world beeing able to procure them one droppe of water to cole their tongues. Courtiers and great personages.

3. When hee came to his brethren, he saw their bitter seruitude, burdens and slauery out of measure: hee saw many great abuses offered vnto them, wherewith hee was so farre moued, that he laide his hands vpon one of the Egyptians, and slue him. Not so teaching priuate men to doe without authoritie, what he did, warranted by a Calling: but rightly teaching Magistrates, which haue calling to vse their Places to the relefe of the oppressed, & instructing all men as their Places will warrant them, to helpe their brethren from iust oppressors.

4. But his looking about him on euery side, when he did it, and hiding him that was slaine, argue, as you may thinke, an euill conscience, and prooue in him an vnlawfull act. No indeede, no more than it doth in other Magistrates, that they execute iustice vpon some earely, or late, or priuately, to auoide sedition and tumult. This was in Moses, and in them, a godlie wisedome, prouiding warely, that

whiles they endeauour a good, by some indiscréet handling, there grow not an euill. Some feare, if you will, I deny not to haue béene in Moses, when hée did it: & it may truly teach vs the weakenesse that sometimes is in the best seruants of God, in the very warranted workes of their lawful calling, to our comfort, if wée fæle the like. And, which is swéete also, that God doth not cast away obedience performed to him with some feare more than it should. Wée are not greater than Moses: and therefore, (praying for strength, and doing our best, if some vnwished weakenesse shew it selfe) let this example bée remembred.

5. It is saide in the text, that Moses came forth againe the second daie: and thereby all Magistrates may learne constancie and continuance in their care for their people. For it is not inough one day to come and sée how all goeth, as at their first entrance vpõ their Office, or otherwise, but euen the second day they should do the same, and so day by day, as occasion serueth, during the time of their Charge. The want whereof maketh many a one wring, that by more diligence would bée righted and relieued.

6. But how was he requited? Surely finding two striuing together, and admonishing them to cease from such vnbrotherly strife, streight hee was reproached by one of them, in this sort: Who made thee a man of authoritie, & a Iudge ouer vs? Thinkest thou to kill me, as thou killedst the Egyptian? A cléere glasse for all eies to sée in, the reward often giuen to good men, when they haue performed some good duties to their brethren. But it may be no discouragement: for GOD is in heauen, and will reward all obedience to him, paying home heauily such vnthankefull receiuers of it.

7. Was this all? no, marke more in these vnkinde Israelites. The death of the Egyptian is brought to Pharaohs eare: so that now Moses, for his zeale and heart to relieue his country-man that was abused, must either himselfe fall into danger, or flie the country to his disgrace.

Solent reges à-bundare auribus. Xenophon.

Not

Not onelie therefore the vnthankefulneſſe, but the meaſure of it is to bée obſerued, for our good. For many times wée can diſgeſt ſome ingratitude, but ſuch a meaſure and ſuch a manner, as is happily offered vnto vs, wée cannot. This example will helpe vs: for ſure the meaſure héere was great, and the manner odious. Againe, for whiblers and prating pick-thanks, tatlers, and tale-tellars, there may bée a Note of them. You ſée what an auncient wéede in the world they bée: they were neuer wanting, nor will bee, While ỹ world indureth: neither Princes, nor meaner than Princes can auoide them: there is no newes ſtirring, but they are carriers of it, and they can greatlie increaſe it in the carriage. No circumſtances can make them ſilent. Many good men haue ſmarted by them: and now Moſes, you ſée, taſteth of them. Who is hée or ſhée, that haue not ſome way by theſe walking tongues béen wounded? I leaue you to your owne experience of this venome.

8. Whither flyeth Moſes then, from this raging ſtorme of Pharaohs diſpleaſure raiſed vp againſt him by theſe prat-lers? Into the land of Midian, ſaith the text, where the Lord prouided for him. Then marke with your ſelfe, how alwaies one place or other the Lord hath for his ſeruants. If Iudæa be dangerous for the childe Ieſus, in Egypt he ſhal find ſafetie, til ỹ time appointed, & ſo forth read 2. Cor. 4. 8.

9. Whē he was come thither, He ſate him down by a wel: a place moſt like to bring ſome to him, of whom he might inquire, how he might beſtow himſelfe. But God knoweth what thoughts the circumſtances of his caſe procured vnto him. His calling he ſaw, not acknowledged of his country-men: but in ſteade thereof his life brought in queſtion, and therefore might fall into ſome doubt of it himſelfe. All his worldly comforts were now departed from him, and he a poore exile in a ſtrange country, not knowing which waie to turne him. A great change from ſo high a place as Moſes had in Egypt, béeing eſtéemed the Sonne of Pharoahs daughter: and leſſer alterations than this

this, wée well know, haue giuen good men shrewd plucks: yet reade wée of no discomfort in Moses, which wée must obserue, and be bettered by it. GOD humbleth him in his worldly estate, and bringeth him to this lowe ebbe: yet forsaketh him not, but déerelie loueth him, and hath great honours in store for him againe, when time commeth. We are likewise the Lords, and wee must bee content, that hee doe with vs his owne good pleasure euer.

The third part.

1. THe thirde part of the chapter followeth: concerning his mariage in that land, the manner whereof you may reade in your chapter, verse. 16. &c. Some blame him as matching with the vnbeléeuing, others excuse him, saying, they were not vnbeléeuers. The scripture is silent, and therefore we neede not to be curious. To excuse the godlie Fathers euer, is more than can be, to make Iethro and his household such beléeuers as they ought to be, with whom wée ioine in mariage. How beit happily he was better than thousands there. Theoderet saith, *Typus erat Christi domini, qui, cum ex Iudeis secundum carnem natus esset, ecclesiam Gentium appelauit sponsam suam.* Moses herein was a type of Christ, who, béeing borne of the Iewes according to the flesh, married himselfe to the Gentiles and called them his spouse. But leaue we it as not profitable to vs to scanne what God hath pleased to conceale. And marke the hart of Iethro when he vnderstood how Moses had helped his daughters at the well, very kindly he conceiued of that fauour, and chid them for so leauing him, & not bringing him home to eate bread. Surely the Spirit of God doth not so still in euery place note this kindnesse of hart in requiting loue, but that he exceedingly liketh it, and would haue all his, euer to follow it.

Is more then hath sound proofe.

Theod. in Ex. cap. 2.

2 Of his wife the Lord gaue him a sonne whose name hee

he called Gershom, adding the reason, because, saith hée, I haue bene a stranger in a strange land. So then, that which many obiect oftentimes to Gods children by way of reproach, that they are strangers, exiles, and so forth, that, Moses taketh to be no reproach, and therefore giueth the title of it to his sonne for his name. An example to teach vs neuer to bée ashamed either of banishment or any hard estate wherewith God shall exercise vs for his glory, but rather to reioyce in it and comfortably to thinke of it, as Moses doth here. The shame is theirs that reproach vs, the glorie is ours, if we rightly endure it.

3. In processe of time this bloody Pharaoh dyeth, saith the Storie, and this is a comfort to the godly, as likewise it should be a warning to all oppressors of them, they shall die and be packing, and shall not continue to deale cruelly. Then shall they receiue the wages of their wickednesse, and they whom they haue wronged shall bée comforted. The rod of the vngodlie lighteth vpon the faithful, as God shall please: but the Lord hath said, it shall not tarry vpon them. And what sweéter comfort, but the rod of Gods iustice shall both light & lie vnremoueable vpon the vngodly that repent not of their euil, and what greater woe? Let them beware then whiles there is time.

4. But when was it, that he dyed? Surely, forty yéeres after Moses fled thence. Moses was fortie when hée fled, and eighty when he came as their Deliuerer. Let it thus profit vs. You remember before, how Moses began to exercise that Office towards their relieſe, which he was certified God had appointed him vnto, and thought, that they would haue acknowledged it with thanks to God for him. But they most vnkindely requited him, and so endangered him, that he was faine to fly to saue his life. When he so began, God offered them mercy: when they so rewarded him, what followed? Surely, fortie yéeres more the continuance of their bondage and miserie. A singular warning to all féeling hearts to beware the reiection of Gods

mercy

mercy when it is offered. For it euer hath a sure punishment, and well worthy. Consider you particularly Gods dealing with your selfe, what hath he offered? what doth he yet offer you? what haue you done? or, what yet do you? Be wise, and ponder. Surelie God is kinde to offer, but he is iust to reuēge any wilful contempt of his Offers, with continuance of bitter woe heere, or for euer.

5. When he was dead, the people cryed to the Lord and sighed, saith the text. Such sobbes in sorrow were due to them that reiected and would not see what God offered them of ease. But O comfort! yet what see wee againe? Surely, saith the text, God heard them, remembred his couenant, looked vnto them & respected them. Sweet Father, so is it euer with thee, iust to correct, but gratious to giue ouer: not euer offended, but in due time intreated: pitifull, louing, and of endlesse mercie. Many things more might this Chapter yeelde vs, most worthy noting: but, I remember, for whom I write, & I would not make the volume great, that I wish bought & vsed of poore ones; the abler persons may haue many better helpes. A taste of the comfort of Gods word, and the vse thereof, (to incourage to the buying of Bibles and reading of them) is the thing I desire to giue: and that is done, by something vpon euery Chapter, though it be not much, fitted, as God inableth mee, for the feeling and comfort of them, for whom I labour. Let this much therefore sufflice vpon this Chapter.

(.*.)

CHAP.

Chap. 3.

The cheife Heads of this Chapter be theſe.

{ The calling of Moſes.
{ His ſpeech with God.

1. MOſes kept the ſheepe of Iethro; and is not this a great change, from an adopted ſon of a kings daughter, to become a ſhæpheard to a meane man? From the rauiſhing pleaſures of a kings Court, to come to lie vnder a buſh, and behold but ſhæpe? To talke with his flocke, and ſpoꝛt with his dogge, inſtæde of all he inioied beforꝛe? To ruffle in his Ruſſet, fit foꝛ that office, with adiu to garments of foꝛmer honour? O ſweete experience, if neede require, of the eſtate of one moſt deere to God! Sinke not (my heart) ſo loẅ in my body foꝛ feare of a change. Feare not that fall, that hurteth not with God. Theſe earthly ſhewes, as the ſhining Sun, flaſhe their beames abꝛoad, and flie vpon the ſoddaine into the cloude, as if they had neuer bene. But thy God is all one with them, and without them: nay, often time moꝛe neere thee, the further thou art from them, as this very Example may aſſure thée, if thou marke it. Foꝛ in all the gloꝛy of his earthlie honour, Moſes had not ſuch a conference with his God, as now, that he is a pooꝛe ſheepheard, guiding and leading another-mans flocke. Dauid, by cutting away a piece of Sauls garment, made him remember himſelfe a little better: and God many times, by cutting away ſome part of our foꝛmer eſtate, maketh vs pꝛofitably feele, what wee felt not beforꝛe, of ſweete conſolation in him, and his heauenly

uenly fauour, that leadeth into eternall ioy, when this life is ended. Lot lingred too long before hee would out of Sodome, and therefore the Angell caught him by the hand and plucked him away. So surely doth the Lord, for the good of his chosen, euen catch them and pull them by some change of estate, when honours continued deceaue and drawe backe. Then feare not such change (my shrinking heart) I say againe. For it is no harme, it is but Gods hand that catcheth thy hand, and draweth thée to him. We ioy in the claspe of a mortall creatures hand, and how much more in Gods? The King of Macedon his sonne becommeth a Smith, and the rich King of Sicilie, Dionysius the younger, becommeth a Schoole-maister. So, manie moe haue felt a change, who might be named if néede were. This tast suffiseth at this time, and I end with this.

Trust not too much, if prosperous times doe smile,
Ne yet dispaire of rising, if thou fall:
The fatall Ladie mingleth one with th'other,
And lets not Fortune stay, but round turnes all.

If the aire bee hote, our heate is lesse within: if aire bee cold, it doubleth inward heate. So surely worketh aduersitie often zeale, when gladsome pleasures haue made vs too too cold.

2 Hee drieth his flocke to the back-side of the Desert, and came to the mount of God, Horeb, as is thought, there to pray and poure out his heart to God in a remote place, begging mercie to his afflicted Country-men in Egypt, though neuer so vnthankfull and vnkinde to him: begging also Gods swéet and comforting Spirit to himselfe, that by the same his heart might be stayed and strengthened in all the changes and chaunces of this wretched life, euer to be content, euer to be thankfull for good and bad, and euer to spend his daies in the feare and fauour of his Maiestie: whose seruice is perfect frædome, and whose loue is life, ioy

and

and felicitie for euermore. And surelie this should wee all doe both in wealth and woe: thinking no time so spent, as that which in conference and spæch with God we bestowe. But (alas) wee doe not. No, in prosperitie wee are puffed vp, and forget to pray; and in aduersitie we are to weakelie and wretchedlie throwne downe, and wee cannot pray. Remember Moses, and, if thy state should change from Court to Country, from glorie to obscuritie, and from high to lowe, neuer so much; draw to the mount, Horeb, the mount of God, that is, to some secret, priuate, and conuenient place for that purpose: and comfortablie, chéerefullie, and like a stoute Souldier of Christ lift vp to heauen both heart and hands, eyes and minde, and all thine affections, and shake the throane of thy mercifull God with this or such like prayer. O dearest and swéetest comfort of my soule, my rocke, my refuge, my strength and my stay, I blesse thée and praise thee, I thanke thée and honour thée, as well for this present estate of mine, as for anie glorie that euer thou vouchsafedst me in this world. And I beséech thée, deare Lord, that this sinfull nature of mine may be euer strengthened to ioy in thy good pleasure, and so during the course of my daies to cleaue vnto thee in loue, dutie, and all obedience of a true child of thine, that I may be made partaker of that true glorie, which in the world to come, with thy owne selfe, is assured in heauen for euermore to all thine. Amen, Amen, my King and my God, blessed for euer and euer with ten thousand soules, if I had them.

3. Then the Angell of the Lord appeared, &c. To this Angell is giuen the essentiall name of GOD, Iehouah. Therefore certaine it is, that hee also was God, euen our Sauiour Christ, by whom and through whom the Lord communicateth himselfe vnto men, who otherwise could neuer haue anie accesse vnto such Maiestie. And he is called an Angell, because he was to be sent to be our Deliuerer, whereof this Deliuerance of the Iewes out of Egypt

was

was some shadowe and figure. Theoderet is of the same minde, whose wordes are these. *Vniuersus locus demonstrat deum esse qui apparuit. Dicitur Angelus, vt cognoscamus, quód is, qui visus est, non est Deus Pater (cuius enim Angelus esset Pater) sed vnigenitus Filius, qui magni consilij est Angelus, qui sacris discipulis dixit; Omnia quæcunq; audiui a patre meo, nota feci vobis. Quemadmodum autem Angeli nomen posuit, non quidem volens ministrorum quempiam innuere, sed personam vnigeniti demonstrare: sic iterum ipsius tum naturam, tum potentiam prædicat, inquiens ipsum dixisse: Ego sum qui sum, et Ego Deus Abraham, Deus Isaack, Deus Iacob, &c.* The whole place, saith hee, sheweth it was God: but he is called an Angell, that wee might knowe, that hee which was seene, was not God the father (for whose Angell should the Father be) but the onely begotten Sonne of God, which is the Angell of the great Counsell, which saide to his holie Apostles; All thinges which I haue heard of my Father, I haue declared vnto you. And euen as hee gaue him the name of an Angell, not meaning thereby to note anie other minister or messenger, but to shewe the person of the onelie begotten Sonne: so againe he setteth forth both his nature & power, saying he said: I AM THAT I AM, and I the God of Abraham, the God of Isaac, the God of Iacob, &c. Hillarie also speaketh to this effect in his booke of the Trinitie. Gregory thought it was an Angell in the person of God. Augustine varieth in his opinion, &c. Touching this manner of appearing, it may occasion vs to remember how God vseth to applie himselfe vnto the purpose and intent of his appearing, whensoeuer it pleaseth him to manifest himselfe vnto men. For, in the Prophet Esay, he is said to haue appeared like a Iudge, sitting vpon a high throne: because, as then, the iudgement of Israel approached and drew nére. At the Baptisme of Christ, it pleaseth the holy Ghost to appeare like a Doue, because that forme might shewe the innocencie and milde nature of our Sauiour. In the Acts of the Apostles, like Tongues, becaus

Greg. in præfat. moral. cap. 2.
Aug. quæst 3. in Exod. et 2. de Trin. cap. 13.
Esay. 6. 1.
Math. 3. 16.
Act. 2. 3.

becauſe now the tongues of the Apoſtles were to bée framed, as it were, a new: like cloven tongues, becauſe the benefit was to bée deuided vnto all Nations: like fiery tongues, becauſe their ſpéech, by the gratious working of GOD his holy Spirit, ſhould hereafter kindle in the hearts of men, as it were, a fire, that is, an hot and burning hatred of ſinne, a loue of righteouſneſſe, and all holy obedience acceptable to God. And now, héere, like a buſh burning, but not conſumed, that it might declare the ſtate preſent of his people in Egypt and the condition of his Church vnto the end of the world. His people in Egypt euen burning in the fornace of Pharaohs cruelty and oppreſſion, and yet not conſumed for all that, through the mightie power and gratious goodneſſe of his ſwéete fauour that vpheld them, yea, multiplyed and increaſed them in the very flame of it. His Church militant in like ſort to expect trouble after trouble, and one woe to another, but not to bée ouerwhelmed and vtterly deſtroied by all the malice of Hel working in wicked inſtruments to ỹ vttermoſt. *Quid ſibi vult ardere rubum, & non exuri? Nempe, Iſraelem Ægyptiorũ inſidijs appetitũ, non eſſe ſubiugandũ ſed aduerſarijs ſuperiorem futurum.* What meaneth this, ſaith Theodoret, vpon this place, that the buſh burned, & was not conſumed? ſurelie ỹ Iſraelites be-ſet with ỹ wrongs of the Egyptians, ſhould yet not be ouerthrowne, but euen ouercome their aduerſaries. Philo, the Iewe, in the life of Moſes ſaith, there appeared in the middle of ỹ flame a glorious Image, as a manifeſt teſtimonie of the preſence of God, &c. Acts. 2 3.

4. When Moſes ſaw this ſtrange ſight, hée ſaid, I will turne aſide now, and ſee why the buſh burneth not? where we may ſée ỹ good diſpoſition of men & minds gouerned with Gods feare. They do not contemne and lightly paſſe ouer ſuch things as they ſée, but they obſerue and marke, ſearche and ſéeke, what good they may poſſibly draw from them. They are of a docile and apt nature to be inſtructed, when as others, like deafe and dead people, are

not profited by any thing, but finally perish, whatsoeuer hath beene shewed to them by God or man. Learne wee by Moses, to doo as hee did; and by the other to beware of their dulnesse.

5. And when the Lord saw that he turned aside to see, Hee called him vnto Him, &c. No sooner, then, can wee shew willingnesse to learne, but God is most readie to instruct and teach. If wee will heare, He wil speake; and, if wee will know, Hee will declare. A sweete incouragement, euer to bee willing to bee informed. And now He is called LORD and GOD, as you see, who before is said to bee an Angell, as before also, you remember, I noted. Moses, Moses, saith Hee familiarly and kindely: for it was euer a fauour to be called by our names of superior men, much more of God. Nathaniell marueleth how Christ knew him, when he spake of him, as you reade in Iohn: but Christ told him, that, before Philip called him, he saw him vnder the fig-tree. Our God, to our comfort, knoweth vs all, and calleth his sheepe by their names. Happy are wee, if, as Moses here, we may euer be readie to answer and say, I am here, Lord, or, as another saith, Speake-on, Lord, for thy seruant heareth: or, as Dauid the Prophet saith, my heart is readie, my heart is ready, &c.

Iohn. 1. 47.

1. Sam. 3. 9. Psal. 108.

6. Then he saide, Come not hither, put thy shooes of thy feet: for the place where thou standest is holy ground. First, the Lord hath a care of mans infirmity, and is willing to reueale himselfe as that may indure to behold, not further, lest man, by His Maiesty, should bee oppressed, when, in His mercy, he wisheth him profited. Therefore, Come not hither, saith Hee, respecting his weakenesse. Secondlie, he endeuoureth to worke in Moses that reuerence and feare, which beseemeth Gods children, when they approach vnto God: which, although, no doubt, it was in Moses much, yet more and more is it euer necessarie for all men, if they will in deede bee touched effectuallie with that which is spoken and done, and be truly humbled to attend

and

and remember. To the ſame purpoſe is that of putting-off his ſhoes: for, *Quare iuſſus eſt Moſes calceamenta ſoluere? Certe, vt religioſiorem hac ratione illum redderet.* Why was hee bidden to put-off his ſhoes (ſaith Theodoret?) Euen, that he might make him thereby more religiouſlie affected. It is alſo noted, how needefull it is (if euer we wil performe vnto GOD that reuerence that is due) to put-off that corruption and ſinne, wherewith in this life wee are clogged. Which, as the duſt to the ſhoe, and the ſhoe to the foote, cleaueth to vs. For the place where thou ſtandeſt, ſaith he, is holy ground: not that the place of it ſelfe was better than others; but that reuerence and a holy feare was due vnto God in that place; both, in regard of his incomprehenſible Glory, and of Moſes owne naturall infirmitie. Holy, I ſay, in reſpect of Gods Preſence, not otherwiſe: and therefore, nothing, héere, fauoureth any Popiſh ſuperſtition falſelie aſcribing to places what is not in them. The like you reade in Ioſua, and Ruth, which by this may be vnderſtood, euen to put away all hindering affections; and to reſigne our ſelues wholely vp vnto God, to heare and doe his will. This is to put-off our ſhooes. Ioſua 5. 15. Ruth 4. 7.

7. Then Moſes hid his face, for hee was afraid to looke vpon God. At the firſt hee was bolde, and went towards the buſh to behold this matter: but now hearing that God is there, he couereth his face, and is afraide: plainly ſhewing, that, the more God openeth himſelfe to man, and the néerer man draweth vnto God, the more hee feareth in a holy reuerence, as more féeling and finding his owne wants and vnworthineſſe to behold ſuch glory. For whileſt wee are far from God, wee can ſay and thinke with thoſe Laodiceans, I am rich and encreaſed with goods, & haue neede of nothing, but if the Lord annoynt our eyes with his eye-ſalue, then wee change our copie, and ſée, as there is ſaid, that wee are wretched, and poore, and blinde, and naked: then wee pray, that wee may haue of Gods golde to make vs rich, and white rayment, that wee may bee Apoc. 3 17.

cloathed, and that our filthie nakednes doe not appeare. Then wee couer our face, as Moſes did héere, and wee humbly and modeſtly come to heare him, trembling at his
Esay. 66.2. words with a contrite ſpirit: well vnderſtanding that they are iuſtlie ouerthrowne in their owne pride, who raſhlie preſume they can conceiue Gods myſteries with their owne wits.

8. Hauing then thus prepared his Seruant to humble attention, the Lord beginneth his tale, and ſaith, I haue ſurely ſeene the trouble of my people, &c. Where, euerie word hath vehemencie and matter worthie noting. Hee ſaith, hee hath ſéene, hee hath heard, and hee knoweth: and how hath hee ſéene? *Videndo vidi*, ſéeing I haue ſéene; that is, *vidi certó et ſerió*, I haue ſéene certainly and ſeriouſlie: *verborum enim geminatione, vehementia, certitudo et celeritas ſignificatur*, by the doubling of the word, vehemencie, certaintie and celeritie is ſignified, ſaith a Diuine. I haue ſéene, and ſo ſéene, as that I can no longer hold my peace: yea, I haue ſo ſéene, as that I will helpe, and endure no longer. *Vidiſſe enim dicitur compaſſionis oculo et miſerationis aſpectu*. For hee is ſaid to haue ſéene with eie of compaſſion, and with a mercifull beholding, ſaith Beda. And what haſt thou thus ſéene, Lord? Euen the trouble of my people which are in Egypt. Firſt then, trouble and anguiſh is knowne to thée, & there is no ſorrowe hid from thine eyes, be it neuer ſo ſecret and hidden in the heart, encloſed in the breaſt and bowels of man or woman, not daring to péepe out for feare of ſome circumſtance that might encreaſe our paine: but yet thou ſéeſt it not ſo, that thou wilt redreſſe it, except they bee thy people. For ſo thou ſpeakeſt in this place, that, thou haſt ſeene the trouble of thy people. If then wee would haue griefe ſéene and helped, wee muſt endeauour with all godly care to be thine. Which if wee doe, then ſighing and groaning in our ſeuerall occaſions, as theſe did, wee may be ſure in due time to finde our comfort, as they found. Affliction alſo, wee may

héere

héere learne, doth not shewe that the partie is disliked of God (as Sathan often will suggest to men and women that are in trouble:) for God calleth these Israelites his people, which yet in most extraordinarie affliction were plunged. Hée is not as the proud Peacocks of this world, that knowe a man in a gay coate and an high Office, but in pouertie and baseness knowe him not, though hée bee most néere, yea, almost their owne father or mother, sister or brother. But in the poorest plight, when the back is bare, for want of cloathing; the face leane, with woe of heart, and quite altered with brinish teares, that gushed along it, and haue worne furrowes in it, in steade of former hue; when the head hangeth for bitter cares; and all the bones are in a manner out of ioynt, with racking tortures of bloodie Tyrants; Then, euen then, doth the Lord knowe his, and as swéetly acknowledgeth them for his owne, as euer in any prosperitie that they enioyed, or the chiefest comforts they euer professed.

9. From séeing, then, the Lord commeth to hearing, and saith, Hee hath heard their crie, because of their Taskmaisters; telling vs, what the prayers of his children are in his eares, euen loude cries, and, cries, that are heard to their good, in Gods due time, and to their aduersaries woe, that so spitefully & wickedly haue oppressed them. Which if thou wouldest in due time consider, that wrongest anie man, it would be good for thée, and God is mercifull: if not, consider the vehemencie of his moane, that thou so dealest withall, how God calleth it a crie, a crie that awaketh him vp vnto iudgement against thée, and thou shalt be destroyed. Thou art an oppressing, vexing Taske-maister, like these Egyptians, and thou shalt be destroyed, as God is God, without amendment, in the Red-sea, or Black-sea of Hellish déepes: where the torment is intollerable, and from whence no man nor meanes can euer deliuer thée. Thy will in this world to be gained and gotten with such a price; thinke of it.

10 The Lord is not satisfied, to haue saide, Hee seeth and Hee heareth, but hee addeth the third, Hee knoweth. For I knowe their sorrowes, saith hee. It is our comfort, that Hee knoweth: and it may be the wickeds terror, that Hee knoweth. Enough being saide of it, I add but this, he that then sawe, heard, and knewe, is the same still: No changeling in Loue to his deare Chosen, no changeling in Iustice to the stubborne sinner, and be instructed by it. Our heauenly Father knoweth what wee haue neede of. Héere they had néede of Deliuerance; and hee, therefore, knowing as well as they, commeth downe to giue it them according to his swéete mercy. *Descendere dicitur Deus per affectũ (loco enim nõ descendit) quando fauet nobis et auxiliatur, &c. Vel, descendere dicitur, inquit Eusebius, quando aliquid nouum, quod antea non fuerat in creatura humana, operatur.* God is said to come downe, by his affection or loue (for touching place he descendeth not) when he fauoureth & helpeth vs; or, God is said to come down, saith Eusebius, when he doth any new thing, which before was not done among men.

11. Come now therefore, and I will send thee vnto Pharaoh, saith God to Moses, &c. God was able to haue done it himselfe, without Moses, or any man: but hee will vse meanes, commonly, to effect his will; that his mercie and goodnes may be séene in his Creatures; as likewise, his power and wisedome, to his great glory. Hée might also haue vsed a far more excellent meanes, than Moses: as, some King, or great Prince in earth; or, some of his glorious Angels in Heauen, (for so he did, when by Cyrus hée wrought their Deliuerance out of the Captiuitie, and when by an Angell hée brought Peter out of prison:) but his purpose was in their Deliuerie, to make knowne his incomprehensible Power to Pharaoh & many more, vnto the worlds end. And therefore he would chose no stronger a meanes now, than Moses, Iethro his Shéepe-kéeper; knowing, how apt man is, to obscure Gods glory, with the quality of the meanes; and to ascribe vnto the second cause,

cauſe, what onely hath bëene wrought by the firſt cauſe. Againe, this was a Figure, that from the ſpirituall thraldome and bondage of death, ſinne, and the Deuill, he ſhould deliuer his people vnder the Goſpell, not by the helpe of learned Philoſophers, or any glorious worldly Potentates, but by a company of poore Fiſher-men, vnlettered and vnthought vpon in the world.

12. But Moſes ſaide vnto God, who am I, that I ſhould goe vnto Pharaoh, and bring the Children of Iſraell out of Egypt? (Smitten with a ſenſe and feeling of his owne weakeneſſe, to doe ſuch a ſeruice) which indëede is the very true and right way to make vs fit in Gods eies. For then wë flie to him, and by faithfull prayer beg and craue, what in our ſelues wë ſë not, till hë giue it. Such as are not thus touched and humbled, but ruſh into Callings raſhly, preſuming on their owne ſtrength and abilities, dayly Experiences ſhew, how often God confoundeth them and throweth them downe to their great ſhame. Who am I, Lord, therefore, let vs euer ſay, that thou ſhouldeſt thus, and thus, thinke of me, chooſe mee, and take me to that place, that I haue no ſtrength to manage, and which thouſands of my brethren are fitter for, by ſuper-excellency of gifts, than I am: thus ſaid the Kingly Prophet, Dauid, you know, when hë loked vpon Gods fauours towards him. O, what am I, and my fathers houſe, that thou ſhouldeſt doo thus vnto mee? Now, as this is moſt commendable humility in Gods ſeruant; ſo is it true and ſound wiſedome, not to loke at the honour, and forget the burden, but to ſë the one, as wel as the other. It was a great honor to be ſent for ſuch a ſeruice: but it was a weighty Charge, and a heauie care, aſwell as an honour. What? ſhall I go to Pharaoh? Shall I deliuer Iſrael? And ſhall I haue the leading and gouernement of ſuch a mightie multitude, till God hath diſpoſed of them? Why? it is a thing that requireth great ſtrength and many parts, that I haue not. O LORD, who am I? May not this, then, a little occaſi-

on vs to thinke of ſpirituall gouernment? for is it ſuch a matter to ſtriue with Pharaoh for bodies and temporall ſeruitude, and is it nothing to fight with Sathan and the power of Hell for ſoules and freedome from eternall bondage? Is it not fearefull, I will require the blood at thy hand? &c. As Salomon therefore in the temporall charge ſaw a weighty burden, and thereupon craued wiſedome, to bee able to goe in and out, as he ought, before that multitude: ſo ſaw Ieremie and Ionas a great matter, when the one ſaid, Alas! I am a childe, & cannot ſpeake: and the other flatly fled and refuſed to goe. Others haue done the like, & yet Ambition pricketh forward, for al this, many a man. Simon Magus would haue beene an Apoſtle in power for reſpects; be the charge what it may be, that troubleth not him. Saint Peter iumpeth into danger, preſuming of ſtrength, but he faileth and falleth, he lyeth and denieth, and diſcouereth his weakeneſſe greatly. Once againe therfore loke we at Moſes modeſty & humilitie in this place, ſaying, Lord, who am I?

Exec. 33. 1. Kings 3. Ier. 1. Ionas. 1 Act. 8. Math. 27.

13. Now ſee, what this lowly conceit worketh. It getteth him comfort and ſtrength from God; for ſtreightway God anſwered him, ſaide, I will be with thee: as if he ſhould ſay, loke not thou at thy ſelfe and thy power, but loke at me and my power. And though thou art weake, yet know me to be ſtrong and euer able to ſtrengthen them whom I call to a ſeruice, to performe the ſame. And I do not ſay to thee, that I will helpe thee now and then; but, I will be with thee; that is, euer and continually I will aid thee in this worke, euen I, not any Angels of mine, but I my ſelfe; and therefore feare not. What greater comfort might he wiſh? And who would not throw himſelfe down, thus to bee raiſed vp? or, who would not ſee his owne wants, thus to receiue grace? Remēber how in like ſort he comforted Ieremie and Ezechiel with others of the Prophets; alſo hys Apoſtles after, in their time, ſaying: Be of good comfort, I haue ouercome the world; and, I will

Ero tecum.

be

be with you, till the end of the world. With God al things are possible, &c. *Ero vobiscum.*

4. It contenteth not the Lord to make this mercifull promise of his presence with Moses, but he further assisteth his weakenesse with a Signe, saying: This shalbe a token vnto thee, &c. Where we may remember, ỳ Signes vsed of God to confirm his childrens faith, sometimes go before, and sometimes follow after. Gedeon had a Signe going before namelie, the fleece of woll, first wet, and then drie. Ezechias had the like in the shadow of the diall going ten degrées backe. But in another place the same Ezechias had a Signe that followed, to wit, when, for assurance, that hée would deliuer Ierusalem besieged by the Assyrians, he said: This shall bee a Signe vnto thee, O *Ezechias*, Thou shalt eate this yeare such as groweth of it selfe, and the second yeere, such things as grow without sowing; and in the third yeare, sow ye and reape and plant Vineyardes and eate the fruits thereof. As if he should haue said, whereas (vsually and by reason) after war commeth famine, because men cannot husband their grounds; yet it shall not bée so with you: but for two yéeres, the ground it selfe shall féede you, and let this suffice for a Signe of hope and comfort against this feare. So, in this place, Moses, feare not, for I will be with thee; and, for a signe, thou shalt bring them forth and serue me in this mountaine. This thou shalt sée, as truly as I tell thee, and then this will be a signe that I was with thee according to my promise. What a nature now is this in our déere GOD, thus to submit himselfe to mans weakenesse, and in steade of chiding and punishing man for it, to helpe it and stay it with all comfortable tokens and signes? O who would not trust in this God, and beléeue what he promiseth? Nay, who hath not cause, that obserueth these things, to bée of the Prophet Dauids minde? Blessed is the man that putteth his trust in him. Iudg. 6. Esay. 38. Esay. 37. 30.

15. This, as it ought, contented Moses; and therefore, leauing the matter of his owne infirmity, he casteth his minde

mind next, vpon the infirmity of the Israelites, to whom he must goe. And fearing lest (according to their former backewardnesse, whereof hée had tasted) they would stand in doubt of the truth of his authority to deliuer such matter from the Lord vnto them, hée prayeth the Lord to instruct him what he shall say, if they aske him, what is his Name: Which question was allowable in Moses, because it had relation to others, not to himselfe. For, when Iacob would know the Angels name that wrestled with him, for himselfe, that is, to satisfie his owne curiosity: he was answered, wherefore doest thou aske my Name? and it was not told him, yet he blessed him. So Manoah, Samsons Father, asked the Angell the like question, & in like sort was answered; Why askest thou thus after my Name which is secret (or wonderfull?) and told him not. The reason may appeare in the place: because Manoah askes it that hée might honour him, not with an eye to the profit of others, as Moses did hére. Therefore the Lord answered Moses, & said; I AM THAT I AM; & thus shalt thou say to the Children of Israel, I AM hath sent me vnto you. That is, ỹ God that is no Changeling, but the same for euer; who, as hee hath done for them and their Fathers very great things; so can he againe, if they will be obedient to his will, with like power, mercy and goodnesse, deliuer them and free them from this bondage wherein they groane, as cruelly vexed and oppressed. See then a sweete Comfort in all our feares, euen his name, I AM. Noting, that, as he hath beene to penitent sinners, so euer he will be without any change. If I turne vnto him, call vpon him, and withall faithfull trust of my inwarde soule depend vpon him; I AM is his Name, and I may not doubt of him. Haue not I my selfe fonnd him sweet, cõfortable, & good, 10000. times, as well as other sinners: Hath not your hearts beene touched by him sundry times to very good purposes: Hath not another man founde him gratious and kinde in his worldly estate, and aduance-

Gen. 32. 29

Iudg. 13. 17.

ment

ment to honour, when hee might haue passed him ouer, and haue had choise inough: So let euery man run ouer his priuate fauours. How, then, may euer any of vs fall from him without most great reproofe, or euer faint and feare that he will forsake vs. I AM, I say againe, is his Name, and we must be taught by it, that hee is a God without all change, towards such as stedfastly cleaue vnto him. The Lord, then, giue vs vse in all our feares, of this Comfort, strengthen our weakenesse to beleeue, and euer, in mercy, loke vpon vs.

16. After this, hée appointed Moses his Order of going, and publishing this message: to wit, that first hée should goe to the Elders, and call them together, and make them acquainted with it, before he dealt with the Common people. Where, wée must take the name of Elder, for a name of Office, (not of yeares) for so we know the Scripture speaketh. Not euer the oldest men beare Office either in Church or common wealth: but, as God giueth guifts, and appointeth in his prouidence Places vnto them of gouernement and charge; so, in regard thereof they are called the Elders, that is, the Rulers and Gouernours, (though in yeares somthing young) as Timothy and others were. Now marke we, to our good, in this, first, that vnder the great tyrannie of Pharaoh, yet some liberty was giuen these Israelites to meete for Religion and knowledge, instruction and vnderstanding, according to the right way which the Lord had acquainted them with; albeit that same, of the Egyptians, was not receiued nor allowed. And how doth this amplifie the bloody crueltie of Antichrist, who yeeldeth not so much to his fellow-Christians, I meane, to people professing Christ (as he pretendeth he doth) as bloody Pharaoh yeelded to ỹ Iewes, who ioined not in profession with him: Secondly obserue we the Wisedome, liked & prescribed of God for a Rule euer to guide our selues by, and our actions: to wit, when any new thing is to be published, that concerneth

any

any change in the Church or Common-wealth, first to acquaint the Magistrates, Rulers and Gouernors with it, to approue our commission and matter vnto them with all modesty, humility, loue and care of order and vnitie; and then with their consents, approbation, and aide, vnto the people and multitude. This is a right course, wée sée, and this shall haue a blessing from the Author of it, as here it had. Then shall they obey thy voice, &c. ver. 18. *id est, credent & acquiescent tibi, vt prudentes, & qui promissiones Abrahæ & patribus factas norunt, maximè*, Gen. 15. *Quarta generatione reuertentur huc, &c.* That is, they shall beléeue thée and yéelde vnto thee, as wise-men, and such as know the promises made vnto Abraham and the fathers, especially Gen. the 15. In the fourth generation they shall returne hither, &c. Other vaine-glorious, factious, and disorderly dealings will haue their confusion, and will bee strangled with the haulter of their owne disobedience, euen in their youth, that is, before they come to any perfection or ripenesse. For God is the Author of Order, Gouernement, and Rule: who appointing Elders and superiors for the peace and quietnesse of his Church euer hindered with diuisions and tumults, will haue them duly regarded and respected as they ought, not as far as wee list. Thinke we then of it with a religious féeling, and the Lord giue vs vnderstanding in all things.

17. Then, after thus thou hast acquainted the Heads of the people of Israell with it, and they, by my working inwardely with them, willing to obey; both thou and they shall go to Pharaoh, the king, and say, &c. Sée againe, and still still most carefully note it, how God regardeth Gouernment. For now Pharaoh must bée vsed, as was fit for his Place, (he being the king of the lande in which they were) wicked Pharaoh, I say, must not be disorderly dealt with by such as liue vnder his gouernment, & within his Territories, although strangers, and not his naturall Subiects: how much lesse, then, by naturall Subiects? But hee must be gone vnto with all dutie, and acquainted, with

with all reuerence, with their desire: that, neither themselues may be iudged factious, neither others, by their examples, moued to any disorder. They must acquaint him with the Author of this desire, not their owne heads, lusting after liberty or noueltie, but the Lord God, that is, that Lord which is God, and that GOD which is Lord and Lord of Lords to worke some touch, in Pharaoh, of feare. Secondly, the Lord God of the Hebrewes, that is, that hath euer had care of them, and dealt for them, as seemed good to his Wisedome. Thirdly, that their scope was Religion, not rebellion, nor any vndutifull practise against ỹ state. Shall not this moue vs to reuerence authoritie, when God thus notablie sheweth his liking of it? It is enough in this place, if God be with vs. Lastly, obserue the long sufferance of God, who, though by this Pharaoh verie much offended, yet before hee will smite, he will admonish, and doe all things so, as his owne hart shall testifie his owne inexcusable wickednes. Certainly euen thus the Lord dealeth with our selues, if wee had eyes to see it, still forewarning, and calling to a touch, before hee determine Iudgement and iust destruction. His Preachers and Prophets, his rods and his crosses, his fauours and bounties be all Admonishers of vs to auoide his wrath.

Cum Deus praenoscet contumaciam Pharaonis, cur ab initio non puniuit illum? Cum Deus bonus & humanus sit, non vult punire ex sola praescientia, sed expectat opperum consumationẽ, & ita omnibus ostendit quam iuste puniat. Alioqui etiã longe aequius est Pharaonis nequitiam patefieri, quam Deum crudelem appellari. Nam si puniuisset antequã redarguisset, crudelis vtique visus esset et iniquus. Nunc autem perspicitur Dei longanimitas, & Pharaonis impietas atque feritas conuincitur. Theodoret. *in Exod.*

18. *But I knowe that the King of Egypt will not let you goe, but by strong hand. Therefore will I stretch out my hand, and smite Egypt with all my wonders which I will doe in the midst thereof: and after that shall hee let you goe. How well doth the Lord see, what the wicked thinke is secret and hidden: to wit, their thoughts and purposes, their dispositions and nature: yea, before themselues knowe what they will doe, he knoweth: and shall not this moue them? Their stubborne and stiffe harts contemning admonitions and all meanes of their reformation, the Lord knoweth and seeth before. How may this comfort the zealous Minister, that is wearied and wasted with longing after the life of them that wish his death, with praying, entreating,

treating, and crying vpon men for their good, that they would hearken and consider, that they would be reconciled to God, and saue their soules? I say, how may this comfort him, that this blockishnes and hardnes, this ingratitude and vnkindnes of theirs was knowne to the Lord euer? And therefore to content himselfe, that he hath giuen warning like a faithfull Watchman, that hee hath loued like a faithfull Pastor, and endeauoured their good, as a true Minister: leauing the Lord, now, to his further pleasure, euen, to stretch out his hand, and to smite such Pharaohs with their Land, that is, their possessions and goods, their friends and associates, as héere hee did: for, till Pharaoh féele it, hee will not thinke of His might. The Preacher speaketh in the aire, the friend priuately loseth his labour, and honest aduise: Pharaoh féeleth not, but thinketh himselfe wise, and them, fooles. Their loue returneth therefore into their owne bosome, being noted in Gods Booke, for a Witnes against them; and that swéete comfort sheweth it selfe to be taken hold of; Wée are a swéete sauour to the Lord in them that perish. After this, consider with your selfe héere againe in that it is saide, Pharaoh will not let them goe, but by strong hand; How far more easie it is to come into Egypt, than to get out? So it is assuredlie a smoth way to Hell, by many pleasant delights; but, to returne and giue ouer the sinne once entred into, to forsake that pleasant way, This is a worke, This is a labour, nay This is a Grace indéede. Any man may leape into a pit at his pleasure, but hee must come out with more difficultie, if euer hee come out. Therefore, in my conceite, the good woman dealt wisely with the Frier that solicited her to sinne, and told her, hée would sing and say prayers for her, that should cleanse her from all her offence, and deliuer her presently out of Purgatorie, (if shee should happen to die whilest hee was aliue) when shee appointed a pit to be digged in the way where the Fryer should come in the night, and to be couered with some grasse, that it might not appeare;

peare; into which, as ſone as euer the Fryer came, he fell, and not able any way to get out againe. Anon, when hée had cooled himſelfe well, the woman came alſo, as though ſhée had come to méete him, to whom the poore Fryer pittifully complaineth, that hee was fallen into that pit, there, and could not get out; praying her to vſe ſome meanes for his deliuerance. But ſhee wiſely tolde him, hee ſhould remember what hee ſaid vnto her, to wit, that, out of the pit of Purgatorie, hee could ſing her or any that ſhould offend with him: and now, there, was a good place to trie the power of his Muſicke and Songs, that ſhée and others might beléeue him the better. If hee would haue his Poteſſe ſent for, ſhée ſaid, ſhée would; but other helpe hee ſhould get none of her: And ſo ſhee left him to ſing himſelfe out, if hee could. So sleight a matter made thoſe Hypocrites then, of fearefull ſinne, eaſily purged, and eaſilie pardoned, were it neuer ſo wittingly and wilfully committed. But this Figure of the hardnes to get out of Egypt, when once they were in, may ſhew vs, as I ſay, apparantly the contrarie, and giue vs iuſt and good cauſe to beware of ſinne. The deuill is not ſuch a fooliſh Fowler, to let ſlip eaſely the bird he hath caught. Euery mans owne experience telleth him, how hard it is, to leaue a wonted wrying from the right way: and God graunt wee may thinke of it.

19. Laſtly, the Lord addeth, that Hee would make them fauoured of the Egyptians: ſo that, when they departed they ſhould not goe emptie, &c. Verſe. 21. Where, to our comfort, wée ſée, that all harts are in the hands of God, euen as the riuers of water: and, that hee turneth them hither and thither, at his pleaſure. Hée can make them loue, hate they neuer ſo much: and they ſhall not bee able to withſtand his will. Yea, hee can make them ſo loue, that fruites, from thence, ſhall flowe to his people, of their loue, euen as hee beſt liketh. Be they Jewels of ſiluer, or Jewels of gold, Rayment, or any thing néedefull and

and wished, they shal graunt it and lend it, giue it or send it, with a fauour, with a loue, & with so willing a mind, as the partie taking, needeth to wish. This shall the Lord doe by a secret power of his working grace and fauour for his people to their good. This was that, which hee did for Iacob, the Father of these Israelites: when Laban angerly pursued him, the Lord changed his hart. To Isaac and Abraham, before, the Lord gaue fauour in seuerall places: To Ioseph, the like, to his owne comfort, and the good of many. And this is it, which the Psalmist affirmeth: The Lord giues grace and worship, and no good thing shall he with-hold from them that liue a godly life. This is it, which all of vs haue tasted of, euen, in our selues: and God make vs thankfull. Thus may wee profit by this Chapter.

Chap. 4.

The generall Heads of this Chapter are chiefely these.

Moses his power to worke myracles.
His excuses not to goe into Egypt.
His comming to Egypt at last.

1. BVt loe, they wil not beleeue me, sayd Moses, &c. See first and formost the ingrafted weakenes of mans nature, when any great or difficult thing is to be taken in hand. It is euer fearing and doubting, euer quaking and shaking, euer casting of perils, more than stand with that prompt readines and willingnes, which ought to be in all the seruants of God, when he, their Lord, once speaketh and saith, Doe this. Such feare, as this, was in Ionas, when he was commanded

Ionas. 1.

ded to Niniuie. In Ieremie, when hee was cauſed to pro- Ierem. 1.
phecie: and, in many others. Secondly, obſerue in theſe
words alſo, what a powerfull Pul-backe, euen to the beſt
mindes, incredulitie & crookednes in the people is. Surely
it pierceth déepe, and woundeth ſore, as you ſée in this place.
For euen the feare of it, héere, daunteth Moſes, a man of Hebre. 11.
ſuch faith, a man of ſuch grace, as wee reade, before this,
hee had ſhewed himſelfe to be. What? what will it doe,
when it is not feared, but found; not ſuſpected, but tried
and taſted of euery day? Let that great Prophet of the 1. Kings. 19.
Lord tell vs, whom it ſo wounded, that he ſate him downe,
and deſired to die, to be out of woe, ſaying; It is enough,
Lord, now, it is enough; take my ſoule, for I am no bet-
ter than my Fathers. Let Eſay, againe, another famous Eſay. 53. 1.
Prophet witnes, whoſe words ſhewed woe, when hee ſaid
and wrote: Who will beleeue our report? and to whom
is the arme of the Lord reuealed? as if he ſhould haue ſaid,
(Alas! alas!) what comfort haue wée when ſo vngraci-
ouſly our preaching is reiected, and the comfortable ti-
dings of Ieſus Chriſt not beléeued? Let the ſighes of Iere-
mie and the groanes of his ſoule, when he cries, Ah Lord,
&c, witnes the like alſo to all Readers: but moſt won-
derfully, that ſpirituall battell that hée toke ſuch a feare-
full fall in, as that hee ſaid; I will not make mention of Ier. 20. 9.
him, nor ſpeake any more in his name. O firie dart, then,
and piercing ſtroke to a tender hart of fleſh that meaneth
well! an vntoward and froward people, when ſo great a
Prophet thus is ſhaken by it. I néede to purſue this mat-
ter no further, wee ſée enough; yet could I remember you
of other Prophets alſo, and many moe deare children of Mich. 7. 1.
God, faithfull members and Miniſters in the Lords buſi-
nes, whom yet crookednes of the people hath mightily a-
gréeued, diſcouraged, and diſmayde: yea, it cauſed a ſigh
in our very Sauiour from the rootes of his hart, that the Math. 11, 17.
people hee ſpake vnto, ſo fitly might be reſembled to chil-
dren complained of for not dauncing when they were

piped vnto; not lamenting, when they were mourned vnto, &c. Conclude wee therefore what wee see heere, the effect of incredulitie in the people, to be bitter to the Lords Messengers sent or to bee sent vnto them for their good. But so see wee it, that our selues auoide it, and both day and night pray against it; remembring alwaies, as deare children, the Apostles words to the Hebrewes: Obey them
Heb. 13. 17. that haue the ouer-sight of you, and submit your selues: for they watch for your Soules, as they that must giue accompts, that they may giue it with ioy, and not with griefe, for that is vnprofitable for you, &c. The like Scriptures there are many moe, all which may comfort vs, if wee obey them; and iustly iudge vs vnto the lake of Hell, if we contemne them. God that biddeth will neuer be abused finally, but will repay. Ionas had rather commit himselfe to the wilde Sea and raging gulfes, than goe to preach to a people, that hee could conceiue no hope of, that they would beleeue, and be turned vnto God.

2. This infirmitie in Moses the Lord mercifully cureth, when, in iustice, hee might haue reiected him for it: So good and gracious is our God. Hee cureth it by a power giuen him to worke Miracles so great and fearefull, that, if not to moue Pharaoh to true repentance, yet abundantly to shewe his authoritie from God to conduct that people, they should suffice. His Rod is turned to a Serpent, and backe againe to his owne nature. His hand put into his bosome is become leaprous, and by and by whole againe. The water is turned into blood; and other great things wrought, when hee came before Pharaoh. Thus can the Lord, and thus will the Lord enable euer to the worke that he appointeth and calleth vnto. A great comfort to Magistrates and Ministers, if it bee well considered.

3. Then flieth hee to another excuse, and saith: Hee is not eloquent. But the Lord also prouideth for that, as you see in the Text, and promiseth helpe: Still so weake and

and wayward is man, and so good and gracious is God. The Iewes haue a Tale amongst them, how Moses came by this infirmitie of speech: And say, that, when hee was a childe and brought by Pharaohs daughter before her Father the King; the King playing with him, and offering him his golden Crowne; the childe toke it, and threwe it vnder his feete: wherewith the King being offended, and some lokers on iudging it Fatall (as if that childe should ouerthrowe the King,) the Nurse, to shew the childes want of wit, put an hote coale to his mouth, which hee streight licked with his tongue, and so hurt his speech. But the Scripture telleth vs not any cause, and therefore ignorance is best. *This rightly wee may note, that God chooseth men in mans eies not so fit, that his glory may more appeare: and therefore take wee héede, how wee censure our Calling for some defects, since God could haue made Moses eloquent, and did not. In our owne Stories, how M. Tyndall complained for want of vtterance, wée see: and yet, what a notable member and Martyr in Gods Church was hee?

4. Lastly, when these excuses serue not, Moses breaketh out euen to an height of weakenes, and prayeth him to send some other. A strange thing, that a man so full of Gods Spirit, after such comforts, should yet bee so backward. But this is, againe, I say, the mightie discomfort of incredulitie, and want of the tast of good things: when a man, before hee goeth to doe his message, cannot conceiue, that his seruice shall preuaile. And, I would all Gods people might marke it with féeling: for then should they see, how Preachers harts consume to dust within them, by griefe conceiued of backwardnes, waywardnes, and incredulitie of their hearers, to whom God hath sent them. O! it biteth and wringeth day and night, it lieth gnawing and grinding the whole inwards, when others comfortably féede vpon ioy and mirth. It maketh a great Prophet fearefully to passe the bounds of patience, and forget

* *Cum omnium Dom. Moſis miniſterio vti velit, cur tardioris linguæ fecit illum &c? Quia hoc Potentiam Diuinam magis illuſtrabat. Quēadmodum enim Piſcatores, Publicanos, & Cerdones veritatis prædicatores & Doctores pietatis creauit: ſic per vocem infirmam & linguam tardam confudit ſapientes Egypti.* Theodoret in locum.

himſelfe. For, Curſed be the day wherein I was borne,
Ier. 20. 14. (ſaith that worthie Ieremiah) and let not the day, where-
in my mother bare me, be bleſſed. Curſed be the man that
15. ſhewed my Father, ſaying, A man-childe is borne vnto
16. thee, and comforted him. And let that man be as the Ci-
ties, which the Lord hath ouer-turned and repented not:
and let him heare the crie in the morning, and the ſhou-
17. ting at noone-tide, Becauſe hee hath not ſlaine me, euen
from the wombe, or that my mother might haue beene my
18. graue, or her wombe a perpetuall conception. How is it,
that I came out of the wombe to ſee labour and ſorrowe,
that my dayes ſhould be conſumed with ſhame? And ſhal
this be good for ſuch people as cauſe it, thinke you? No, no,
Heb. 13. 17. ſaith the Lord: But, Obey them that haue the ouer-ſight
of your ſoules, as they that muſt giue accompts; that they
may giue it with ioy, and not with griefe; for that is vn-
profitable for you. Unprofitable for you, I ſay againe,
and marke it. Now, then, mourneth the Preacher; but
the day commeth when ſuch Hearers ſhall mourne, yea
roare and crie in the wound of their conſciences for ſuch
Diſcomforts giuen to Gods Meſſengers ſent vnto them.
O what are wee, in this age, to Moſes, the great Seruant
of the Lord? And yet hee, for feare of this, is ſo out of hart,
that hee prayeth God plainly, to ſend ſome other. Wee
feare it not, but feele it, finde it, and ſee it; and haue not the
Spirit in ſuch meaſure, as Moſes had. Alas! how can it
be, but, ſometimes, our weakenes ſhould appeare?

5. Doe wee then iuſtifie Moſes in this? No, the Lord
doth not iuſtifie him, and therefore wee cannot. For, Then
verſe, 14. the Lord was very angry with Moſes, ſaith the Text: not
angry onely, but very angry. So that wee ſee moſt appa-
rantly heere, that there muſt be a meaſure, at leaſt, in our
paſſions and tendernes; or elſe God is prouoked to great
anger. If the Lord appoint vs, we muſt goe: if wee feare,
or finde diſcomfort we muſt beare, & continue ſtill obedient
to God in our ſeruice, who wil giue an iſſue to his pleaſure.

And,

And in the meane time, to our vnſpeakeable comfort, hath ſaide: That we are a ſweet ſauour to him in them that periſh. Yet the Lord caſteth not a way his ſeruant, for all this: but telleth him againe that Aaron ſhall be his Spokeſmã to the people &c. Setting ẏ authority in Moſes, & making Aaron, as it were, his Interpreter. Not vnlike ẏ example of Flauianus in the Hiſtory of Theodoret. Moreouer, ſaith hée, Thou ſhalt take this rod in thine hand, and doo miracles, Where wée may not dreame of any vertue in the rod, but caſt both eies and heart vpon God; who is able to make his Seruant with a poore Rod, to match a kings glorious Scepter. ver. 16. Lib. 4. cap. 25. ver. 17.

6. Then Moſes yéeldeth to Gods commaundement, & returning to Iethro his father-in-law, prayeth him to let him goe, &c. Yéelding vs therein theſe Obſeruations. Firſt, that hée will giue no offence to Iethro, by departing otherwiſe than was fit: Seruants and Subiects may profit by it. Secondly, he concealeth, as it ſéemeth, the matter from him; leſt to a man not ſo fully yet taſting Heauenlie things, it might ſéeme vnlikelie, and ſo hée bée aſſalted with new Pulbacks. Thirdly, he delayeth not, but ſpédily addreſſeth himſelfe to his buſineſſe. And laſtly, though outwardly he appeare but the ſame man, yet inwardly he hath thoughts concerning Gods glorie, which is a very Patterne for all good hearers of Gods word. ver. 18.

7. Iethro hindreth not; though, no doubt, it was to his great griefe (according to nature) to part with him and with his Daughter, and their Children. So is it euery one of our duties to yéelde vnto the will and working of God in all things. For his we are, and for his glory and ſeruice wé haue béene created: where, when, how, and how long, they are circumſtances knowne and directed by him euer to the beſt, if wé beleeue and obey. Moſes taketh the Rod of God in his hand, ſaith ẏ Text, his Wife & his Sonnes vpon an Aſſe, and away he goeth.. Huſbands, ſee the heart of a good man, to haue his wife and children with ver. 20.

him: Wiues and Children, see a dutie due, to be followers willinglie of their Husbands or Fathers calling, euen into any country. And when I looke at his Rod, mée thinke I sée liuelie little Dauid, marching chéerefully with his staffe and scrip against huge Goliah. God Lord! what weapons were those against him, then, in mans eies, or this staffe, now, in Moses hand, against mighty Pharoah of Egypt? But God is the same, both héere, and then, and for euer; strong in weakenesse, and able, as I said before, to match a Kings Scepter with a sticke, or a staffe, or a stone, or a word, in the hand or mouth of one sent and appointed by him vnto his Glory. Blessed be his Maiestie for euermore for his goodnesse: Amen. And, deare Lord, giue faith to depend vpon thée in all comfort, whensoeuer thou callest to any duty, not looking to our selues, or second meanes; but aboue al, and ouer all, at thy mightie Power, that shalt euer giue testimony, as in these examples, of thy stretched-out arme in the midst of weakenes & contemptible shew, to effect thy Wil. Blessed is that man, saith ỹ kingly Prophet, Dauid, Whose strength is the Lord, and in whose heart are thy waies. I will loue thee deerely, O Lord, my strength. For thou art my Rocke and my fortresse, and he that deliuereth me, my God and my might, my shielde and my buckler, the horne of my saluation and my refuge, in thee will I trust. &c. Goe wee, then, forth, if the Lord so call, against the States of this earth, armed but in shewe, as Moses was, or little Dauid: and we shall taste the strength of the Lord, to his glorie and our comfort, as they did.

Sed Deus est idem, qui fuit ante, nunc

Psal. 18 1. 2.

8. And the Lord said vnto Moses, when thou art entred and come into Egypt againe, see that thou doe all the wonders before Pharaoh, which I haue put in thy hand: but I will harden his heart, and he shall not let the people goe. This was done that the Tyrant might sée by these mightie workes, how hée had not to dœ with man, but with God, and so be voyde and naked of all excuse. But

This

This, that the Lord ſaith, Hee will harden his hart, troubleth ſome: and they ſeeke to temper it according to their fancies, leſt it ſhould ſeeme iniuſtice in the Lord; firſt, to harden, and then deſtroy: not remembring what the Apoſtle ſaith. God will haue mercy, on whom hee will haue mercy, and whom hee will, hee hardneth. And, if any obiect and ſay; why doth he, then, complaine: for who hath reſiſted his Will: His mouth is ſtopped by the ſame Apoſtle, in the ſame place, with this. O man, who art thou, that pleadeſt againſt God? Shall the thing formed ſay to him that formed it, why haſt thou made me thus? Noting, that no reaſon is to be demaunded aboue Gods Will: for who will goe further, ſhall taſt the reward of his raſhnes, and the Maieſtie of God ſhall ouer-whelme him. Hath not the Potter power ouer the clay, to make of the ſame lumpe, one veſſell to honour, and another to diſhonour? And ſhall leſſe authoritie bee giuen to God: Aſke the Potter a reaſon, and it is but, his Will; and yet duſt and aſhes wil demaund more of God. Againe, if we be all of one Lumpe of corruption, (as wee muſt needes confeſſe wee are) if it pleaſe God to exempt ſome from the death due to ſo ſinfull wretches, doth hée any wrong to others that hée vouchſafeth not the ſame vnto, leauing them but to their owne natures: No, he may doe with his owne as it pleaſeth him, and what hée doth, ſtill is iuſt, holy and good. Let the wicked, then, accuſe themſelues, and not God: for ſtill in themſelues they ſhal finde the cauſe, if rightly they looke into their owne will. Exod. 33. 19. Rom. 9. 18

9 It followeth in the Text: Then thou ſhalt ſay to Pharaoh, thus ſaith the Lord; Iſrael is my Sonne, euen my firſt borne. Wherefore, I ſay to thee, let my Sonne goe, that he may ſerue me: if thou refuſe to let him goe, beholde, I will ſlay thy Sonne, euen, thy firſt borne. Marke then the Title God giueth to his Church, and meditate on it earneſtlie. Hée calleth it, his Sonne, yea, his firſt borne noting therein, to all fleſh, that it is to him as a man-childe How God calleth his church.

to the Father, yea, as the first borne, which, commonly, is loued most tenderly, and in greatest honour. Now then, thinke with your selfe, what heart is in you to the fruite of your body, and to your first borne: thinke, how you could endure to stand and loke vpon the abuse offered by any to the whole or any parte; as, to see but a legge or an arme cut-off iniuriously by bloody butchers; and then, thinke of God to his Church, and euery part of it: whose affection so-much excelleth yours, as God excelleth man; and holinesse and perfection, misery, sinne and corruption. What a comfort is this, when the Deuill roareth, and Tyrants (his instruments) rage, breathing-out blod at their nostrils, and nothing but death and destruction at their mouthes, with furious phrases and speeches of pride, as though there were none that could stop them, or controle them in what they will. Thinke on the difference of GOD and man in this point; that many harmes may be done to our Sons and our first borne, which wee see not, neither know of, and therefore at the instant feele not any touch for it or by it: But God seeth euer and euery where all actions, all intendments and purposes, all thoughts and secret attempts whatsoeuer, and still is aboue man in his tenderneſſe of loue to his sons & childrẽ, as far as God excelleth dust and earth and sinne and corruption, as I saide. O, what a touch giue these raging cruelties, then, against his Church vnto him? what a feeling hath hee of them, and how do they pierce his gratious bowels, wherein he hath wrapped-vp his people as his Sonnes and as his first borne? Still thinke of your selfe, what heart would be in you, and then try the difference of God and you. But, you will say vnto mee, it is comfortable to consider this tender loue that you note indeede: but why then doth God suffer such iniuries and oppressions, beeing able to auert them, as man is not, for the most part. This is the loue of a Father, that he neither can see nor suffer to be done to the childe hee loueth any outrage and crueltie, his power

beeing

bæing able to saue his childe from it. To which if I answere, I must pray you to continue euen still in your owne resemblance, and to tell me if you dayly sée not most tender Fathers perceiuing cause for a further good, to suffer their children to lie in prison, to bé tossed in lawe, to bé schooled many wayes by suffering want and biting vpon ỹ bridle for a time; & yet in ỹ midst of al these things haue an eye to them, a loue to them and a setled purpose, (when they know themselues & their strength, the world & his practises, men and their humors, and many such things, not otherwise of many well learned, often, but by these meanes,) then to set hand to & to helpe them; that then a loue may bé knowne a loue, and a good a good, with a liuely taste, in comparison of that which would haue bæne, if soner the Father or friend had stepped in. So, so is it with the Lord for our capacitie, (though indéede no comparison betwixt Him and vs.) Hé knoweth his times and turnes and our wants perfectlie, fitting the one to the other most mercifully, that both our corruption and his goodnesse may best appeare to the greatest benefit vnto vs. Therefore let him alone in his own waies, & tarrie we, as the Psal. saith, his blessed leasure, Be strong, and he shall comfort our hearts, & put we our trust euer in him. Psal. 27. 14. Of the earthly father or friend the Prouerbe saith; wel he may sée his childe or kinsman neede, but he cannot endure to see him bleede. So our sweete God, wel he may see vs humbled, & schooled and tamed & wained from the loue of this wretched world, but vndone & cast away finally & for euer, he cannot endure it, he will not suffer it, he will not sée it. O, blessed bé his Name for euer & euer for it. Haue this in your remembrãce therfore as a swéete Comfort, the occasion of this Note. Israel is my Son, euen my first borne. And therefore, tell Pharaoh, he were best take héede what he doth; for I will make his Sonne and first borne féele it, if he hinder mine, and will not let them go to serue me. The world you know contemneth & despiseth vs, counting vs ỹ refuse of the people, ver. 22. 23.

and

and what may bee baſe or vile: but this loue is life, and this regarde with God, is honour moſt high: in the comfort whereof, we may ſup-vp theſe earthly ſcornes, if his Grace bée with vs. The Prophet Eſay, in his ſpirit talked this, when ſo ſwéetely hee prophecied and publiſhed (to this day to bée ſéene and heard) Thus ſaith the Lord that created thee, O Iacob, and he that formed thee, O Iſrael, Feare not: for I haue redeemed thee, I haue called thee by thy name; thou art mine. When thou paſſeſt through the waters, I will be with thee; and through the floudes, that thy doo not ouerflow thee: when thou walkeſt through the fire, thou ſhalt not be burnt, neither ſhall the flame kindle vpon thee. For I am the Lord thy God, the Holy One of Iſrael, thy Sauiour: I gaue Egypt for thy ranſome, Ethiopia and Seba for thee, &c. reade the Chap. your ſelfe, and I ſtay héere.

Eſay. 43. 1.

verſe. 24.

10. Now ſée an Accident in the way. When Moſes was in his Inne, the Lord met him, and would haue killed him. That is, by either a ſore ſickeneſſe, or ſome other way, the Lord made him know his wrath conceined againſt him; as alſo the cauſe, to wit, the omitting of the circumciſion of his Sonne, as by the euent wée may ſée; although it bee not expreſly named. Where, to our profit, let vs ſtay a while, and conſider diuers things. Firſt, why Moſes, ſo well acquainted with the law of God in this behalfe, ſhould omit or neglect to do it. And, for anſwere hereunto, marke with your ſelfe, how, of two ſonnes which Moſes had, and carried with him, the circumciſion of one is onely here mentioned: whereby you may well ſee, the other was before, and alreadie circumciſed, or elſe Gods wrath would not haue ſtayed in this place, vpon performance of dutie onely to one. Now, the one hauing before beene circumciſed, why ſhould he not haue done the like to the other, but that (out of all queſtion,) his wife, béeing not ſondly perſwaded in this point, toke offence at the firſt, grew vnquiet, offered vnfit ſpeathes, and happely

ſtirred

ſtirred vp her father alſo, Iethro, to ioine with her to rattle Moſes for ſuch crueltie (as they eſtæmed it) to his ſonne. Wherupon, the good man, milde & ſoft of ſpirit, in humane frailety choſe rather to forbeare the ſecond ſon to haue his peace, than to circumciſe alſo him, and pleaſe God. A notable example to teach vs this doctrine; how nædefull it is euen to the great Doctours and Diuines, to the great Maſters and Teachers, and rulers and leaders of others, ſtill and continualy to be vnderpropped and held-vp by Gods powrefull ayde and bleſſed Spirit, in their duties: when as, otherwiſe, euen they, they, I ſay, that ſeeme ſo ſtrong, play Moſes part here, and faint in the way, to the offence of God, and danger of themſelues. Nay, if Moſes faint, how much more fall they flat downe, that neuer had ſuch meaſure of grace, as Moſes had? Pray therefore, and pray continually for increaſe of ſtrength, for courage and fortitude, for conſtancy and power, to repell al the darts, that Sathan ſhall throw at vs: and prepare we to buckle with men and women and Diuels that ſhal aſſay to quench or to coole our zeale in our places, and to bring vs to omit this, and that, and euerie day ſomewhat which God expreſly requireth, and will not abide to be omitted. See, you Diſcouragers and diſcomforters of Gods ſeruants, in neceſſarie duties, what venome is in your darts, and poyſon in your doings. Moſes (this great man) is ouercome and brought into daunger by them; and, O, how ſhal a thouſand others of farre weaker ſtrength be turned out of the way, by you? Will God be angry with Moſes for yéelding? and ſhall you ſafely eſcape, that are the cauſes of his ſinne, the cut-throates of his zeale, and the ouer-turners of his well doing? No, no, aſſure your ſelues the wrath of the Lord ſhal conſume you, when it hath profitably corrected his childe, vnleſſe you repent and leaue-off ſuch Deuiliſh dealing. See you alſo, you brawling and vnquiet women, what your ignorance and obſtinacie bringeth your huſbands vnto, though they be (as Moſes) holy and vertu-

ous

ous? they cannot ſerue God a-right for you, they cannot doe what God requireth but you breake their hearts, you coole their zeale, you turne them out of the way, and in the end you bring them to a fearefull danger of Gods deſtroying of them. For the Lord met Moſes héere, and would haue killed him, ſaith the Text. Shall this euer be vnpuniſhed in you? no; your Huſbands ſhall bee ſchooled for their fraultie, and you ſhall be conſumed for your arrogancie, ſo proudly and ſo diſobediently contemning both their religious inſtructions, and holy actions. If God be in you, this will be a warning.

verſe. 24.

11. Then *Zipporah* tooke a ſharpe knife, & cut away the fore-skin of her Sonne. The two things that héere might be conſidered, (namely, that doctrine of Poperie concerning the danger of children dying vnbaptized, and ſecondlie of ſuch an abſolute neceſſitie of Baptiſme, as that women muſt adminiſter it in time of ſuppoſed néede) I forbeare to ſtand vpon now: I haue ſufficiently touched them in my Notes vpon Geneſis. Therefore doo but remember with your ſelfe (touching the firſt) that wee make a great difference betwixt want of the Sacrament, and contempt of the ſame; contempt, damning; and want, not, through the ſtrength of Gods promiſe; meaning, by want, when God ſo preuenteth by death, that it cannot be had, according to the manner allowed in the word. And, touching the ſecond, obſerue, that this act of Zipporah, here, in circumciſing her childe, was méerely extraordinarie, and doth no way warrant women to baptize now-a-daies. Her bitter words to her huſband (that hee was a bloodie husband to her) ſhewe but what ſpéeches are often giuen by women that haue their tongues a little too much at liberty. His wiſedome, in not anſwering her, is to this day his praiſe; and her fact, her fault, in ſo vndutifully ſpeaking. Let this ſuffice of this Chapter: and nowe reade the Text ouer in your Bible, and ſée how theſe Notes haue helped you. My drift you ſée, and I leaue it to God. I would haue all men encouraged to reade.

verſe. 25.

CHAP.

Chap. 5.

The chiefe Heads of this Chapter are these.

The comming of Moses & Aaron to the King.
The greeuances of the people.
Their impatiencie.

1. TOuching the first, héere wee sée, that, although Moses was very backward a-while to obey God and goe to this King vpon this errand; yet at last hee yéelded: faith ouercame feare, and all conceits stœped to the obedience of God. A happie thing! and happie is that man and woman euer, which can likewise say truly; I haue had my feares and fancies, my errors and mine ignorances, my pride and my preiudice against that which was good and right; but they are all gone (I thanke God,) and I much ioy that they are gone, as likewise that I am now sincerely his whose I ought to be, and in this obedience doe not doubt but shall end my dayes, by his grace.

2. Wée may againe thinke héere, why God should thus send Moses and Aaron to pray deliuerance for his people, when hee was able without stretched arme to haue deliuered them at his pleasure? And wee may aunswere our selues in this sort, euen for the reasons following, and such like. First, that these sundry bickerings with this Tyrant for his Church might notablie shewe his loue and affection to his Church, which is euery mans great and speciall comfort. Secondly, that patience might be taught by this Example to all Gods children, if their troubles and oppressions receaue not an end by and by. Thirdly, hee thus ta-

keth

keth all excuſe from this obſtinate enemie; (a thing of good vſe, if wee obſerue it.) For euen as héere by Moſes and Aaron the Lord dealt with Pharaoh; ſo by his Miniſters ſtill the Lord dealeth with vs: leauing vs as naked without excuſe, if wee continue diſobedient, as euer hee did Pharaoh. Fourthly, hee thus diſcouered the great darknes of our vnderſtanding vntill it be lightned, and the damnable waywardnes of our will, till it be changed by him. Fiftly and laſtly, by this manifeſting of the enemies malice, he openeth (to our vnſpeakeable comfort, and ſo of his Church vnto the end) what a victorious hand hee hath to ſaue and deliuer when and whom hee ſhall euer pleaſe, be the rage neuer ſo ſtrong and great. For Pharaoh cannot hold out, but whileſt God will, we ſée héere; no more ſhall any Tyrant to the worlds end. Thus you ſée, why God vſed this way, by meſſage and entreatie, rather than the other, by his power and might. Let it profit you, and ſo I leaue it.

3. You ſée alſo héere againe, how God calleth them his people, although oppreſſed and in miſerie vnder a wicked, wayward, and prophane Gouernour. It is a ſwéete comfort to thoſe that taſt of like griefe; and ſheweth, as I haue noted before, that affliction ſeperateth not from God: but in the midſt of all woe, hee regardeth, and ſaith, mine, mine; although inſtantly hee rebuke not either winde or weather, &c.

4. Pharaoh, his proude anſwere, ſaying, Who is the Lord, that I ſhould heare him? pictureth out the hardnes of an vnregenerate hart, and biddeth all beholders to pray againſt it. O duſt and aſhes, dareſt thou ſay thou knoweſt not him that made thée, and not tremble for thy ignorance? This vnfeelingnes was in Pilate, when hee ſaid: what is truth? And what is that which ſome amongſt vs vtter euery day, what new doctrine is this? *Sed non impunè recuſat Pharaoh quod ſcienter ignorat*. But, to his woe doth Pharaoh refuſe what wittingly and willingly he knoweth not.

not. And ſo ſhall all that delight in ignorance. Hence commeth waywardnes and wilfulnes, obſtinacie and frowardnes, rage and madnes, that men will not heare and know. But in Pharaoh ſée what will followe one day, when by voice and words no good is done. Hée in the Sea, thou in the lake that euer burneth ſhalt periſh and ſinke to eternall confuſion.

5. I will not let them goe, ſaith hee. Then, his reaſon is, his Will; euer the refuge of the Reprobate. I will not; I will not; and ſtill in the end, I will not. A ſhort reſolution, but as dangerous a reſolution as man can make againſt his owne ſoule, many times. In the 6. of Ieremie, ſée the like anſwere. Wee will not walke therein. Againe, in the 44. Chap. The word that thou haſt ſpoken to vs, in the name of the Lord, wee will not heare it of thee, &c. And many moe like anſweres there be in the Scriptures; but whoſe bee they? euen ſuch, I ſay, as rebell againſt God and his good motiues made to them by his Miniſters and meanes wiſhing them well. Wherefore the end is Gods wrath vpon them, and fearefull deſtruction. Such anſweres wee heare too often amongſt our ſelues, ſaying; I am ſetled, &c. and I wil not heare you. God graunt in any due time wee may learne by other mens harmes, and leaue them. For true and true ſhall wee finde that S. Auguſtine ſaith, *Religio ſtulta non prodeſt, ſed obeſt*: A fooliſh Religion doth not profit, but hurt: and God is iuſt to all men in his time, I meane, in puniſhing their proude diſobedience. This is confirmed euen in that which followeth in the next verſe in theſe words: Leſt hee bring vpon vs the peſtilence or ſword. Noting, that this is euer the end of the contempt of diuine worſhip, according to the preſcript of God, ſome fearefull plague and iudgement. Surely, this one place would ſuffice to many to awake them, and ſhall no places profit vs? Were this people of Iſrael in danger, and wee in none? haue wee the Lord bound, that wee may doe what wee liſt, and yet be ſafe?

If

If they goe not out to ſacrifice to the Lord, that is, to ſerue and worſhip him in that ſort and manner that then hee commaunded, the Lord will bring vpon them the peſtilence or ſword; and if wee ſtiffie and ſtubbornly, proudly and preſumptuouſlie refuſe to goe out but of our doores to the Church by vs to ſerue him as now hée commaundeth, ſhal nothing followe? God touch vs, and moue vs; the knife is vpon our throates, and wee feare not. Whole houſes and Manors are rooted out and ruinated, not only abroade in the Land, but euen in the Country (peraduenture where wee dwell) for this rebellion; and yet wee thinke our poſteritie ſhall abide and nothing happen vpon our heapings for them, when hee is deſpiſed that doth but blowe vpon lands and liuings and they are gone. *Cathedram in Cœlo habet, qui corda mouet.* His chaire is in Heauen, that moueth harts: and hee, for his mercie ſake, I ſay againe, moue vs, that wee may enquire, ſéeke and ſée whether wee doo well, or wrong, and doo as wee ought, when wee ſée it. The Lord hath promiſed to take away the ſtonie hart and to giue a fleſhie in the place, if wee will vrge him with his promiſe by humble, hartie and earneſt prayer. So did Dauid, when hee cried; O, let mee feele, let mee feele, knowing euen then, that this Gods mercie, if it were ſought, ſhould be graunted.

Pſal. 51.

verſe. 4.

6. Then ſaid the King of Egypt vnto them, Moſes and Aaron, why cauſe yee the people to ceaſe frō their workes, &c? Sée the lot of the Juſt; to be quarrelled with, nipped, quipped, ſlaundred, and euen laden many times with falſe and moſt iniurious imputations. To Prophets, Apoſtles, Martyrs, and Ieſus Chriſt himſelfe, this meaſure hath béene meaſured, and they haue borne it. *Deus videt*, the Lord ſeeth, and in his due time hee will make the truth appeare. *Fero, ſpero*; I endure, and hope; let it bee thy Meditation when none ſéeth but hee that ſéeth in ſecret. Againe, marke héere, how, when God draweth néere to yéeld vs comfort, then Sathan in his members rageth more, and ſéeketh to encreaſe

Incurious imputations.

encreaſe our troubles, ſorrowes and griefes: but yet all in vaine, God in the end will deliuer his Seruants in deſpite of all their enemies, as here he did. Be of good comfort, and lay it vp in thy hart.

7. They be idle, therefore they crie, ſaying, Let vs goe to offer ſacrifice, &c. A truth it is, that nothing is worſe than Idlenes, the mother of all vice; as, diſcord, ſlaunder, and ſlaughter, and ſuch like: but that heere they were idle, was an error in the King, and a malicious lie in thoſe that ſo enformed him. By which wee may learne and ſée, how wicked men haue no eyes, often, to ſée the true cauſes of a thing, but moſt apt and readie to deuiſe a falſe. Let a man or woman be grœued extraordinarily with the burthen of their ſinnes, and with groanes and ſighes trauaile vnder the bitternes of it, leauing thereupon thoſe recreations which erſt they vſed, and delighted in, what ſay the wicked? oh, it is a melancholie, and the body would be purged, &c. But, oh, they are blinde and haue no eye-ſight into the combates of the godly, may wee truly ſay, and ſo leaue them. Feſtus imagineth Paul is mad, when he ſpeaketh the words of truth and ſobernes: and that much learning maketh him mad, when learning is wiſedome, and maketh wiſe. Yea, Heli himſelfe miſtaketh Anna, a vertuous woman, and dœmeth her to be drunke; when rauiſhed in her holy fœling, ſhee was crying to GOD with feruent prayer. Wherefore, the Apoſtle teacheth, To the end Chriſt might be mercifull, & a faithfull high Prieſt in things concerning God, it behooued him in all things to be made like vnto his brethren. And, in another place, Wee haue not an high Prieſt, that cannot be touched with the feeling of our infirmities, but was in all things tempted in like ſort, yet without ſinne, &c. Ver. 8. Act. 26. 24. 1. Sam. 2. Heb. 2. 17. Chap. 4. 14

8. And let them not regard vaine words, ſaith Pharaoh. Such taſte and ſuch conceipt haue vaine perſons, of Gods word. In the 14. of the Acts, the truth of God, you knowe, is called, Hereſie, of the wicked: And, in the 17. Ver. 9.

Chapter it is called, Newe, of vaine Phyloſophers that knewe not what it was. Examples of vſe, to giue vs contentment in patience, when like ignorance in our dayes bringeth forth like blaſphemies. Be ſtayed & ſtrong.

verſe, 10. 9. Then went the Taske-maiſters of the people, and their Officers out, and tolde the people, ſaying, Thus ſaith
11. *Pharaoh*, I will giue you no more ſtraw. Goe your ſelues, get you ſtraw where ye can finde it, yet ſhall nothing of
12. your labour be diminiſhed. Then were the people ſcattered, &c. See againe what was ſaid before, how the nérer that God draweth to his Church and Children to doo them good, the more rageth Sathan, in and by his members, againſt them. Hard, hard therefore are the beginnings of deliuerance out of Egypt, ſpirituall Egypt I meane, as well as out of this earthly Egypt. And therefore, when the Lord ſhall touch thy hand, and open thine eyes to ſée where thou art, how farre out of the way that leadeth to eternall life, and giue thée a deſire to returne and be ſaued, Remember what the wiſe-man ſaith, and bee comforted with it. My Sonne, if thou wilt come into the ſeruice of
Eccleſ 2.1. GOD, ſtand faſt in righteouſnes and feare, and prepare thy ſoule to temptation, &c. Reade the place to the ende.
Mark.9.26. Remember that Example in the Goſpell, how the foule ſpirit being commaunded to depart, rent and tare the partie more and worſe than euer before. Wee cannot leaue anie ſinne wherein wee haue continued, but by and by ſome contrarie winde will blowe, and wee ſhall be diſcouraged, if it may be, ſomtimes with threatnings and bitter words, ſometimes with ſhew of perils and loſſes that may enſue, ſometimes with mocks and taunts in very ſpightfull manner; and in a word, if wee haue done euill, wee muſt doo euill ſtill, and ſo be caſt away, or elſe Sathan will want his will: But be ſtrengthened with this Example and others in the Word. Here, now, their burthen and miſerie is greater than euer before. For, now, they muſt haue no more ſtraw, but gather it where they can; and yet make

vp the tale and number of their bricke before: which was a great extremitie, yet the end is still as the Lord hath decréed: his purpose is to deliuer them from this slauerie: and, when his time commeth, they shall bee deliuered, and let goe, whosoeuer saith, nay. Though discomfort encrease for a little while, to drawe sighes out of the heart, to him that can helpe; yet, it shall end with ioyfull comfort put in the place of it, and so much the soner, by how much it groweth the sharper. O, stand then, and shrinke not; and say in your heart, now, now is my God at hand. For now I féele and sée the enemie maddest to oppresse me, if hee could. Come, therefore, swéete Lord, I humbly beséech thée; stay not; and, till thou commest, vouchsafe thy hand to stay me, that I faint not. Thou art strong, and I am weake; thou art good, and I am bad; but thou art mine, and I am thine. O Blessed, Blessed, support thine owne, that I may euer praise thée.

10. And the Taske-masters hasted them, saying; Finish your dayes-worke, &c. And they beate them. Then they cried to *Pharaoh*, &c. A Storie to shew you, if you note it, how the Law worketh without the Gospel; euen roughlie, & sharply, and rigorouslie. For, doo this, doo this; & finish finish the work, is stil the voice of it. Whereby sin and the Deuill rageth as here Pharaoh doth. For, sinne, saith the Apostle, tooke occasion by the law, &c. So, sinne reuiued, But I died: and the same commaundement, which was ordained vnto life, was found to be vnto mee vnto death, &c. Then crieth the true Israelite, O wretched man that I am! who shall deliuer me from the body of this death? as heere they cried vnto Pharaoh, to bee deliuered from their miserie. Blessed therefore bee the Lord for his swéete Gospell, which helpeth all this rigour, and giueth vs comfort and deliuerance in his Sonne, from this great rage to our endlesse comfort. Sée also, how Tyrannie once begunne, encreaseth more and more from words to blowes: verse. 14. And, when they crie vnto Pharaoh, in

verse. 13. 14. 15. Rom. 7. 8. 9. 10 24.

hope of remedie, verſe, 15. ſhewing him the iniquitie of their vſage; and, how their offence, in not making vp their tale of bricke, grew by other mens faults, that gaue them
Ver. 16 no ſtraw, verſe, 16: this pittifull complaint which ſhould haue moued him to commiſeration, worketh but a confirmation of tyrannie in the wicked King: firſt, mocking and ſcoffing at their Religion, (as wicked men vſe to doo) verſe,
Ver. 17 17, and vttering his crueltie with his owne mouth, There
Ver. 18. ſhall no ſtraw be giuen you, yet ſhal you deliuer the whole tale of Bricke, ver. 18. Wherefore, how happie Kingdomes be, to which the Lord hath graunted mercifull and gracious Princes, full of pittie and clemencie, flowing from a true taſte of holy Religion, and from an immoueable loue of their true Subiects, I leaue the Reader, if he haue any bowels in him, to feele, and conſider; ſending vp his thanks where it is due, for what hee enioyeth in abundant meaſure.

Ver. 19. 11. Then the Officers of the Children of Iſrael ſaw the-
Ver. 20. ſelues in an euill caſe, &c. And they met *Moſes* and *Aaron*,
who ſtoode in their way as they came out from *Pharaoh*.
Ver. 21. To whom they ſaid, the Lord looke vpon you, and iudge, for ye haue made our ſauour to ſtinke before *Pharaoh*, and before his Seruants, in that ye haue put a ſword in their hands to ſley vs. A third euent of the ambaſſage of Moſes and Aaron is, this bitter expoſtulation of theſe Officers: wherein, as in a glaſſe moſt bright and cleare, you ſee the condition and lot of faithfull Miniſters in this wretched world. Firſt, the King, and now the people accuſe them as worthie of great repreſe (both greeuous to good minds:) but eſpeciallie, to be accuſed of their brethren, when they doo as their dutie requireth, O, it is double greeuous, and euer was. But thus was it euer, and will bee euer: and therefore, *præmonitus præmunitus*, forewarned forearmed, and, *præuiſa iacula minus feriunt*; Darts eſpied before they come hurt leſſe. God giue vs patience & loue ſtill to them that loue not vs. Yeere, is great bitternes (and yet vnde-

ſerued)

ſerued) in this their ſpéech, if you marke it; and heere is great inconſtancie, compared with the Chapter before, where they worſhipped, and welcommed theſe happy Meſſengers of a gracious God, who ſaw their oppreſſion and miſerie, and ſent to helpe them. But, *quæ nocent docent*, things hurtfull inſtruct and giue wiſedome. While all is well, good is the Miniſter; and when the croſſe commeth, he and his doctrine (though the truth of God is cauſe of all) away with that, and away with him. The word which thou haſt ſpoken to vs in the name of the Lord, wee will not heare it of thee. But wee will doo whatſoeuer thing goeth out of our owne mouth, as to burne Incenſe to the Queene of Heauen, and to poure out drinke offerings vnto her, as we haue done, both we & our Fathers, our Kings, and our Princes in the Cities of Iuda, and in the ſtreetes of Ieruſalem: (**now marke their reaſon**) for then had wee plenty of victuals, and were well, and felt no euill. But, ſince we left off to burne Incenſe to the Queene of Heauen, and to poure out drinke offerings vnto her, we haue had ſcarcenes of all things, and haue beene conſumed by the ſword, and by famine. **This is the ſtay of the multitude, and this is the line they meaſure all things by, their proſperitie in worldly matters, and immunitie from trouble and affliction any wayes. But it is a croked rule, if we hearken to God, and he that will followe him, muſt take vp his croſſe and followe him, when his good pleaſure ſhal be ſo. Take héede alſo by theſe mennes examples, to expect deliuerance from any calamitie ſoner and faſter than God pleaſeth. For, becauſe of this, they breake out in this ſort againſt Gods Seruants: they will not tarie the leaſure of God, but when themſelues will, and as they wil, they muſt be deliuered. A dangerous dealing, and no way fit for them that are ſéekers and crauers.**

Scholæ crucis
ſchola lucis.

Ier. 44. 16, &c.

12. Wherefore *Moſes* returned to the Lord, and ſaid, Lord, why haſt thou afflicted this people? wherefore haſt thou thus ſent me? For, ſince I came to *Pharaoh* to ſpeake in ver. 22. 23.

in thy Name, he hath vexed this people, and yet thou haſt not deliuered thy people. Sée, ſée the right remedie in all affliction, euen to returne vnto the Lord, as Moſes did here.

1.Sam.2.6. For, he woundeth and he healeth, hee killeth and he maketh aliue, he bringeth downe to the graue and raiſeth vp againe. But, Moſes manner of returning with ſuch expoſtulations, here, is not to be commended: for hee pleadeth with the Lord, as though hee did contrarie to his promiſe, becauſe as yet there appeared no fruite of his ambaſſage. He alſo complaineth, as though his calling were in vaine, ſince worſe & worſe was the condition of the people from his firſt comming. Wherefore ſée and marke the weakenes of the ſtrongeſt ſometimes, and eſpeciallie when of ſuch they are vered as they haue deſerued well, and inde de ſhould receiue a kinder courſe frō them. O gall of friends, how bitter art thou? how ſtrikeſt thou to the very bottome of a fleſhie heart, and leaueſt a ſting behinde thée, that killeth with the poyſon and venome of it, if God ſuccour not? Neither the furie of Pharaoh, nor the crueltie of the Egyptians moued Moſes any thing: but, his owne to wrong him, whoſe good hee ſought, and with all perill to himſelfe endeauoured, it moueth him ſo, that his weakenes breaketh out euen before his God. This ſhould moue men, and all that loke to be liked and liue with God, to forbeare and flie from the like vnkindnes toward thoſe whom God hath ſent to them for their good: and this muſt remember ſuch meſſengers to pray for ſtrength; and as Moſes yet forſoke not his Office for all this, ſo neither they to doe; but ſtill going on, to expect the Lords mercy which here to Moſes now ſhewed it ſelfe, and gaue him comfort, as followeth in the nert Chapter.

Chap. 6.

The parts of this Chapter are two.

First, a repetition of things done before, from the 1. verſe to the 12.
Secondly, a ſhort Storie, by way of digreſſion, of the names and families of the Iſraelites, from the 12. verſe to the end of the Chapter.

1. THen, for vſe of this Chapter, let vs conſider theſe wordes of the Lord, ver. 3: And I appeared to *Abraham*, *Iſaac*, and *Iacob*, by the Name of Almightie God: but by my Name *Iehouah* was I not knowne vnto them: and vnderſtand the true ſence and meaning of them. Wherein wee may not thinke that this name Iehouah was vnknowne before this time, (for expreſſlie hee named himſelfe thus to Abraham, Gen. 15.7. and to Iacob, Gen. 28. 13. as alſo in the 26. ver. 24. where Iacob prayed vnto the Lord by this Name:) But the Lords meaning is, by this kinde of ſpeech to prefer, by way of compariſon, this manifeſtation of himſelfe which now he entended to make, before all others made to the Fathers in former times, becauſe thoſe contained but promiſes, this ſhould haue the effect and performance of the promiſes: ſo as the words are, as if the Lord ſhould haue ſaid; I appeared to *Abraham*, *Iſaac*, and *Iacob*, by the name of Almightie God: that is, I gaue them promiſes which they by faith laide hold on and beleeued, moued with the aſſurance they had of my Almightie power and all-ſufficiencie: but by my name *Iehouah*, was I not knowne vnto them: that is, I gaue them not the accompliſhment and matter of my promiſe, as now ver. 3.

Iehouah, qui eſt, et eſſe facit quod promiſit.

at this time I will doo to you. For now as my Name Iehouah signifieth an existence by my selfe, of whō, in whom, by whom, and for whom, whatsoeuer is, is, and hath being: so shall you see it come to passe in your Deliuerance from this raging Tyrant, and cruell bondage. I will performe what I haue said, and I will now cause it to be, what heretofore I haue onely said should be. S. Bernard hath a good Saying touching this matter, when hee teacheth vs thus; That the calling of God by seuerall Names, as Father, Maister, or (as here) Almightie, Iehouah, and the like, ariseth not of any varietie in his Nature, which euer was, and shall be inuariable; but of and from a manifold varietie of affections in vs, according to a diuers profiting, or not profiting of our soules, whereby hee seemeth to be changed with vs that change. So may I profit in the way of Godlines, that his Name toward me may be a Father; and so may I not profit, as his Name may be a Iudge, a Reuenger mightie and terrible, &c.

verse. 5. 2. Let vs obserue these words, ver. 5. I haue heard the groaning of the children of Israel, whom the Egyptians keepe in bondage, &c. Are they not sweete and comfortable? Miserable man remembreth and heareth his friends when they are in prosperitie, and if aduersitie come vnto them, neither hearing nor seeing then, but a proude, scornefull, and bitter forgetting. The Lord is not so; but when wee are at the worst, then he remembreth vs, then hee heareth our groanes and sighes, and pittying helpeth, to our vnspeakeable comfort. O kinde, O gracious and deere God, still continue this eare of mercie towards thy poore afflicted Seruants, and giue that deliuerance, ease, and freedome, that euer, euer may bee matter of thy praise to all succeeding learners, how sweete thy nature is. Amen. Amen.

ver. 7. 3 Also, I will take you for my people, &c. Behold the end of all deliuerance, and of all benefites receiued from God, euen that wee should be his people, that hee might rule

rule in vs & ouer vs, and his praise be euer in our mouthes. Wherefore see how carefull wee should be alwaies to answere this our Calling, and neuer to be found vnmindfull of such fauours. For, if this plainer manifestation of his goodnes to them, more than to their fathers, was matter to them iustly to stir them vp to thankfull feeling; how much more should his manifestation of himselfe to vs in his owne Sonne, in whom he hath opened all the treasures of mercie and louing kindnes, moue vs to an eternall and neuer ceasing care to please him, serue him, honour him, and loue him? And then more perticularly, that hee should accept me, me, for one of his people, O, what can I say for such a loue, but beseech him euer to make me thankfull? Amen, Amen.

4. And I will bring you into the Land which I sware that I would giue to *Abraham*, to *Isaac*, and to *Iacob*, and I will giue it vnto you for a possession: I am the Lord. verse. 8.

Sweete & comfortable was this promise, as often as God repeated it: but many were the difficulties that appeared to mens eies against this hope, all which how great soeuer or many, the Lord if you marke it, easeth with this one word, *Ego Dominus*, I am the Lord. Thereby teaching, that as long as our hearts holde this perswasion of him, that hee is the Lord; so long wee must euer rest assured without fearefull fainting, that hee can performe his promises in mercie made vnto vs, be there neuer such stops and lets in our eyes. What then is thy case? are thy sinnes many, and great? remember he is the Lord, and play not Cains part, to say, they cannot be forgiuen. Are thine enemies strong and fierce, and bitterly bent against thée? Hée is the Lord, and therefore can stop and stay them, they shal not hurt thée aboue his pleasure, which shall be no hurt, but profit to thée in the end. Are thine infirmities many? hee can heale them; hee is the Lord. Are thy children vntoward, or vnkinde? hee can change them; hee is the Lord. Finally, whatsoeuer greeueth thée, remember this, and be

comfor-

comforted; hee is the Lord, he shall euer be the Lord, and he shall euer be thy Lord to care for thy woes, and to send thée helpe. Onely beléeue.

verse. 9. 5. So *Moses* tolde the Children of Israel thus, but they hearkened not vnto him. Sée, sée how hard it is, as your Marginall Note saith to shewe true obedience vnder the Crosse. Neither the word of God, nor his miracles, wherewith heretofore they iustly haue béene moued, and wondred, haue now any place with them; but all dulled and deaded with conceiued griefes, they suffer themselues to be caried away beyond the measure that Gods children should euer holde in their aduersitie; which, as it is a very dangerous thing, so ought it carefully to be auoyded. It is often a penaltie that hee layeth vpon the contemners of his Graces, that cleauing altogether to the externall fauours and fawnings of this life, they taste not comfort in any affliction; whereas the godly, the more they are prest and nipped by the schooling hand of their God, the more vehemently they sigh vnto God, and looke to his promises with patience and hope. This may teach the Ministers of God, also, not to be cast downe, and discouraged, if their words euer be not hearkened vnto and regarded; since so worthie a man as Moses was in the house of G O D found this measure. I knowe, I knowe the bitternes of it to a heart that hungreth for their good; but wee must bee content, wee are not like to them that haue spoken in vaine to deafe eares before wee were borne. The world will bee the world, crooked and crosse, froward and vnkinde, though wee breake our hearts in labouring to winne to a better course. O, what a thing is it to come out of Egypt: &c.

ver. 10. 6. Thē the Lord spake vnto (*Moses*, saying, Goe speake to *Pharaoh* King of Egypt, that he let the children of Israel goe out of his Land. Before you sawe how he was bid goe to the people, now wee heare him sent to Pharaoh: so is there neuer any time for men of place and publique function to be idle. Euer, euer, there is some seruice for them,

and

and an vſe of their care, paines, and labour. Now they muſt defend the oppreſſed and wronged, now they muſt puniſh the euill doers, now they muſt comfort, now they muſt chide; that euer they may ſée and finde honour to bee a burthen and an vnceaſing carefulnes. Priuate men alſo may make vſe of it: for, either in flying euill or in doing good there is alwaies a care in good mindes. But I leaue it to your meditation. I note and ſée héere the bottomleſſe mercie of the Lord, who although he might iuſtly haue giuen ouer to fauour ſo froward a companie, that would not hearken to his words and meſſages ſent vnto them; yet he doth not, but ſtill continueth to haue mercy vpō them, verifying that ſpéech of the Prophet Dauid; Euen as a Father pittieth his children, ſo is the Lord mercifull to his people. Pſal. 103.

I ſée it alſo héere (not without my good) that when Moſes had receiued this diſcomfort, that the people would not regard his wordes, and might ſtand in a maze what more to doe, the Lord helpeth him out of this doubt, and ſendeth him to Pharaoh. Surely, ſurely, if the Lord helped vs not in many mazes that this vnkinde world will driue vs into, it would be ill with vs. But bleſſed be God that yéeldeth both *conſilium & auxilium*, counſell and helpe, when we can doo neither our ſelues. Let it ſtrengthen vs to call vpon him in all our néedes: if ſome will not heare vs, he can ſend vs to others, and his will be done, ſay wee euer.

7. But *Moſes* ſpake vnto the Lord, ſaying, behold the children of Iſrael harken not vnto me, how then ſhal *Pharaoh* heare me who am of vncircumciſed lips? verſe. 12.

Sée weaknes and wants in the beſt men ſtill. If Iſrael will not heare, hee thinketh it cannot be that Pharaoh ſhould heare; and a ſecond ſtop hee maketh his owne infirmitie of ſpéech. But what is not GOD able to doo that his pleaſure is to haue done? Can hee not make ſome heare what others would not? the Scripture and our experience are full of examples. The Niniuites, Ionas, 3. the Samaritanes, Iohn, 4.

the

the Gentiles, Act. 13. with many moe confute this feare in Moſes. And as for ſpéech, who ruleth harts, and bleſſeth ſpéech but God? wherefore all this will not ſerue, we ſhould obey and do what God biddeth. But O, what effects hath the hardnes of hearers hearts in good men often? ſurely it maketh thoſe that were readie euen to haue ſpent their liues for them, to deſire to be ſpared as Moſes héere, that no more, no more they may meddle with ſuch ingratitude. And certainly this is a iuſt plague, to bee depriued of ſuch men, with all the fauours of God offered by them. Long doth God beare, but euer he will not beare, if men continue wayward to receaue the comfort he ſendeth to them by his Miniſters.

8. The Genealogie following in this Chapter, I leaue to your owne reading, it being added, *vt Saluatoris genealogia apte texeretur, vt temporis ratio haberi poſſit, vtq; Deus fidelis in promiſſis appareat, qui quarta generatione ad liberandum Iſrael ſe venturum promiſerat*: That the Genealogie of our Sauiour might aptly be deſcribed, that time might be diſtinguiſhed, and that God might appeare faithfull in his promiſes; which foretold that in the fourth generation hee would come to deliuer Iſrael. And ſo I end this Chapter with the Note in your Margine, verſe, 30.

Aug. q. 15. in Exod.

That the diſobedience of Moſes and the people ſheweth that their deliuerance came onely of Gods free mercie.

CHAP.

CHAP. 7.

The chiefe Points of this Chapter are two.

{ A myracle done before Pharaoh.
{ The first of the ten plagues.

1. TOuching perticulars wee may obserue these wordes, I haue made thee *Pharaohs* God, whereby the Lord comforteth & strengtheneth Moses against this shaking feare to goe in such a message, telling him that there was more cause for Pharaoh to feare, than for him. For he should be a God to Pharaoh, that is, hee should haue authoritie in Gods name to speake vnto him, and to execute Gods iudgements vpon him. *Deus datus est Pharaoni, non quem adoraret Pharaoh, sed quem vt iudicem timeret & formidaret*; Hee was made a God to *Pharaoh*, not to be worshipped of *Pharaoh* as God, but to be feared as a Iudge, saith a Diuine. *Deus Pharaoni datus est dum timetur, dum oratur, dum punit, dum medetur. Aliud est igitur deum dari, aliud deum esse*. Hee was made a God to *Pharaoh* whilest he is feared, whilest hee is entreated, whilest he punisheth, and healeth againe, saith *Hillarie*. Therefore, it is one thing to be made a God, and another thing to be a God. Men are made Gods (saith Tho. Aquinas) by participation, similitude, and adoption, onely because they haue something Diuine, and aboue their owne nature vouchsafed vnto them. Moses therefore hauing here graunted him a power to worke such great myracles, to bring in, and take away such great plagues; hee was rightly saide vnto *Pharaoh* to be made a God. Surely a great authoritie, and a great encouragement to a weake man. Loke then

Ver. 1.

Rupert. in Exod.

Hilar. 7. de Trin.

Potestatem inferendi & auferendi tantas plagas.

then we may not at our ſelues ſo much, and what wee are in our ſelues and of our ſelues, as at the calling and Office committed to vs of God, whoſe power is euer able to make good his gracious Commiſſion vouchſafed to his creature, againſt all fighters and frowners, ſtriuers and ſpurners at it. Truſſe vp thy loynes therefore (O Ieremiah) ſaith God to him) and ariſe, and ſpeake vnto them all that I commaund thee; be not afraid of their faces, leſt I deſtroy thee

Ieremy. 1. 17.

18 before them. For I, behold, I this day haue made thee a defenced Citie, an yron pillar and walles of braſſe againſt the whole Land, againſt the Kings of Iudah, and againſt the Princes thereof, againſt the Prieſts thereof, and againſt

19 the people of the Land. For they ſhall fight againſt thee, but they ſhal not preuaile againſt thee: for I am with thee to deliuer thee, ſaith the Lord. The Prophet his feare appeareth before in the 6. ver; & now this comfort drawn frō the authoritie & function commited to him, muſt take away that feare, and giue him ſtrength and courage to do what the Lord calleth him vnto. The like ſee in Ezechiel, when

Ezech. 3. 8.

God ſaith vnto him, Sonne of man, Behold, I haue made thy face ſtrong againſt their faces, and thy forehead hard againſt their foreheads. I haue made thy forehead as the

9 Adamant, and harder than the flint; feare them not therefore, neither be afraid at their lookes; for they are a rebellious houſe. At this day, the Lord doth giue to his Miniſters, the power to binde and loſe, and hath publiſhed this Speech of vnſpeakeable comfort, He that receaueth you, receaueth me; and he that deſpiſeth you, deſpiſeth me. All which both then and now had and muſt haue the vſe I named; euen, to draw men from them ſelues, and the regard of their owne power, to the conſideration of their places and offices vouchſafed of God, and of the ſtrength of him, who is all in all, and hath laid that charge vpon them. Not once did it enter into the Lords thought, to eſtabliſh hereby a Title to ỹ Biſhop of Rome, aboue all others to be called *Deus in terris*, a God on earth, as his owne authentical & allowed

lowed booke calleth him, saying; *Credere Dominum Deum nostrum Papam non posse statuere pro vt statuit, hæreticum censeretur.* To beleeue that our Lord God the Pope, may not decree as he decreeth, would be iudged heresie. Such an impudent boldnes, as a man would not thinke any should suffer, had not the Spirit of God foretold vs by his blessed Apostle, that the Man of sinne should sit in the temple of God, and shew himselfe as if he were God. Whereunto add that good Saying of S. Gregorie, who, writing of Antichrist, saith thus. *Cum sit damnatus homo & nequaquam spiritus, Deum se esse mentitur.* Whereas hee is a damned man and not a Spirit, by lying he feigneth himselfe to be God. Also that of Anselmus; *Simulabit se religiosum, vt sub specie decipiat pietatis; immo se deum esse dicet, & se adorari faciet, atq: regna cœlorum promittet.* Antichrist shall feigne himselfe to be holy, that hee may deceaue men vnder the colour of holines; yea he shall call himselfe God, and shall cause himselfe to be worshipped, and shall promise the kingdome of Heauen. Thinges which wee all knowe the Pope doth, and no man euer but the Pope. And heare you what a Note Eusebius maketh of this; *Hoc est argumentum eos odisse Deum, quod velint seipsos appellari Deos.* This is a token that they hate God, because they will haue themselues called by the name of God. Iræneus that auncient father saith, *Antichristus existens apostata et latro, quasi Deus vult adorari; & cum sit seruus, regem vult se preconiari.* Antichrist being a Runagate and a thiefe, yet will be worshipped as God; and being but a slaue, yet will be proclaimed and published as a King. But you will imagine they haue some shift for this shame, or else it is too shamefull. Surely, all the shiftes they haue cannot make it otherwise than a most odious insolencie, such as might fully open mennes eyes, who are yet deceiued to discerne the errour of their course in following his law and loue against God, Prince, and Country, as many doo; but that the Lord being angrie with their contempt of his truth, letteth them still remaine

Extrauag. Io. 22 cum inter. in glossa.

2. Thess. 2.

Greg. in Iob. cap. 34.

Anselm. in 2. Thes. 1.

Euseb. de preparat. lib. 7.

maine in their blindnes, as a iuſt puniſhment of their frowardnes. Their ſhift is this, they do not meane he is abſolutely God, but in ſome ſence or reſpect. For by their Gloſſe it is ſaid, *Papa nec Deus, nec homo*, The Pope is neither God, nor man. And is not this a worthie qualification? Might not all thoſe, who (as vainely as he) haue challenged the Title in like ſort, defend it as he now doth? Proud Antiochus, ſometime King of Syria, honoured himſelfe by the name of God. So the Emperour Domitian vſed in his Proclamations, *Dominus Deus veſter Domitianus.* Your Lord God Domitian. So the Emperour Caligula called himſelfe *Deum optimum maximum, & Iouem Latialem*. The beſt and moſt mighty God, and the great Iupiter of Italy. So Sapores the great King of Perſia called himſelfe *Fratrẽ Solis & Lunæ*, The brother of the Sunne and the Moone. The pœuiſh Phiſition Menecrates called himſelfe Iupiter. Nicagoras made himſelfe a paire of wings, and would néedes be called the God Mercurie. Manichæus the Heretique called himſelfe the holy Ghoſt. The Romaines erected vp an Image in the honour of Simon Magus the Sorcerer, with this poeſie: *Simoni ſancto Deo.* To the honour of Simon the holy God. And did all theſe well, if the diſtinction be added of God abſolute, and God not abſolute? I thinke not. Yet which of all theſe were comparable to the Pope in this arrogant vanitie, conſidering the knowledge that he either hath, or ought to haue aboue them. Neuertheleſſe Pope Nicholas ſaide, *Conſtat ſummũ Pontificem a pio Principe Conſtantino Deum appellatum*. It is well knowne, that of the godly Prince Conſtantine the Pope was called God. So in the Counſell of Lateran, this proude Antichriſt ſuffered one of his Paraſites to ſay, *Tu es alter Deus in terris*. Thou art another God in earth. Many other ſuch Stories there are which I paſſe ouer, wiſhing in my heart, that men would obſerue and ſée what is ſo manifeſt before their eyes: that although the Pope by their diſtinction be not an abſolute God,

Hierony. in Dan. 3.
Suetonius in Domitiano.
Athenæus lib. 7.
Aug. contra Fauſtum lib. 13. cap. 17.
Euſeb. lib. 2. cap. 13.
Dist. 96. ſatis euidenter.

God, or an absolute Christ, yet certainly hee is a very absolute Antichrist. I end then this Note with that exposition of Alexander of Hales, our wittie Country-man: *Scriptura non dicit de Mose, constitui te Deum, sed Deum Pharaonis; hoc est, potentem super Pharaonem diuinitus.* The Scripture saith not of Moses, I haue made thee God, but I haue made thee *Pharaohs* God; that is, of power and strength aboue *Pharaoh*, through the hand of God, which is with thee. Nothing therefore, I say, do Moses words helpe the Pope, to iustifie his blasphemous pride and insolencie.

2. And Aaron thy brother shal be thy Prophet. That is, as he said in ỹ 4. Chapter, thy mouth, thy Interpreter, thy Speaker, to vtter that eloquently, or in good words, which thou shalt appoint him. Thy Prophet, saith Theodoret, as if God should haue said, looke how I speake to ỹ Prophets, & the Prophets to the people; so shalt thou speake to Aaron, as to thy Prophet, & he vnto the people. Where we see ỹ incõprehensible Counsell, & wisedom of God, who, though he could haue giuen to Moses, as well a rowling tongue, as a wise hart: yet he would not, but to ỹ one brother giueth one gift, to the other another, that either might haue nede & vse of another, & neither of them be exalted in contempt of the other. This is that which ỹ Apostle speaketh, when he saith; Now there are diuersities of gifts, but the same Spirit. For 1. Cor. 12. 4.
to one is giuen by the Spirit the word of wisedome, and to 8.
another the word of knowledge, by the same Spirit: And to 9.
another faith, by the same spirit: to another the gifts of healing, by the same spirit: And to another the operations of 10.
great works: and to another, prophecie: & to another, the discerning of Spirits: and to another diuersities of tongues: and to another, the interpretation of tongues. And al these 11.
worketh one and the selfe same Spirit, distributing to euery man seuerally as he will. The holy vse whereof wee shall take, if reuerently we estéeme one anothers gifts, enuying none, despising none, carping, cutting, nipping no man, but with an humble heart glorifying God our selues, and beséeching him, that in all our brethren also, together with

their ſeuerall charges, he would glorifie his great Name. A Grace ſo much the more precious, by how much it is rare, & too rare, in theſe laſt daies, wherein the Spirit hath

2.Tim.3.2. foretold vs, Men ſhall be louers of themſelues, couetous, boaſters, proud, curſed ſpeakers, diſobedient to parents,

5. vnthankfull, vnholy, Without naturall affection, truce-

4. breakers, falſe accuſers, intemperate, fierce, deſpiſers of them that are good, Traytours, headie, high minded, louers of pleaſures more than louers of God.

verſe, 2. 3. Thou ſhalt ſpeake all that I commaund thee. So will God euer haue his Miniſters faithfull, to kæpe nothing backe of his will deliuered to them, for feare, or flatterie of any man; but truly to diſcharge the credite repoſed in them, leauing the ſucceſſe to him that ſent them, and diſpoſeth of all hearts at his pleaſure. Thus proteſteth the Apoſtle very carefully, we ſée, when he toke his leaue of the Elders of Epheſus, ſaying; I haue kept back nothing that

Act.20.20. was profitable: but haue ſhewed you all the Counſell of God. Thus running our race, wee ſhall reſt one day in eternall comfort, deliuered from a bitter world, from euill men, and euil natures, taking alwaies our beſt endeauours in the worſt ſenſe, and rewarding true affection with black enuie, (moſt vnfit for Chriſtians.)

verſe 3. 4. But I will harden *Pharaohs* heart. Heathens could ſay, *A Deo perfecto nihil malum, nihil turpe eſt.* From a perfect God no euill, nor foule thing commeth. Againe, *Deus malorum cauſa non eſt, cum bonus ſit*: God is not the Author of euill, when as he himſelfe is good. Therefore, concerning this hardning of Pharaoh, ſome vnderſtand it by permiſſion; that is, he ſuffered him to be hardned; as wee

Euthim. in 5. Math. ſay in the Lords Prayer, Leade vs not into temptation; that is, ſuffer vs not to be led. Gregory ſaith, *Non duritiem contulit, ſed exigentibus eius meritis, nulla infuſa timoris*

Greg.moral. 31. cap.12. *ſenſibilitate molliuit*. Hee did not impoſe hardnes, but his merits ſo deſeruing, hee ſoftned him not by any infuſed

Aug.de gra.& lib.arbitrio.cap. 20. 21. ſenſe of feare. Auguſtine ſaith, God did it *ratione pœnæ*, for a puniſhment. And wee all knowe, the Lord is not tyed

to

to giue his grace to any man, but it is his mercie, it is his loue, and moſt frée he is to doo with his owne what he will. Rom. 9. 16. 17. 18. The conſideration whereof, ſhould euer worke in vs care and zeale, to craue at Gods hands fleſhie hearts, which may tremble at his Iudgements, and taſte his mercy, ſaying with Samuel. Speake on, Lord, thy Seruant heareth; and with Dauid, O my God, I am content to doo it, yea thy lawe is within my heart. Marke alſo héere how God foretolde them againe, that Pharaoh would not heare them. ver. 4 A thing ſo bitter to the faithfull Miniſter of God, as many fore-warnings are néedefull vnto him, to giue him ſtrength againſt this temptation. O therefore, that wee may euer haue patience, who labour in the word and doctrine! God will doo his will, God ought to doo his will, our dutie is knowne, wee may not preſcribe to him: if wee performe what is our part, ſweete is our ſauour (ſaith the bleſſed Apoſtle) as well in them that periſh, as in thoſe that are ſaued: and it is enough. O Lord, let it be enough to euery groaning heart of thy true Miniſters, wiſhing and ſéeking to haue them ſaued, whō thou haſt created, and bought with ſuch a price. Thou canſt make it enough, if it pleaſe thée to bleſſe with thy holy Spirit ẏ remembrance of it to them that are ſliding to impatiencie.

5. Thus warned, and thus armed, theſe two brethren Moſes and Aaron went vnto Pharaoh, and did euen as the Lord had commaunded: and Aaron caſteth forth his rod before Pharaoh, and it was turned into a Serpent. ver. 10. The vſe of which myracle hath béene tolde before, euen to ſtrike a feare into Pharaohs heart, that hee might the better attend to what was ſpoken, & to giue him aſſurance, that, though with his eyes he ſawe but the perſons of two men, neither glorious, nor terrible in themſelues; yet, with them was the power and ſtrength of the Almightie God, whoſe hand could ſhiuer him in pieces, if hee rebelled. So ſtandeth it ſtill with Gods Miniſters that faithfully do their dutie to the flockes committed vnto them; and it would be thought

of, though the persons of such Messengers may be thought contemptible, yet he that sent them will beare no contempt in the end.

6. But Pharaoh by this myracle was made nothing better. Therefore euidently it appeareth that albeit signes and myracles be required of some men, to satisfie an itching humour to see newes, and vnder a pretense, that if they sawe such thinges, they would beleeue: yet indeede these meanes will not reforme them, but euen more and more they become rebellious against the truth, as heere was Pharaoh. Wherefore the Lord doth not yeeld to the foolish fancies of men in this behalfe, but answereth in the Gospel to such humours; This adulterous and crooked generation seeketh a signe, but none shall be giuen them more, than the signe of Ionas the Prophet. The consideration whereof should make vs wise, and to cease from vaine speeches, as, what signe shewe they? what myracles worke they? with such like; And to keepe in the knowne way,

Esay.8.20. To the Law, and to the Testimonie, that is, to the written word of God, extant among vs, confessed and acknowledged by both sides; and if our doctrine and perswasions be according to that, then are they assuredly right, then is there light in our doings, and the Sunne of true vnderstanding shineth vpon vs. For the Word is truth, the Word is olde and oldest, a lanthorne, a rule, a guide, a teacher not to be excepted against euer. This way doth God chuse, and trie myracles by it, if you remember, in the 13.

Deut.13.1. of Deut. not admitting of all the wonders in the world, if they leade contrarie to this; neither reiecting this, though there be no daily wonders added to it, since (the doctrine being the same) the signes and wonders alreadie done by Christ and his Apostles, mentioned in the Scriptures, abundantly serue. But how doth Pharaoh shift of this great Signe, seeing he is not disposed to yeeld to it: surely, if you marke it, euen in the very same sort that some now a-daies do, who talking of Religion, and seeming as if they were willing

willing to be resolued, when they heare a reason which they cannot answere, in stede of yelding, say; were such and such heere they could answere you, &c. So playeth Pharaoh, hee thinketh of his wise men and learned men, whereof Egypt had store: and though he cannot tell what to say himselfe to so manifest a Signe, yet hee perswadeth himselfe they can: and send for them hee will, to see what they can say, rather than yeld to the worke of God. They being come, as they were blinde themselues, mingling with good learning vaine errors of Magicke, incantation, and inuocation of Spirits; so, in the iust Iudgement of God, they became instruments of blindnes vnto Pharaoh, to holde him still in disobedience and hardnes of heart against the Lord and his true Messengers. A thing worthie marking, and due remembrance whilest wee liue, to the end we may learne to affect truth better, and to giue place to reason in our hearts and soules, when it is laide before vs, without pinning our selues to other mens sleeues: who erring themselues in that which is sought, though otherwise happily learned, and to be liked, can neuer dw any better Office to vs than these Enchaunters did to Pharaoh; namely still and still with their iuglings make vs stiffe and stubborne against our God, and against our good, till we perish in Hell, as Pharaoh did in the Red-sea. S. Paule therefore rightly (naming two of these Enchaunters) compareth all false whisperers vnto them, saying: And as Iannes and Iambres withstoode Moses, so doo these also resist the truth, men of corrupt mindes, reprobate, concerning the faith. But they shall preuaile no longer. &c. 2. Tim. 3. 8. verse. 9.

7. But how did these Enchaunters keepe Pharaoh in his blindnes? The Text saith, They did the like: and so abated the credite of Aarons myracle. Whereupon question is made, whether in deede and truth they did the like, or onely in shewe by deceauing the sight? And answere is giuen by some, that, if we affirme God, in anger & Iudgement towards Pharaoh, to haue changed the rods also of 22

the Enchaunters into true Serpents, there is no abſurditie: but other (much better) like to ſay, there was a deceauing of ſight, and whatſoeuer ſhew they made, it was but
Iuſtinus q. 6. ad Orthodox. *Gref. Nyſſen. de vita Moſis.* *Rupertus & Hugo in Exod.* falſe, and phantaſticall: *Non fuiſſe veros dracones, ſed ſic apparuiſſe virtute Dæmonis, ex aeris tranſmutatione.* That they were not true Serpents, but ſo onely ſeemed to be, by the power of the Deuill changing the ayre. This then eſpecially is to be noted, that falſe ſignes and wonders can be done by Sathan, and his members, God ſo permitting: and therefore, that wee ſtand faſt in the truth, which wee haue learned out of Gods Booke; and trie myracles by
Deut. 13. 1. truth, not truth by myracles, according to the Rule of God, taught vs in his Word. For, were it neuer ſo ſtrange and admirable a thing, if the drift of it be to leade vs from truth to error, the worke is naught; the worker is a deceauer. Antichriſt (ſaith the Apoſtle) ſhall be powerfull in lying ſignes, and wonders. In regard of which Admonition, S. Auguſtine ſaid, *Contra mirabiliarios cautum me fecit Deus meus, &c.* Againſt wonder-workers and myracle-mongers my God hath made me warie: foretelling mee, That in the latter dayes there ſhould be ſuch, which (if it were poſſible) ſhould deceiue the very Elect. The Schoolemen ſay heere, (*Moſes & Aaron fecerunt miraculum; Magi autem mirum, non miraculum.* Moſes and Aaron did a myracle, but the Enchaunters did a meruaile, no myracle: meaning, becauſe what they did was counterfeit. But I ſtand not vpon it. It is further moſt worthie marking
verſe. 12. heere, that Aaron his Rod deuoured their rods: for thereby wee are notably taught the end of falſhood and error; at the laſt Truth ſhall deuoure it in Gods good time: for, *Magna eſt veritas, & prævalet.* Great is truth, and preuaileth. If you continue in my word,
Iohn. 8. 31. 32. ſaith our bleſſed Sauiour, you ſhall knowe the truth; and the truth ſhall make you free. Yet Pharaoh
ver. 13. could not ſee, but his heart was ſtill hardened: euen as in our times wee knowe the feareſull blindnes of ſome, in the greateſt light that may be giuen them,

them. A wise heart will note this earnestly: and neither be moued to such obstinacie, nor cease to feare the like iudgement, if vnthankfully Gods fauour vouchsafed, be passed ouer. Much doth God for either man, or place, when hee graciously giueth good Teachers; and where such Enchaunters as these, are receaued and hearkened vnto, what can follow, but Pharaohs hard hart to eternall woe? Beware, beware, whilest God giueth you time. To day if you will heare his voice, harden not your heart. How knowe you what iudgement and wrath to morrowe day may bring vpon you? Truth may be oppressed for a time, God so pleasing, either to punish, or trie his people; but finally suppressed it shall not be; God being stronger than all his enemies, and able to disperse all duskie cloudes, bringing his glorious truth out, to beare sway againe, at his good pleasure. *Simplex & nuda est, sed efficax & magna.* It is simple and naked, saith One, but powerfull and strong. *Splendet cum obscuratur, & vincit cum opprimitur.* It shineth euen when it is darkned, & ouercommeth when it is oppressed.

The 2. part.

THese thinges thus passed ouer, the holy Ghost commeth to shewe the first of those ten plagues, which the King, and his people tasted of; namely, of the turning of their waters into blood; whereby their fish died, and both man and beast were perplexed. verse. 17. &c. Of this plague there is a Denuntiation. ver. 17. 18. &c. Secondly, an Execution, ver. 22. 23. Thirdly, an Euent, which againe is three-fold. 1. A Conuersion of the waters into blood, 2. An Imitation of this myracle by the Enchaunters, who did the like. ver. 25. And lastly, an Encrease of hardnes in *Pharaohs* heart, when hee had seene all this. ver. 25. 26. Concerning some profitable vse of all which to our selues, thus may we meditate and thinke of them.

15. 1. God telleth Moſes, that Pharaoh in the morning will come to the water, to wit, vnto the riuer Nilus, and there he ſhould meete him. Whereby wee ſée the truth of the Pſalmiſt his ſpéech, O Lord, thou haſt ſearched mee out, and knowne me, thou knoweſt my downe ſitting, and mine vpriſing; yea, thou vnderſtandeſt my thoughts, and that long before, thou art about my bed, and about my pathes, & ſpieſt out all my wayes. What care then ſhould wee haue of our actions, when euery ſtep of ours is thus knowne to God? Yee knoweth, you ſée, which way wee will walke in the morning, before euer wee goe out of our houſes; and he knoweth all, to goe no further in this matter.

17. 2. Wee ſée againe, how the Lord ſmiteth the waters héere, that the Egyptians might knowe, as alſo all the world beſides, how the Lord our God hath power ouer all his creatures, to giue the vſe of them to vs, and to take the vſe of them from vs, at his pleaſure. Interpreters vpon this place ſay, *Hanc plagam intulit Deus propter pueros Iudeorum in aquis immerſos, fluuius enim mutatus in ſanguinem conqueritur de cæde puerorum per eos commiſſa.* This plague GOD brought vpon them for the children which were drowned, and the riuer thus turned into blood, complained to God for that ſlaughter, ſaith Theodoret. Origen and Auguſtine ſay it was *pœna culpæ*, the puniſhment of ſinne, meaning the drowning of the children. That which is added in the Text, And it ſhall greeue the Egyptians to drink, Auſtine ſaith of it thus, *Bibentibus erat exitiũ, non bibẽtibus pœna, ob ſitim quã ſuſtinebant.* Vnto thẽ that dranke, it was death, vnto thẽ that dranke not, it was a great puniſhment, for the thirſt which they ſuſtained. Ioſephus in like ſort, *Si bibebant, cõfeſtim acri dolore corripiebantur; & hoc forſan Textus innuit, cũ dicit, affligentur Egiptij.* If they dranke, by and by they were taken with a bitter griefe; and this peraduenture the Text meaneth, when it ſaith, It ſhall greeue the Egyptians to drinke. Philo ſaith, *Hominum ſiti euecto-*

Theodoret in Exod.
Origen in Exod.
Aug. de mirac. ſcripturæ. ca. 17. verſe. 18.
Aug. de mirac. ſcrip. cap. 7.
Ioſephus. 2 antiq: cap. 13.

enectorum magnus numerus aceruatim iacebat in triuijs, non sufficientibus domesticis ad sepultu. e officia. A great number of men dead with thirst lay by h apes in the streetes and high-wayes, their houshold frien ls (or seruants) being not enowe to bury them. Such a pla ue was this turning of their waters into blood. *Philo de vita Mosis.*

3. We may further note an encrea e of terrour in this myracle, aboue the former of the Serpents. For, as you plainly see, it was far greater and more refull. And we may thereby learne this good Lesson, hat where milder meanes will not serue, God both can, and will add sharper, and heauier. The Serpents before were a faire warning; but yet, because they hurt no man, they profited few men. Now therefore he will touch them a little nérer, he will strike the water, which neither man nor beast may want, and so see if their hearts will yéeld obedience to his will. Thus assuredly dealeth he with men and women at this day, but (peraduenture) it is not marked. He encreaseth his crosses, from goods to bodie, from body to minde, from our selues to our children, and still maketh vs abound with more want and woe, in greater and sharper measure, that we may repent and turne, if wee will be perswaded: if not, in the end he can make an end, and finally destroy vs with miserie that shall neuer end. O that wee may haue then wise hearts, to obserue the steps and degrées of Gods dealing with vs, profiting by the lesser, and so preuenting the greater, to his good contentment, and our euerlasting comfort, and safety. Nilus was a riuer wherein they much gloried, receauing by it great riches, and great defence: wherefore, to see this riuer turned into blood so fearefullie, might well haue smitten their hearts, and made them humble themselues to God; but nothing will humble some men: neither entred all this into Pharaohs heart; which hardnes is euer a fearefull signe, and to be prayed against. Marke it also, how, if we stope not to God, but continue obstinate, by degrées hee will come to our nérest and dé-

rest

reſt comforts. Thus, I hope, if you reade this Chapter ouer againe in your Bible, you ſée ſome meaſure of the vſe of it, which is the thing I ayme at, to encourage you to the reading of the Text: and then daylie more and more reading, with godly Prayer, and Meditation, ſhall yéeld further vſe and profit in many things: the holy Scriptures being as a déepe water, wherein the greateſt Lyon may ſwim, and the greateſt veſſell touch no bottome. Let this much therefore ſuffice of this Chapter.

Chap. 8.

In this Chapter are ſet downe three fearefull plagues more.

The plague of Frogges.
The plague of Lice.
The plague of Flies.

1. Wherof to make vſe to our inſtruction and reformation, let vs conſider this gracious Admonition in the firſt verſe, vouchſafed to Pharaoh againe. Let my people goe that they may ſerue mee. Can there any thing be ſwéeter to the Childe of God, than to marke, how ſlowe the Lord is to punish, and how deſirous of amendment without punishment? O howe may my Soule aſſure it ſelfe of mercie, if penitentially I ſéeke it, where ſuch a Nature is? Cannot hee endure to punish Pharaoh, a proude and haughtie rebell againſt his Diuine

verſe. 1.

Diuine will? and will he willingly ſmite my poore ſoule, your poore ſoule, or any poore ſoule bruſed and broken with the ſenſe of ſinne, and groaning, and ſighing for one drop of mercie at his hand? No, no, there is mercy with the Lord, and therefore ſhall he euer be feared; Hee is ſlowe Pſal. 103. 8.
to anger, and of great kindnes. Hee will not alwaies 9.
chide, neither keepe his anger for euer. He hath not dealt 10
with vs after our ſinnes, nor rewarded vs according to our iniquities. For as high as the Heauen is aboue the Earth, 11.
ſo great is his mercie toward them that feare him. As farre 12.
as the Eaſt, is from the Weſt, ſo farre hath hee remooued our ſinnes from vs. As a Father hath compaſſion on his 13
Children, ſo hath the Lord compaſſion on them that feare him. For he knoweth whereof we be made: hee remem- 14.
breth that we are but duſt. Therefore he admoniſheth, as wee ſée in this place, againe and againe, before hee will let his rod fall vpon very Pharaoh. Who will not hearken then vnto his ſweete Voice, and bee admoniſhed by ſo loving a Father, ſo merciſull a God, and ſo powerfull a Creator? Surely if wee ſmart, wee muſt néedes approue his Juſtice, for his Mercie is manifeſt, wee cannot denie it. Yet, yet, ſaith this gracious God, goe to *Pharaoh*, and warne him againe, that hee may be wiſe, and let my people goe.

2. And if thou wilt not let them goe, ſaith the Lord, 2.
behold I will ſmite thy Country with Frogges. Giuing vs héerein againe to obſerue, that if Mercie be refuſed, hee is alſo iuſt, and the rod ſhall fall with ſtripe after ſtripe, till either we crie penitently, *Peccaui*, I haue ſinned, or be conſumed in his wrath, from the face of the earth. Remember that Place of places in Deut. And if this people will Deut. 31. 16.
riſe vp, and goe a whoring after the Gods of a ſtrange Land, and will forſake me, and breake my couenant which I haue made with them; my wrath will waxe hote againſt 17
them at that day (Note) and I will forſake them, and will hide my face from them: then they ſhall be conſumed, and

many

many aduerſities and tribula'.ons ſhall come vpon them: ſo then they will ſay, Are n.ot theſe troubles come vpon
18. me, becauſe God is not w.ith me? but I will ſurely hide my face,&c. A Place neu.er to be forgotten, if we deſire to feare God. Remember alſo among many moe the fit Example of Haman, that proude enemie to Gods truth, and
Heſter.6.13. people, to whom it was thus ſaide. If thou begin to fall, thou ſhalt ſurely fall. As if they ſhould ſay, fall vpon fall, and ſtill more and more falling will followe, when God is once angry. Happie, happy then is the heart that feeleth, yeeldeth, turneth, and cleaueth faſt vnto the Lord.

3. Marke alſo, and conſider in this place, how the caſe is altered with Gods people, and their enemies. For till now, we haue heard but of the Iſraelites afflictions, how ſtill they ſuffered, and were ill entreated, hauing ſore burthens laid vpon them, and moſt bitter griefes daily heaped vnto their hearts. But now we ſée a change, they are ſpared, they are comforted, and they are defended, when theſe dreadfull plagues light vpon their enemies, one after another. So, ſo ſhall the ſorrowes of the godly be euer turned into ioy, when the Lord ſéeth his time, and the fading comforts of the wicked turned into weeping, and wofull la-
Luke,6,25. mentation. Your ſorrowe, ſaith our Sauiour Chriſt, ſhall be turned into ioy; and, woe be to them that laugh now, for they ſhall waile and weepe. Be of good comfort then in your ſelfe, when you reade this, and profit your heart with this Note or Meditation. The changes of this world are many, but with Gods faithfull people it ſhall euer be well in the end.

4. It is further to bee obſerued in this your Chapter, how the Lord with varietie and vehemencie of words doth
2. amplifie this plague, not onely ſaying, He will ſend Frogs
3. (which yet had béene fearefull,) but that the riuers ſhould ſcrawle full of Frogs, that they ſhould goe vp, and come into the Kings houſe and into his bed-chamber where hee ſlept, and vpon his bed, and into the houſe of his ſeruants,

and

and vpon his people, and into his ouens, and into his kneading troughes, yea saith he, the frogges shall climbe vp vpon thee, and on thy people, and vpon all thy seruants. verse. 4. The like vehemencie doth he vse in that notable chapter, the 28. of Deut. amplifying both sides with many words, and great variety of phrase, full of force and edge, all assuredly to moue, and pierce, but it would not be. Thus dealeth hée at this day with his people, he giueth vnto them sometimes Pastors and Teachers, who rightly may bée called Sonnes of thunder, in regard of their earnest and vehement exhortations, threatning, and denouncing Gods wrath and iudgments due to disobedience and stubbornesse; and euen as Pharaoh here could not be touched, no more will many at this day; no vehemency moueth, but al is one. If the feruent spirite of the Preacher should breake and teare his inwards in péeces, all is one: men snort and slæpe, and goe on in a most damnable dulnesse of minde, till the Lord himselfe start vp, and reuenge his owne contempt vpon them, and their posteritie. The old world would not beléeue the threatned Floud, neither the stobborne Iewes, that the Chaldean King should come vppon them. But when they cryed to their soules, *pax*, *pax*, peace, peace, (for all this earnestnesse of the Preacher) then came sodaine and fearefull destruction vpon them, as they deserued. So euer, so euer let vs be sure, first, or last. And therefore make vse of vehemency, when God directeth his Preacher to it. Ier. 2.

5. But what an armie is this against such a Prince? Had God neither men, nor Angels to commaund? Yes, yes, it néedeth no proofe: wé know both men, and Angels commaunded by him at his pleasure. But here he would vse neither, déeming it fit to confound the pride of such a conceited king by an host of frogges, rather than by either of the other. So shall the Lord, by contemptible and base things, cast down our high lookes, if we swel against him. Hée would also haue Pharaoh hereby sée how easily hée could

could deſtroy him, if he liſt, when ſuch heapes of loathſome creatures ſo ſoddainly could bee raiſed to torment him. And the ſame he would haue all high mindes at this daie ſee, making vſe thereof vnto humility, before they finde it is too late. For as eaſily can the Lord now raiſe vp ſtrange plagues, as then. Varro writeth that a citie in Fraunce was driuen away with this very plague of frogges. A town in Theſſaly rooted vp and ouerthrown with moules. A whole land forced to remoue with mice, and many ſuch things haue Stories left to our remembrance. There was a time, when the French diſeaſe was not ſo common, nor our Engliſh ſweat knowne. That plague of the Philiſtines with the Emerods in their hinder parts is in Gods Cronicle. That conſumption of Herod with lice, and that fearefull example of Antiochus, they ought both to be marked; but nothing ſhall profit, except Grace be giuen from aboue. And therefore a feeling heart of fleſh, the Lord, for his mercy ſake, euer graunt vnto vs.

1.Sam.5.6.

Act.12.23.

2.Macab.9.9.

Ver.7.

6. And the Sorcerers did likewiſe with their ſorceries, and brought frogges vp vpon the land of Egypt. Out of which words, beſides ý which hath beene noted before, this meditation may ariſe, how Gods aduerſaries ſeeke often to oppugne the truth by the ſelfe ſame meanes whereby he doth teach it. As, if Scripture be alleaged, Sathan will doe the like; if the true Prophets vſe a ſigne, then will Zidkia make him hornes to, and ſay, when went the ſpirit from me, to thee? All which God doth ſuffer, to draw vs forward to true and ſound knowledge, without which wee cannot ſtand, but ſhalbe ſhaken to and fro, with doubts and feares, and wauering conceipts, moſt vnfit for beleeuers, (The wordes of the Apoſtle calling vpon vs to be ſtedfaſt, vnmoueable, abounding alwaies in the worke of the Lord. Not to be caried about with euery blaſt of vaine doctrine, but to continue grounded and ſtabliſhed in the faith, not moued away from the hope of the Goſpell, &c.) Saint Peter in like manner admoniſheth to be-

Matth.4.
Iſay.29.2.
Ier.7.2.
1.King.22.11

Coloſ.1.23

ware

ware of being plucked away with the error of the wicked, and of falling from ſtedfaſtneſſe; noting thoſe that forſook the right way, and followed the way of Balaam. Labour we therefore to know how we ſtand, and building vpon the rocke indeede, though ſuch iugling Sorcerers as theſe ariſe in the world, and Apiſhly follow that courſe to ſubuert, which Gods Miniſters follow to ſtrengthen, yet they ſhall not ſhake vs, but we patiently abiding a time, ſetled vpon our true grounds, the falſhood ſhall appeare at laſt, and all their follies be diſcouered in the end, to the honour of God, the glorie of his truth, the comfort of his children, and the confuſion of ſuch Egyptian Iugglers for euer. Gamaliel could note it, that Theudas had his time, yet in the end fell with all his followers. That Iudas of Galilie had his time, and drew away much people after him; but at laſt hee periſhed, and the people were ſcattered. Let not Gamaliel be wiſer than we, to obſerue good things for his inſtruction.

2. Pet. 3. 17.
2. Pet. 2. 15.
Act. 5. 36.

7 Then Pharaoh called for Moſes and Aaron, and ſaid, pray ye vnto the Lord, that he may take away the frogges, from me, and from my people, and I will let the people goe, &c. Why doth he not make his Wiſemen take them away, his Inchaunters and Sorcerers, that could ſet a ſhew of making the like? Could they cauſe frogges to come, and not goe? Or, why doth he not call to his gods and Idols to helpe him to take them away? Can none helpe him but Moſes and Aaron, by praying for him? See then how the Lord (when he pleaſeth) is able to force the wicked to the acknowledgment of him, and his true Miniſters; and let it comfort vs in the middeſt of all contempts, either of our God, of our faith, and religion, or of our perſons. He can bring them downe that looke ſo coy, by touches of bodie, pinches in minde, loſſes in goods and infinite waies. And if therefore it pleaſe him a while to indure their pride, we alſo muſt endure it, and not grieue at it. Theſe exampels muſt be readie in our mindes euer, when

ver. 8.

If proſperitie will not aduerſitie ſhall. Pſal. 78. 34. 2. Macc. 7. Apoc. 3. 17.

when we ſée ſuch things. Not long ſince this proud Pha-
Cap.5.2. raoh ſaid, WHO IS THE LORD? But now he ſéeth, and muſt confeſſe, that there is no helpe, but in this Lord. His Gods are weake, and the frogs crawled in deſpight of them. Moſes therefore muſt pray to his God to helpe, and take them away. And who now, but Moſes & Aaron, with Pharaoh? Ah wée deſpiſed Miniſters by the proude worldlings let vs marke it, and beare their cõtempts. In their extremities they ſhall acknowledge our callings, iuſtifie our loue, and wiſhe our prayers: They ſhall ſtoupe, they ſhall ſtoupe, when our God pleaſeth, and it is inough.
Dan.4.22. Remember that great Nabuchadnezar, how the Lord ſtouped him, till hée ſhould know, that the Lord ruleth. Pray, pray for vs (O Samuel) ſaid the ſtobborne Iſraelites (when God would,) and ſo they came to him, whom they erſt neglected. Men and brethren what ſhall we doe? ſaid they, béeing touched, that before thought much to be aduiſed by ſuch men. Ieroboam ſendeth to the Prophet, whoſe doctrine he would not follow, and no worſe a meſſenger, than his owne wife, and in his heart he acknowledgeth, that truth is with him. The great Turke in theſe daies will ſéeke the prayers of Chriſtian-men, when yet he fighteth againſt the truth that they embrace. And many (which at other times regard them not) either going to ſea, or to battaile, or béeing ſicke, and vexed at home, will ſend, and ſéeke for the prayers, and comfort of Gods Miniſters. And what is this, but a ſigne of Gods Omnipotent hand ouer all Pharaohs whatſoeuer, and that he can reuenge our contempts, and giue our truth, and carefull walking in our places, a due regarde and reuerence, when he will, with them, and in them? Let the ſwéetneſſe of it ioy vs, and make vs poſſeſſe our ſoules in patience. Diues, that rich glutton, ſhal ſée Lazarus right, & himſelfe wrong, one day.

8 But why doth Pharaoh now call, rather than in the former plague, for Moſes and Aaron to pray? Surely be-

cauſe

cause this plague more nipped him than the former. For when the riuers were blood, he might haue wine to drinke, and by that meanes not finde the smart so much. See wee then, howbeit other mens harmes should affect vs; yet, vnlesse the Lord touch our selues, we are dull, and dead, without sense. Which certainly maketh God reach vs a blowe many times, when otherwise he would spare vs, did we make good vse of our Brethrens harmes. Apply therefore euer to your selfe Gods doings, saying in your heart; and why, Lord, am I not so also? Doo not I also offend thee? Father of Heauen, and God of all mercie, make me wise by other mens harmes, and thankfull vnto thee, that I am so schooled, rather than with mine owne woe.

9. See how readie Moses is to pray for Pharaoh, when he biddeth him to appoint the time himselfe of his prayer: and let it make vs thinke with our selues, whether wee be thus harted, to pray readily, and willingly for Prince, for Country, for friends, and familie; yea, let it open vnto vs, What I feare is too true, that in our liues, scarce once, we haue beene vpon our knees for any of these, but euen goe on in a common course, haling and pulling with the world all the weeke long, and on the Holiday goe to the Church, rather for fashion, than deuotion, praying with lips, not with heart, a fewe words, and then spending all the rest of the time, either in sleeping, or gazing, or thinking of matters little belonging to God. O that wee may profit by this readines in Moses, to pray for such a wicked King! Remember the Scriptures, where you see, how fathers and mothers haue gone to Christ for their children, Masters for their seruants, and neighbours for their friends. Christ is the same, and why should not we also be the same: and Morning and Euening goe vnto God for our selues, and ours, as heere did Moses for Pharaoh? ver. 9.

10. It may be moued for a question, why Pharaoh being offered to appoint the time himselfe, appointed the nert day, saying, To morrowe, rather than presently, the

Frogges being so vgly, and no place frée from them, no not the Kings Chamber? Who would not haue cryed now now, euen forthwith, pray, that I may be delinered from this plague, rather than to haue stayed till the next day? It is answered, first, that hee still doubted, whether it was the Finger of God, or an enchauntment: and therefore was content to deferre the time, to trie whether of it selfe it would passe away, and so to discredite Moses and Aaron. Such hollowe holes are in Hypocrites hearts, when they séeme religious, and carefull of Prayer, or other good things. Secondly, hérein he shewed the nature of the wicked, who not onely deferre their owne duties from day to day, but (as much as they can) put ouer others also, that offer good things vnto them: as for example, if a Preacher tender his seruice this Sabaoth, he is tolde, the next will be far more fit: and, if he come also the next Sabaoth, then is either the Maister from home, the Gentlewoman sicke, the weather too hote, or colde, or some such thing; that, be Moses neuer so readie, yet Pharaoh is not readie, but *cras, cras*, to morrowe, to morrowe, is still the song, till the Lord strike, and all Morrowes end, wee passing away to woe without end, for our deferring. That Moses taketh his owne time, and saith, Be it as thou hast said, it is to teach him, that at all times the Lord is the Lord, his myracles no enchauntments, but a powerfull working for his owne glory, & the gracious Deliuerance of his Church.

Verse 12. 11. Then *Moses* and *Aaron* went out from *Pharaoh*: and *Moses* cried vnto the Lord concerning the Frogges, &c. Why went Moses forth? might not hee haue stayed in the Court, and haue prayed there? God forbid, but wee should thinke Courts to be places of prayer, for such as haue a conscience, in euery place to lift vp hands, and heart to God: yet, would God also, the hinderances and impediments so to doo in those places, were fewer! Surelie great Courtiers are found, that a meaner place hath

yéelded

yeelded their hearts more heate to good things, than those glistering places haue, as sometimes a Countrey-house, and sometimes a darke hole in a close prison. Moses cried vnto the Lord, saith the Text, and prayer doth, what neither doores, nor lockes, nor any strength, or wit of man could do; the weapons of Gods children are such, and so mightie. The word of Crying noteth the vehemencie of Moses prayer, against colde formalitie, too common in most prayers. It noteth not any loudnes of voice (although that also be lawfull at times) since the same Moses is said to crie in another place, when hee spake not a word, but from his inward Spirit. Ezechias thus cried vnto his God, and escaped both a mortall disease, and the huge host of the Assyrians. But what prayer can do, I hope you knowe, and therefore goe no further. Exod. 14. 15.

12. And the Lord did according to the Saying of *Moses*. See the credite that Gods seruants haue with their mercifull God: they aske, and he giueth without any stop. Can you thinke, God heareth Moses alone? no, saith the Psalme, God is neere vnto all that call vpon him; yea to all, all, and euer remember it. Hee will fulfill the desire of all them that feare him; he will heare their crie, and will saue them. The Lord preserueth all them that loue him: but he will destroy all the vngodly. Wherefore, my mouth shall speake the praise of the Lord, and all flesh shall blesse his holy Name for euer and euer. Daily experience sheweth the like, and therefore as Moses here (euen despised Moses) was stronger with his God, and by his God, than all Egypt, to remoue a plague; so shall wee euer be more strong than our enemies, in what God shall see vs fit to be enabled. Wherefore one Moses is better for a kingdome, than many others, that are iudged to be of greater vertue, &c. Verse 13. Psal. 145. 18. 19. 20. 21.

13. So the Frogges dyed in the houses, in the townes, and in the fields. And they gathered them together on heapes, and the Land stanke of them, saith the Text. Had Verse 13. 14.

it not beene as easie for the Lord to haue taken them quite away? assuredly to the Lord all was one: but this was done, to shewe the truth of the myracle, that they were Frogges indeede, & no enchauntments; thereby to meete with the vnbeleefe of the King, and all his Courtiers, who either openly in woords, or secretly in heart thought otherwise. And by one meanes, or other, the Lord shall euer, in his good time, deliuer his truth from false surmises, his faithfull Ministers from false imputations, and write the wickednesse of Atheists, and carnall men, vppon their faces to their confusion. Onely be wee patient, to tarie his will, to like of his way, and be we assured, we shall both see his glory, and receaue comfort.

Verse 15. 14. But when *Pharaoh* sawe that he had rest giuen him, he hardned his heart, and hearkened not vnto them, as the Lord had said. See the corruption of our nature, if God worke not. No sooner is the rod off, but as the Dogge to his vomite, and the Sowe to her myre, so wretched man returneth to his olde bias, and falleth to his former sinne againe. When wee are sicke, or distressed any way, wee pretend repentance, wee pray, wee crie, wee bowe, and what not (in shewe?) But forasmuch as all riseth from feare, and not from loue, it vanisheth againe, as soone as the feare is past; and the Deuill returneth with seauen worse than himselfe, making our end more odious, than euer our beginning was. This hath beene touched before, but yet euer marke it, and feare it your selfe, as you haue a care to please God. For if you forsake God, you can neuer blame God, if hee forsake you, and if, after God hath giuen you rest, you become retchlesse, as Pharaoh was here; then if, as hee in the sea, so you in eternall woe be drowned for euer, you haue your desert, and GOD is iust.

15. The Frogge is (as wee all knowe) a foule filthie creature, abiding in foule places, as bogges, and myre plashes all the day long, and at night peeping out with the head

head aboue the water, making a hatefull noiſe with many others of his ſort, till the day appeare againe. Wherefore Diuines haue thought, that by theſe foule creatures fitlie might be reſembled ſuch croking Trues, as hiding themſelues all the day in an Ale denne, or ſuch like place of vncleanenes, as ſone as night commeth, put out their heads, and make a hatefull noiſe againſt Gouernours and Superiours, neighbours, and honeſt perſons, till all that heare them be wearie of them. Which filthie Frogges the Lord aſſuredly will deale with all in his good time, as here he did with theſe Egyptian Frogges: namely, kill them, deſtroy them, and make the ſtinch of them knowne to manie. Till then, let patience and righteous dealing be the armour of the godly, and withall, how many of ſuch vglie creatures this world hath, let it be conſidered: that thereupon may ariſe this fruitfull Meditation, how little cauſe good men and women haue, to be in loue with this world, to build tabernacles in it, and to ſay and thinke it is good being heere; but rather to ſigh, and wiſh to be loſed, and to liue there, where the Elect of God, hauing the Harpes of God, ſing the ſong of *Moſes*, where they crie Hallelu-iah, ſaluation, and glory, and honour, and power be to the Lord, &c. O difference of places, if we had eyes, or heads, or hearts! God, God, for his Chriſt ſake, giue vs feeling. Amen. Apoc. 15. 2. 3. Apoc. 19. 1.

The 3. plague of Lice.

THis is the 3. plague, which the Lord by his mightie power brought vpon this hard hearted King, and his people, ſeeking thereby their good, but preuailed not. In which alſo (for our inſtruction) wee may obſerue diuers things. As firſt, why the Lord did not bring againe vpon them his former plagues, either of Frogges, or bloodie water, letting them reſt vpon them till they were ſtouped; ver. 16. 17.

but ſtill bringeth new, & others than the former? Whereunto wee may anſwere, that the Lord did this, to ſhewe, that his power was not tyed to any one thing, but by infinite wayes able to puniſh ſinners, if they will be ſtubborne, more and more, ſo to feare them, and by them, vs, to the worlds end. Which, happie we, if it doo to amendment, that his many, and ſtrange, and dreadfull plagues, may be euer and euer far from vs.

2. We may note that as eaſie it had béene for the Lord, to haue turned the duſt into Lyons, and Beares, and Wolues, both of ſtrange greatnes, and cruell fiercenes; but that rather hee choſe to confound pride by weakenes, and a rebelling humour by ſo baſe a creature, as at other times often hee vſed to doo. And more it fretteth a high minde, as you may note in Abimelech, who ſought of his ſeruant to ſlay him, rather than it ſhould be ſaide, that a woman had ouercome him. In vs let it worke thus much, that if ſuch a vile creature may (by God) be made too ſtrong for a Kingdome, what reſiſtance can I, one man, or one woman make againſt the Lords wrath, if I pull it vpon me by my ſinnes, by my proude, haughtie, and careleſſe heart? His wrath can arme all the creatures in Heauen, & Earth againſt me; and yet the leaſt of them is thus farre aboue my power, as you ſée héere. Wicked are the words of ſome prophane mouthes at times, ſaying, Let vs haue our will now, and wee will ſhift then. O vaine heart, what ſhift can it thinke of againſt ſuch a GOD? Shake and tremble at this dulnes betimes, leſt the plague of it ſhiuer thée in péeces for euermore. The water cruſheth Pharaoh, and all his people in the Kingdome; the Earth now alſo ſendeth vermine vpon him, and hee cannot ſhift againſt ſuch a vile and contemptible creature. Followe this Meditation in your minde, and let it profit you: for, before the face of his wrath, who can ſtand?

Iudg. 9 54.

Nahum. 1.6. verſe. 18.

3. Nowe the Enchaunters aſſayed likewiſe with theyr Enchauntments to bring foorth Lice, but they could

could not. Powerfull then is the Deuill, when God will ſuffer him; but when God will reſtraine him, what can he do? Add this to ỹ Storie of Iob, to the Storie of ỹ heard of Swine in the Goſpel, & ſuch other places; & grow we in cõfort againſt this deadly foe of ours. For we ſée his weakneſſe, and the bridling hand of God at all times ouer him, when God pleaſeth. Feare God, and feare not Sathan; but contemne God, and then ſhake to thinke of Sathans fierce rage, when once he hath leaue giuen to torment thee.

4. Behold againe a good thing: before, the Inchanters did the like, but here now they cannot for their liues. As then a time there is of triall betwirt contrary opinions, and croſſing miracles, that they which are of God may bee knowne: ſo is there a time, euen a ioyful happy time, when the Lord will cut of that difference and miſmaze, that doubting, that iuggling, and deceiptful working, and giue his truth victorie ouer all Inchanters: Iames and Iambres witſtood Moſes, ſaith the Apoſtle, and ſo did ſome then, and yet now with vs, reſiſt the truth, Men of corrupt mindes, and reprobat, concerning the faith. But Moſes had victory ouer thoſe of his time, & the Apoſtle ſaith, the other of his time ſhal no longer preuaile, their madnes being manifeſt to all men. Therefore, for them of our time, we may not doubt of like ſucceſſe againſt them: onely let vs haue patience (as I often ſay) till the time come. Waies can he neuer want to ouerthrow them, when in ſuch weake creatures, as theſe were, he is ſo ſtrong. A ſéely ſimple man in the famous Counſel of Nice without Logicke, or Rhetoricke, or any helpe of the Arts, gaue that vaunting Philoſopher an ouerthrowe; and gained him from his vanity vnto God; the Storie is knowne, and I paſſe it ouer. In our times women and childzen haue foiled Doctors, ỹ euen out of babes & ſucklings mouthes, the praiſe of God might be ordained. In ſome thing or other ſhall falſhood ſtil faile, that ſuch as haue eies may ſée

2. Tim. 3. 8.

the truth. Amplify it further as you please, for (God be thanked) there be manie proofes.

ver. 19. 5. Then said the Inchanters to Pharaoh, This is the finger of God. Wherein obserue, how the wicked, who, for a time, make shew, as though God were on their side, in Gods good time shall be forced to acknowledge the contrarie, to his glorie, and the great comfort of his Church, and children. For, what are these wordes other in sence, than (as if they should haue saide) we haue hitherto deluded the eies and senses of the beholders by our inchantments; but now we are no more able to do so? This which is now done passeth our skill, and albeit the creature be vile and base, yet is the power of God such ouer vs, and our Art, that wee cannot do the like, but giue him the victorie, and acknowledge our selues sinfull, weake, and wicked men? Thus were Nabuchadnezzar in Daniel, and Antiochus in the Maccabies, drawn to confesse Gods power ouer them, and all their greatnesse. Which certainly is an vnspeakeable comfort to all that depend vppon him in their troubles. For what can any man do against you, against me, or any other, more than this God, (so potent, and puisant) will giue him leaue to do? and what leaue will he giue him more, than in the end shall turne to our good, for whom he hath not spared, to giue his dearest Son to death, that euer we might be assured of him?

Dan. 2. 3.
2. Maccab. 9.

6. Yet Pharaohs heart, saith the Text, remained still obstinate, and he hearkened not vnto them, &c. So laying before vs a notable example of the rooted wickednesse in mans heart, being left of God vnto itselfe. For, as now you see, not his own inchanters moue him any thing at all, though they acknowledge before him the power of God. It maketh mee thinke of some men in our daies, who by no meanes can be wonne to the truth, no not by their owne men, (who sometimes haue erred, as now they do, but in the mercy of God haue receiued light) both speaking, and writing what should profit others.

This

This is a fearefull hardneſſe to be prayed againſt by all that haue a care of their owne ſaluation.

The fourth plague of Flies.

1. THeſe things thus paſſed ouer, the Lord ha- ver. 24.
ſteth to an other plague, ſeeing the former could not moue: and as Pharaohs malice increaſed, ſo ſharper and ſharper is the Lords hand. For now commeth a plague moſt bitter to him, and all his: euen ſwarmes of very noiſom creatures, Flies, Waſpes, Hornets Canker-wormes, Locuſts, Scorpious, and ſuch like; ſo that now moſt fearefully they were vexed in euery place. Diuines meditating vpon this plague, haue reſembled vnto it thoſe cares and thoughts, wherewith worldlie men are vſuallie vexed: for, as the Flies did neuer ſuffer the Egyptians to ſléepe or take any reſt; ſo doo thoſe cares torment all day and night. Others haue reſembled thoſe bitings and touchings of conſcience, which men ſo grieuouſlie often féele, to theſe Flies; becauſe, as in the one, ſo in the other, the griefe is greater than can bée expreſſed. Againe becauſe, as theſe Flies were a puniſhment, forerunning the deliuerance of Gods people; ſo theſe agonies of minde going before, great and Heauenly comfort doth vſually follow. A thing worthy of remembrance to troubled mindes and full of contentment, if they will holde faſt by him, that is alwaies mercifull, and calleth vnto him all that trauell, and are heauy laden. Others conſidering the nature of theſe Flies haue compared Tyrants and oppreſſors of their weaker brethren vnto them. For, as theſe Flies ſucked out the Egyptians blood with biting, and ſtinging and cauſing, of ſmart; ſo doo ſuch cruell men, till they haue gorged themſelues with ſinfull ſpoiles of their Chriſtian brethren. There be great Flies, & thoſe be Great men, that tyrannouſly rule, not ſhearing, but ſhauing to the very ſkinne, if they take not

not ſkinne and all. There be leſſer Flies, and thoſe be vſurers, and other biting binders, who with their Nouerint Vniuerſi, make an vniuerſall ruine of many a mans eſtate, & ſo fetch him in ſtill with the Condition of the Obligation, that in the end his Condition is wofull, and his heart breaketh with the bitter griefe of Be it knowne vnto all men. Surelie theſe are curſed Flies indéede, the ſuckers of our ſap, the bibbers of our blood, the pinchers of our harts, and the ſtingers, and wringers of our very ſoules. The Egyptian Flie was nothing like vnto them, but yet, you ſée, was a great plague of God ſent to puniſh the ſinne of men. But let them remember that theſe Flyes of Egypt had but a time; God ſent them in wrath, and toke them away in mercie, vppon intreatie. Some Moſes, or other ſhall ſtande vp; and the Lorde ſhall ſende a ſtrong weſt-winde, to take theſe Canker-wormes away, and caſt them into the Red-ſea, that in our coaſt they may torment no longer. Philo, the Iewe, in the life of Moſes, ſaith, that becauſe the Egyptians did (as it were) ſting the Iſraelites with many biting and bitter wordes, ſcoffes and ſcornes, taunts and ieſtes; therefore the Lod ſent theſe Flies & Hornets among them, that one thing might be puniſhed with an other. And moſt certaine it is, that ſuch Stingers ſhall bee puniſhed, as God ſhal thinke good in his due time.

Verſe, 22.23. 2. Theſe Flyes were not in the land of Goſhen, and that (ſaith the Text) becauſe God made a ſeperation. Wherein we profitably learne, that whenſoeuer we are free from any calamitie, or griefe, which happeneth to others, it is not by our owne vertue or policie, but by that gratious ſeperation, which the Lord maketh: whoſe mercy and loue that we might more fully ſée, he ſaueth vs from that euill. Wherein how may we runne into perticulars, ſince we were borne, and haue had dealings in the world? Others ſickelie, we healthie; others wath,

we

we ſufficient; others in continuall paine and labour, we in reſt, and eaſe, and comfort; others in priſon, we at liberty; others in blindneſſe, wee in light; others ſclaundered, wee not touched; others croſſed in their children, and friends, wee comforted; others wake, we ſléepe; others wéepe, wé ſing; and, which is the top and height of all miſerie, others are ſo tempted, that they violently caſt themſelues away, when we in the meane time féele no temptation. O bleſſed God, what a ſeperation is this: Let vs euer thinke of it, and be thankeful for it.

3 When Pharaoh and his people were vered with this Plague, Moſes and Aaron, according to his former manner were called for, and licence giuen them to goe, and doo ſacrifice, but with limitation (in this Land) and when that would not ſatiſfie Moſes (for the reaſons mentioned in the twenty fire verſe,) then it is inlarged to the wilderneſſe alſo, but yet againe limitted, (Goe not farre away.) Where we are to mark the faſhion, not onelie of worldly Princes, but of all wordlie and earthlie minded men, how they can, vpon vrgent neceſſitie, be content to tollerate Religion, ſo it might ſtil be ioyned with their profit: but if it be once contrary to that, O how bitter then, how hard then to endure it, and giue it frée, and louing paſſage! For theſe Iewes wholly to depart from Egypt, was not for Pharaohs profit (for from their labours he had great gaine) and therefore by no meanes may they go out of his land, to ſacrifice to their God, but in the land he is content to endure them, ſo he may be freede from theſe plagues, that ſo fearefully God ſent vpon his people. Or, if it néedes muſt be, that they muſt goe forth of the Land, yet not farre away in any caſe. Thus was hee, thus are many at this day, and to the worlds end theſe wretches will not want, who haue their gaine for their God, and no other Religion will euer like, than what may ſtand with the ſame, as much as poſſibly they can procure. Let vs ſée it, & marke it, and hate it; for it is not that which can pleaſe God.

Ver. 25.

Ver. 28.

If

Colos 3.1. If we be riſen with Chriſt, we muſt ſeek the things that are aboue: and, if we loue any thing more than him, we neuer can enioy him. His kingdome is not of this world; and if our ioy and glorie be in it, we are not his followers.

1.Iohn.2.15. Loue not this world, ſaith Saint Iohn, neither any thing in this world. For, if the loue of the world be in vs, the loue of God is not in vs. That builder of greater barnes for his large commings in, was but a fole, in his eies, who only is wiſe: and when his ſoule was taken away, whoſe were all his toyles and trauels? That purple pampered Glutton went to the Deuill, and with all his worldlie wealth could not procure one drop of water, to cole his ſcalded tongue. The gaine of Gold makes many loſe their ſoules. The grædy wretch that for himſelfe ſtill ſpares, doth hord-up nothing but continuall cares. Hermocrates, lying at the point of death, bequeathed his goods to none, but himſelfe. The fire burneth fiercer the more it hath, and ſo the worlds wormes. The Bées doo flocke to the hony dewe, and ſo theſe wretches vnto gaine. The greateſt fiſh deuoure the ſmaller frie, and ſo theſe wretches, their weaker brethren, In a worde, as you neuer ſée the Sea without waues, ſo ſhall you neuer ſee theſe wretches without woes. And as the cloudes do hide the Sunnes light, ſo their grædie hearts repell Gods grace. But let this ſuffice touching ſome vſe of this Chapter.

(D)

CHAP.

Chap. 9.

The chiefe heades of this Chapter are these three plagues more.

The { Fifth / Sixth / Seauenth } Plague.

1. WHereof that we may make like vse, as before, let vs first note, frō whence any murren of cattell doth come, when wee are that way punished in a countrie; surely, euen from the Lord, as we see heere. Not simply frō Witches, and Sorcerers, set on by malicious neighbours, as we vsually thinke: for what can a whole Legion of Deuils doe to one swine, without leaue graunted from the Lord? you know the place, and it ought to be thought vpon. God sometimes trieth by this afflictiō; and so did he Iob. God sometime punisheth by this afflictiō; and so teach the Scriptures. Curſed ſhall be the increaſe of thy kine, and the flocke of thy sheepe. The beasts and the birdes are consumed for their sin, that dwel in the land. Euery way thē, it is ỹ Lord, ꝛ euery way therfore, we ought to seeke to the Lord, ꝛ not to Witches, and Sorcerers.

Iob. 1.
Ier. 12. 4.
Deut. 28. 18.
All the Cattell dyed *communiter, non vniuersaliter.*

2 But still the Lord spareth the Israelites. True, and see the vse of it. First, God in his Iustice this way more tormenteth the mindes of the wicked, who (for their rebellion against him) deserue all punishment: so saith the Psalme, The wicked shall see this, and consume away. Secondly, the Lord assureth his Chosen in all the world, that albeit in lesser matters he trieth them, or chasticeth them, as hee dooth others; yet, when his great plagues

verse. 4.
Psal. 112. 10.

plagues come of Iudgement vnto death, and deſtruction eternall, he will ſurely make a ſeparation, to the vnſpeakeable Comfort of his owne, and to the eternall praiſe of his mercie. The wordes of the Prophet are plaine. For a little while haue I forſaken thee, but with euerlaſting mercie haue I had compaſſion on thee, ſaith the Lord, thy Redeemer. Againe in the Pſalme, if his wrath be kindled but a little. Bleſſed are they that put their truſt in him. Meaning, becauſe there is euer (as I ſay) a partition betwirt the Lords wrath, and his Choſen. God therefore is that prayer of Dauid, euer to be in our minde, whereſoeuer we are. O knit my heart vnto thee, Lord, that I may feare thy name, that I may euer cleaue vnto thee, euer be thine, and neuer be drawne away from thee by any temptation whatſoeuer.

Eſay. 54.7.

Pſal. 2. 10.

Verſe 5. 3. And the Lord appointed a time, ſaying, To morrowe the Lord ſhall finiſh this thing in this Land. So that, not onely the Iudgement, and affliction which happeneth, is of the Lord; but the very time alſo, when it ſhall begin, and when it ſhall end: before which time, no malice of man, or Deuill, can bring it, no power of any creature can take it away. *Tempus præfixit, vt non caſu factum putent: & vt certitudinem Diuinæ virtutis oſtenderet, cui nemo poteſt reſiſtere.* Hee appointed the time, ſaith Theodoret, that they might not thinke theſe things came by chaunce: likewiſe to ſhew the certaintie of Gods power, which no creature can reſiſt. Againe, the truth of his comminations and threatnings you ſée héere, when it is ſaid, So the Lord did this thing on the morrowe, & all the Cattell of Egypt died: but of the Cattell of the children of Iſrael died not one. Learne therefore to tremble, when the Lord threatneth, and to feare the Euent: for, as here, ſo euer he will be true, vnleſſe heartie Repentance ſtep in betwirt, and turne away his wrath from vs.

Theodoret. q. 22. in Exod.

Pſal. 6.

Verſe 7. 4. Then *Pharaoh* ſent to ſée, and found all, as hath béene ſaid; yet, ſaith the Text, the heart of *Pharaoh* was obſti-

nate,

nate, and hee did not let the people goe. Marke it well, and thinke with your ſelfe, whether any Preacher, or Teacher can be plainer in words, than GOD was héere, by workes: or whether any man can euer bee made to ſée a truth by teaching, more euidently and manifeſtly, than Pharaoh héere ſawe this hand of God ſmiting Egypt, and ſparing Iſrael? yet, though GOD be the Teacher himſelfe, and the matter ſubiect to his eyes without deniall, Pharaoh ſtill is obſtinate, ſtill the ſame, ſtill a ſtriuer againſt God, and his grace. How then doo wee wonder, that where the Word is preached, truth ſoundly and plainly taught, yet all be not reformed, and reclaimed frō their errors? Is there any fault in the Word, or Teacher? are not things plaine? how then commeth this to paſſe? but euen, as héere it did, from the fearefull wrath of GOD, hardning ſuch hearts, and cloſing ſuch eyes, that they can neither ſée, féele, or vnderſtand to ſaluation? All becauſe they haue not a loue to the truth, but are hypocrites, ſcorners, deriders, and ſuch as heare onely for faſhion, thinking themſelues abundantly ſkilfull, when indéede they are moſt ignorant, and when as they may ſée the Lord (by his Prophet) affirming, that he will looke vnto none, but ſuch as are poore, of a contrite ſpirit, and tremble at his words. Eſay 66.2. That is, humble in their owne eyes, receauing the Word with reuerence, hungring and thirſting after the ſame, as the Spirituall foode of their ſoules, & ſaying in their hearts, as Samuel did, Speake on, Lord, thy ſeruant heareth. Surelie, neither true matter, nor plaine manner will ſerue, vnleſſe God ſtrike a holy ſtroke within vs, by his powerfull Spirit, that wee may be moued. Therefore, as it is a bleſſing to haue truth tolde vs; ſo is it a double bleſſing, to haue a ſoft heart giuen vs, moued, & yéelding to the truth. Otherwiſe, as you ſée in the Smiths ſhop, as many hard blowes laide vpon his Anuile, as vpon the Iron hee worketh, and yet the Anuile remaineth all one, and the Iron turneth to the Smithes deſire, becauſe in the one there is

heate,

heate, & in the other none: So in the same Auditorie, as manie proues, and reasons are laid open to one, as to another, and yet one moued, and not another. S. Augustine saith, *Non verbis hominis fit, vt intelligatur verbum Dei, facit Deus vt intelligatis.* The words of man cannot make man vnderstand God his word, but it is God that maketh them to vnderstand. Ioy therefore in the Lord his mercie towards you, when you haue feeling; knowe that it is a grace not giuen to all: you see Pharaoh heere, and such hath the world many, whom no preaching can reforme. &c.

Verse 8. The 6. plague. Verse. 9. 2. *Antiq. ca.* 13.

5. Ver. 8. vnto the 13. you see the sixth plague of Egypt, euen a foule scab breaking out into blisters vpon man, and beast. Whereof, Iosephus saith, no small number died, yet could not this moue them to see the hand of God. Such vglie sores and maladies our age also hath, and as far from leading to true repentance, as these heere. That greeuous Disease began in Spaine; but afterward crept into Fraunce, and there so abounded, as euer since it hath caried the name of that Country, & not of Spaine. Be it, that by diuers meanes it may happen; as, by a cup, a combe, a stole, and such like, so that euery one is not guiltie of lewde life, who happily is spotted with it; yet, which way so euer it commeth, the Lord toucheth, and it is euer good, to see his hand distinguished from other causes, and to fall downe before him, in humble acknowledgement of our sinne, making our peace by true submission, and beseeching him either to remoue such punishment frō vs, or to seale vp our hearts in the assurance of his loue, notwithstanding all earthly trials. Let vs also in this place marke, how the Sorcerers were smitten with this plague, so that they could not stand before *Moses*. They had seene many things before to make them giue place, the deuouring of their roddes, their inhabilitie to make that base vermine (spoken of before,) yea, their owne mouthes then said, it was Gods Finger; yet they will not giue ouer

their

their gaine-saying, and crossing of Gods Ministers, till the Plague of God light vpon their owne persons, in these vglie soares, which surely is a very effectuall warning to all Rebellers against good things, that they giue ouer betimes, and yéeld to God, so auoiding his wrathfull stripes, either vpon themselues, or their goods. God is the same, as iust as euer; as strong as euer; and will flesh and blod prouoke him? A better course shalbe our wisedome.

6 This seuenth Plague now following, ver. thirtenth, hath also his Denunciation, his Execution, and his Effect. Which in order obserued, will yéelde vs sundry Meditations. And first, the Denunciation will more and more beate into vs the wonderfull hardnesse of Pharaoh and his People, who neither by any nor all the Plagues before mentioned, of Blood, of Frogges, of Lice, of Flyes, of Moraine, of Botch, could be moued, and turned to the obedience due from man to God. Can we wonder at wayward creatures in our times, when wée sée this? No, no, the heart of man & Woman is a most wonderfull peruerse thing, whē God worketh not: & these often Repetitions are made by Gods Spirite, that we should marke it, know it, and continually pray against it. The 7. Plague.

7 You sée God willeth Moses to Rise vp early in the morning, and stand before Pharaoh. Let the vse of it be, to teach with what diligence and care God would euer haue his businesse, how he hateth negligence, and lose slubbering ouer what belongeth to our charge, saying in plaine tearmes; Cursed be he that doth the worke of the Lord negligently. Ministers then, forasmuch as their calling is to do the worke of God, and to stand before Pharaoh; they must be diligent, zealous, carefull, and painfull, doing what lieth in them, euer. Magistrates also must do the like, for they execute not the iudgments of man, but of the Lord: and he will be with them in the cause and iudgment. For there is no iniquitie with the Lord our God, neither respect of persons, nor receauinge verse. 13.

of reward. Parents, and Maisters, doo the worke of God, and therefore they must be diligent, calling vpon their children, and families with blessed Abraham, to feare the Lord. There bee also in Parishes Church-Officers, Swornemen, with such like; who, for their yéere, haue Gods worke in hand, and therefore they should haue a great conscience to doo their duties diligently, for feare of the curse aboue mentioned. But surely their grosse dulnes crieth for great vengeance, and I pray God, it reach not to their posteritie also, and to all that they haue gathered together for them. For so good Offices, to so good vse, both of the Church, and Common-wealth, cannot be so wilfully and wittingly, so carelesly and presumptuously neglected, as they are, but it will smart one day. When thou seest a thiefe, saith God in the Psalme, thou runnest with him, and thou art a pertaker with the Adulterers. When thou seest a thiefe, that is, an euill doer any way, thou consentest vnto him; that is, either thou doest as he doth, or, at least, doest ouerlooke him, and conceale him, not bringing him by thine Office vnto the ordinarie correction of his fault; and hast beene pertaker with the Adulterers, in not presenting them, and following the presentment with zeale, vntill there were Iustice had. These things, saith God, hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am euen such a one as thy selfe: but I will reproue thee, and set before thee the things which thou hast done. That is, I will make thée knowe, and the world also shall know (by my dealings with thée) that thou hast not risen vp earlie in the morning, as Moses did héere, that is, thou hast not had care, and conscience to doo the dutie of thy Place zealously, and carefullie, as thou oughtst, for his sake whose worke it is, and who hath raised thée to credite and accompt; for thy Prince his sake, who watcheth ouer thée for thy peace, and is greatly abused by thée; for thy Countrie sake, which by thy negligence becommeth wicked and sinfull, hastening to destruction most due and deserued.

Psal 50. 18.

Psal. 50. 21.

Oh

Oh, consider this better, you that feare God, saith the place, Psal. 50. 22.
lest I PLVCKE YOV AVVAY (or teare you in peeces)
and there be none that can deliuer you.

8 Obserue againe the word, All, in the 14. verse. when Verse 14.
God saith: I will at this time send all my plagues vppon
thine heart) meaning, many sundry and seuerall
plagues; for God did not bring All (according to ỹ Letter)
diuers others following after, as the 8. 9. & 10. Plague.
The vse is this, that wee consider the perill of rebellious
obstinacy against God: For first he wil punish it with one
rodde, then with another, (happely) with a thirde; and if
these single chastisements will not serue, then will he go to
many plagues, heaping wrath vpon wrath, and woe vp-
pon woe, with a fierce hand; yea, he will lay euen All
his plagues vpon vs at once, as he here speaketh, to our
great fall, and confusion. Add vnto this proofe here, these
words in Deut. But if thou wilt not obey the voice of Deut. 28. 15.
THE LORD THY GOD, to keepe and to doe all his
Commaundements and his Ordinances, which I com-
maund thee this daie, then all these curses (not one, or
two, but All these curses) shall come vpon thee and ouer-
take thee. Cursed shalt thou be in the towne, and cursed 16
in the field. Cursed shall thy basket be, and thy dough. 17
Cursed shall be the fruite of thy body, and the fruite of 18.
thy land, the increase of thy kine, and the flockes of thy
Sheepe. Cursed shalt thou be when thou commest in, 19.
and cursed when thou goest out. The Lord shall send vp- 20.
pon thee cursing, trouble, and shame in al that which thou
settest thine hand to doo, vntill thou be destroyed, and
perish quickly, because of the wickednesse of thy workes,
whereby thou hast forsaken me. Take we heede therfore,
we were best, of Pharaohs obstinacy, & disobedience against
God, against his Worde, and against his Seruaunts and
messengers sent vnto vs, for our good; lest this heape of
curses light vpon vs, and euen All the Lords plagues pu-
nish vs. Wee may note againe, how he calleth them his

plagues, saying, all my plagues; and learne thereby, that neither Fortune, nor Chaunce ruleth rods and crosses layd vpon vs: but these thinges still are Gods toles, whereby he either boweth or breaketh men & women that are warped, and cast aside, being (by him) layde on, and taken off, at his pleasure. So said our Sauiour to his Persecutor, Math.26. thou couldest haue no power ouer mee, except it were giuen thee from aboue. This well remembred, will make vs sée and discerne God in our sicknes, in our losse of friends, or goods, in our woes, and wants whatsoeuer they be, and the sooner stoope vnder his hand, and be turned to his will. Our hearts will say within vs, This is Gods hand, this is his blowe; O soule, turne, turne, and be reformed, thou maist goe no further in this way, thou maist not resist him, that is too strong for thée. Witches, Sorcerers, Théeues, Robbers, Raylers, Slaunderers, and Oppressours whatsoeuer, that haue done mee wrong, I loke not at them, otherwise than at God his rods: for all plagues, I sée in this Text, are his plagues, and he ruleth all, casting these rods into the fire, when his childe is humbled, and reformed. Pro.28.14. Blessed therefore is the man that feareth alway: but hee that hardeneth his heart, shall fall into euill.

9. God saith hee will send all these plagues vpon his heart, which (besides the Note in your Bibles margine) may signifie, that they should touch him inwardly, and déepely: so doth God daily, where he is angrie, and so can God doo with vs, if wee prouoke him. To smite vs in armes, hands, legges, or the like parts is gréeuous vnto vs and bitter; but when sorrowe is laide vpon the heart, it stingeth indéede, and most bitterly, which He would ery, eese, that said; Sorrowe hath pierced my head, shewed it selfe at the windowes, and sunke downe to my heart. Degrées of woe all bitter, but the last most of all to be feared: for loke what the moath is to the garment, and the worme to the wood; such is the sorrowe of the heart. And therefore saith Salomon againe, Sorrowe or heauines in the

the heart of man, doth bring it downe: and in another place, A ſorrowfull minde drieth the bones: And, by the ſorrowe of the heart the minde is heaue. Poets would expreſſe as much, when they termed ſorrowe and care, eating and biting. The way to preuent this dolefull ſorrowe of heart, laide on by an angrie God, is, to take our ſinnes to heart betimes, and (by true repentance) to flie from them, which God, for his mercie ſake, graunt wee may doo. Pro. 17. 22. & cap. 15. 13.

10. The 16. and 17. verſes, to our great good, inſtruct vs concerning wicked men; that indéede, as Pharaoh héere, ſo are they appointed of God, and they can doo but what He will haue them, howſoeuer yet they, not conſidering thus much, exalt themſelues againſt Gods people often, as héere did this Tyrant. Feare not therefore their feare, but ſettle this doctrine ſoundly in your harts, & leaue all to God. Hee that raiſed them, for his Will, can kéepe them within the limits of his Will, and that Will to vs can neuer be hurtfull, if wee dutifully commend our ſelues to it. verſe. 16, 17.

11. Thus God hath giuen Pharaoh warning, what Iudgements are hanging ouer his head, readie forthwith to fall vpon him, vnleſſe he yéeld to diſmiſſe his people out of Egypt. Yet ſée, and neuer forget it, whileſt you liue; In the middeſt of all this wrath, the Lord remembreth mercie: And biddeth them be warned, to ſend for their Cattell into the houſe, for feare of the haile, which was to come. For vpon all the men, & beaſts, which were found abroade, ſhould the hayle fall, and they die. Why? what then? ſhould not all this haue béene moſt iuſt in God, they being ſo rebellious ſinners? It is very true, if they had all died, it had béene moſt iuſt. Neuertheleſſe, euen to ſuch ſinners, the Lord would haue his mercie extended. And therefore, if euer any man or woman ſhall doubt of mercy from ſuch a God, it is a wrong, it is a ſinne intollerable. For, he that is thus to Lyons raging and roaring againſt him, can hee be hard to his little Lambes, that religiouſlie Verſe 19.

truſt in him? Shall you, and I, be caſt away, when Pharaoh is reſpected? No, it hath not béene, it ſhall not be, it connot be ſo with the Lord. Quicke is the eye of him, to ſée the feares of his Children, euer, and with a tender hart he ſendeth comfort, in his good time. Déere and gracious Father, confirme the hearts of thy little Flocke, in the ſwéete aſſurance of this thy goodnes, euermore, and in my bleſſed Sauiour, thy beloued Sonne: accept the hidden thankfull thoughts of my ſoule, for what I haue found at thy gracious hand, in mine owne particular, and pardon my wants, Amen, Amen.

verſe 20. 12 Such then as feared the word of the Lord among the ſeruaunts of *Pharaoh*, ſaith the Text, 21. made his Seruants & Cattell fly into the houſes: But ſuch as regarded not the word of the Lord, left his ſeruãts, & his cattel in the field. *Quare grandinem illaturus, denunciauit illis, vti pecora domũ cogerent? Dominus cum ſit humaniſſimus, miſerecordia temperat ſuppplica. Alioqui etiam nouerat quoſdam eſſe venia dignos, quod non tacet Scriptura Diuina. Qui enim, ait, ex ſeruis Pharaonis timuit verbum domini, peccora ſua domum coegit, &c.* Why did the Lord (being purpoſed to bring haile vpon them) admoniſh them to fetch their cattell into the houſe? Euen becauſe hee, being moſt gentle, would temper puniſhment with mercie. And againe he knew there were ſome differing from others, more to be reſpected, which the Scripture doth not conceale, when it ſaith, So many of *Pharaoh* his Seruants as feared the word of the Lord, fetched their Cattell into the houſe, &c. As followeth in Theodoret, and Saint Auguſtine vpon this place. Such, and ſo diuerſe is the fruite of the ſelfe ſame worde of God, ſpoken at one time, by one man, to one people. Some regard it, and do thereafter; ſome neglect, and do contrarie. The greateſt Moſes muſt reckon of this, and being forewarned, be alſo forearmed againſt the diſcõfort ẏ followeth of it. Let the people alſo obſerue, ẏ ſuch only are ſaide here to feare the word of the Lord, as did obey it, and fetch their Cattell in, according to it. Looke therefore euer

at

at obedience, and iudge thereby of your heart: at the leaſt, loke at ẏ willingnes of your hart, to obey, though humane frailety cauſe ſome unperfectiõ. When Ioſiah his hart melted, when thoſe Iewes harts were pricked, & whẽ thoſe Trauellers harts burned in the way to EMMAVS; then was it wel, you know, with al of them: And ſuch fæling muſt euer make vs well alſo. For there be too many that (ſay Moſes what the can) will fetch neither ſeruants, nor cattell into ẏ houſe, to whõ it ſhal happen, (one day) as ſuredly, as here it did to ẏ Egyptians. Uengeance ſhal come down one way, or other, and light vpon them, as here did thunder, & hayle, and fire, and lightning vpon the deſpiſers of Moſes warning. For, with an heard heart, ſaith the Wiſe-man, it ſhal neuer be well in the end. If a condemned man ſhould refuſe his Prince his gratious pardon, died he not iuſtly? If a beſieged Citie ſhould refuſe offered aide, periſhed it not worthelie? So ſtandeth it with Contemners of the word, which is a gratious pardon for all our offences, and a ſaning ayde to our beſieged ſoules. When a ſicke man refuſeth meate, we doubt of his well-doing; but if he fæde well, wee hope of life. So is it with vs, if we receiue the Word, or refuſe the Word. For he that is of God, ſaith our Sauiour, heareth Gods word; and who ſo will not, as ſure a ſigne it is, on the other ſide. For you therefore heare not, becauſe ye are not of GOD. A fiſh freſh and ſwæte is knowne by the eare being freſh and ſwæte; and ſo is euer a good Chriſtian. Search then your ſelfe by this Rule, and you ſhall profit either to prayer, for what you miſſe; or to thankes-giuing, for what you finde. In the eye of Chriſt, it was ſo bleſſed a thing to heare & obey the word, that he pronounced happineſſe rather to ſuch, than to the wombe that bare him, and the paps that gaue him ſucke. A moouing ſpæch, if we haue any life in vs.

Ver. 23. 24.

Sirac. 3. 27.

Luke. 11. 28.

13. Then Moſes ſtretched out his rod towards Heauen, and the Lord ſent thunder, and hayle, and lightning, vpon the ground: and the Lord cauſed hayle to raine vp- ver. 23.

pon the land of Egypt. So there was hayle, & fire mingled with the hayle, ſo grieuous as there was none throughout all the land of Egypt, ſince it was a Nation. **Of which ſtrange Plague many things are written, which I will cut off, ſeeking onely to make ſome profitable vſe vnto vs of it.** *Grandinem & fulgura immiſit illis, oſtendens, quòd ipſe ſit Dominus omnium elementorum. Etenim tam Ægyptij, quã Græci exiſtimabant quoſdã Deos eſſe cœleſtes, alios ſubterraneos. Et hos quidẽ imperare terræ, illos vero mari; & alios in montes, alios in agros imperiũ habere. Quapropter, etiam Syrus dicebat, Deus montiũ Deus Iſrael, & non conuallium. Ob id meritò Deus omniũ, non ſolũ per fluuiũ, & terram, ſed per aërem, & mare, caſtigauit eos: & flumina cœlitùs illis immiſit; docẽs, quòd ipſe ſit Dominus & Creator omnium, quod & beatus Moſes dixit, vt cognoſcas, quód Domini ſit terra, & tu, & ſerui tui.* *Theodoret in Exod. 9.*

He ſent vpon them, Hayle and Lightning, to ſhew that he was Lord of all the elements. For both the Egyptians and Græcians had a conceipt, that there were ſome Gods of the Heauens, ſome of the earth, and ſome vnder the earth; that one ſort ruleth the Earth, an other ſort the Sea; one ſort the Mountaines, another ſort the fields. Wherefore, that *Syrian* ſaid, the God of Iſrael is the God of mountaines, & not of vallies. Wherefore God rightly heere chaſtiſed thẽ not only by the Waters, and the Earth, but by the Ayre alſo, and the Sea: and ſent Thunder & Lightning frõ Heauen vpon them; that ſo he might teach, and ſhew, that he is Lord and Creator of all things. Which bleſſed *Moſes* ſaid in thoſe words to *Pharaoh*, that thou mighteſt know, how the Earth, and Thou, and thy Seruants, are in the Lords power. **Let it make vs ſoundly ſettle in our hearts, euer, both what heere we ſée, and what other Scriptures teſtifie of Him.** He raineth downe ſnares, fire, brimſtone, ſtorme, and tempeſt, **And,** it is the Lord that commaundeth the waters, it is the glorious God that maketh the thunder. Fire and hayle, ſnow and vapours, winde and ſtorme fulfill his word. **Whether therefore wee be hinde-**

Pſal. 11.6.
Pſal. 29.3.
Pſal. 148.8.

red

red, or furthered by weather, let vs euer cast vp our eyes to Heauen: for it is the Lord still, that ruleth these things, and by his Will they come, and goe. Nature is His seruant, and the Deuill is His rod; neither of them working, but as he appointeth. The very Heathens had a glimpse of this truth, when they taught *Æolus* to be God of the winde, and Neptune God of the Sea; supposing, that by some God these things must be gouerned. Thinke then of the yéere 1588. and poure out his praise, that so gouerned these things for our comfort. On the other side, when so euer they shall crosse our affaires, either by Sea, or Land, stoope we to Him in humilitie, search out our wayes, what wee knowe amisse, and amend it spéedily, that the Lord may rebuke both winde, and sea for our profit. Furthermore in this, that the Lord sent this plague of thunder and lightning vpon the Egyptians, let vs learne, how he commeth not stealing, to wrath and iudgement against rebellious sinners, but ratling and shaking both Heauen and Earth. The fruite whereof should bee, to make vs feare to offend. For, I will make the eares of whosoeuer heareth to tingle, saith the Lord, at that which I will doo: so noting a fierce, & fearefull publique proceeding against sinne, and sinners, as it were vpon Stages, & house tops, not in darknes and in secret. Againe, fire was mingled with hayle, to teach, that his Iudgements shall not bee single, but euen one vpon the necke of another, vntill wee be either humbled, or destroyed, according vnto his will. One Example of many, that are in Gods Booke, and other Histories, may suffice. Haman, that wicked enemie of the Church, & true Religion, was at length to taste of Gods Iustice for his sinnes: and how commeth the Lord against him? closely & couertly? No, but euen with thunder, and lightning, as héere, against Pharaoh: that is, with open, and great shew, to all men, of his wrath. For first, he is made to leade his horse, in honour of him, whom of all men he most maliced: secondly, hee falleth iustlie into

Ier. 19 3.

to

to his Princes heauie indignation, and when hee humblie sued at the Queenes feete for pardon, hee was taken by the King, as intending high villanie, which encreased the Kings wrath mightily: thirdly, he is dispatched away, to be hanged vpon that Gallowes, which (in his greatnes) he had prepared for another: fourthly, his house and Land, his honour, and offices were all giuen away, where hee least wished them; and yet the Lord stayed not heere, but fearefully destroyed also his posteritie. Was not this thundering? was not this lightning? and was not this Iudgment, as vpon a stage? O let it euer be remembred of all that reade it with their eies; and God, for his mercy sake, make it profitable.

verse.26. 14 Only in the land of Goshen (where the children of Israel were) was no hayle. In which words, as heretofore, so stil stil is noted the vnsearchable goodnesse of God to his Church, together with his Almighty power, to do euer what He wil. He can saue, and He can spill; He can make such a wall about his children, that no storme, or tempest, no calamitie, or euill shall come nere them, though it compasse them round about, and others perish with it, on euery side. Two shall be in the fielde, the one receaued, the other forsaken; two shall be grinding at the mill, the one accepted, the other reiected, &c. Blessed therefore is that man and woman, who haue the Lord for their God; And say vnto my soule, I am thy saluation, saith Dauid, in one of his Psalmes: noting thereby the comfort of this, aboue ten thousand worldes. Let vs therefore euer be carefull to be of the number of those, that abide in Goshen, where the Sauing hand of God shall defend from al euil.

15. In these smooth wordes of Pharaoh, verse.27. (That he had sinned, that the Lord was righteous, and he, and his people wicked; That Moses should pray for him, &c. returning neuertheless to his old byas when the Plague was gone;) stil obserue (as you haue done before) the deepe falshod of mans hart, making faire shewes without

verse.27.

out fruite; and if God be thus glozed and diſſembled with all, thinke, whether it ſéeme ſtrange to mortall man, to taſte of it? No, no, we muſt reckon of it, to be praiſed to our face, to be ſclaundered at our backes, by the one and the ſame perſon. Yet let it not diſcourage vs to do any good, but onely let it make vs carefull, to giue no iuſt cauſe, and tenne thouſand times thankfull, when wee are releaſed out of ſuch a world, and taken into his kingdome.

16. Laſtly, that often repeated Sentence of Pharaohs heardened heart, let it remember vs of that Saying in Saint Auguſtine, *Corda mala, patientia Dei, dureſcunt.* Euill hearts wax-heard by Gods long-ſuffering and patience. Alſo, of that in Saint Bernard, *Cor durum dici, quod non cõpũctione ſcinditur, nec pietate mollitur, nec mouetur precibus, minis non cedit, flagellis duratur, ingratum ad beneficia, ad conſilia infidum, ad iudicia ſæuum, inuerecundum ad turpia, impauidum ad pericula, inhumanum ad humana, temerarium ad Diuina, preteritorum obliuiſcens, præſentium negligens, & futura non prænidens.* It is called a heard heart, which is neither rent with compunction, nor ſoftned with piety, nor mooued with prayers, which giueth no place to threatnings, is hardened with ſtripes, in benefits vnthankfull, in Councill vnfaithfull, in iudgment cruell, vnſhamefaſt in foule things, not fearefull in perils, in humane things moſt inhumane, in Diuine things raſhe, forgetting things paſt, neglecting things preſent, and not foreſeeing things to come. Surely ſuch a deſcription (if we our ſelues haue not Pharaohs hardnes) will euer moue vs, earneſtly to pray againſt ſuch hardneſſe. Thus endeth this Chapter, and thus end I, hauing giuen you ſome taſte, how we may profit by reading of it.

CHAP.

CHAP. 10.

Here you haue following two Plagues more, to wit, the eight, and the ninth. The eight, from the beginning of the Chapter, to the twenty verſe: and the ninth from thence to the end. Concerning the former, the Holy-Ghoſt layeth downe.

1. A Commaundement to *Moſes to goe.*
2. A Denunciation.
3. An Execution. } Seruants.
4. The Effect, & that in the } King.

Verſe 1.

1. TOuching the firſt, the Text ſaith, Againe the Lord ſaid vnto Moſes, goe to Pharaoh, &c. **Diuers times, you know, hee had ſent before, and all in vaine; yet ceaſeth not the bottomleſſe and incomprehenſible mercy of God, ſtill, ſtill, againe and againe to ſend. This was euer his gratious dealing with miſerable ſinners, and a ſweete comfort it is to a troubled minde**

Luke. 20. 9. &c. **to thinke of it.** The Goſpell ſaith in like ſort, He ſent againe and againe, other and other ſeruants to thoſe wicked husbandmen, **to remember them of his due, and their duetie**; At laſt he ſent his owne Sonne vnto them, ſaying,

Luke. 13. 34. they will reuerence my Sonne. **Againe, to** Hieruſalem, how often, how often would I haue gathered thy Children together, euen as a Hen gathereth her chickens vnder her wings, and yet would not? **O tender Father! what a certaine Seale is this thy goodneſſe in theſe examples, that true Repentance ſhall neuer be reiected, A ſorrowfull ſinner neuer repulſed, a broken and contrite hart neuer deſpiſed: Let it profit vs vnto increaſe of faith, for**

his

his ſake that dyed for our ſinnes. Our owne experience hath taught vs as much, if wee did obſerue it. For how long haue wee béene ſinners? haue not ſome of vs béene 20 yéeres, ſome 30, ſome 40, and more (all of vs too long) walking the way, that leadeth vnto death? And what haue our ſinnes béene? ſurely great, foule, vglie, odious to God, dangerous to our ſelues, and offenſiue to the world: yet hath the Lord neither ſwept vs away in his moſt iuſt wrath, neither ceaſed to ſend Moſes againe and againe vnto vs, for our reformation. Should not this infinite goodnes much moue vs, to returne to ſo ſwéete a Father? Knoweſt thou not (O man) ſaith the bleſſed Apoſtle, that the long ſuffering of God leadeth thee to repentance? How entertained hee the Prodigall Sonne when hee returned? how reioice the Angels in Heauen, ouer one ſinner, that repenteth? far be it euer then from vs, euer to reſiſt a God ſo powerfull to confound vs, and ſo mercifull to receaue vs. Rom.2.4.

2. But the Lord ſaith héere, that he hardened Pharaohs heart, and the hearts of his ſeruants, how then was the fault in them, that they yéelded not? for anſwere, let mee aſke you another queſtion: whether you thinke it not lawfull, that God ſhould puniſh a ſinner, as himſelfe liketh? and whether hardnes of heart be not a puniſhment? if both be true, then might the Lord puniſh him this way. Yet all men doo not thinke this ſuch a puniſhment as it is; for, if wee be ſicke, wee looke for helpe, if the eye faile, the eare growe dull, or any ſenſe be weakened, we quickly féele it, and readily wiſh for remedie; onely, if our heart growe dull, and our vnderſtanding, féeling, and profiting in Gods Schoole be taken from vs, wee are not mooued, neither thinke it goeth ill with vs, preferring the outward ſenſe of body far and far before the light of the minde. But let it be lawfull, you ſay, with the Lord thus to puniſh; yet it muſt néedes excuſe the partie ſo puniſhed: for, how can a man féele, and relent, whoſe heart God ſmiteth with hard-

nes?

Necessario, non coacte.

nes? no, it excuseth not, because a man may sinne necessarily, and yet not constrainedly, but willingly; which consent of will maketh him guiltie: as in common experience, you see one in a great heate drinke necessarily, in respect of heate; yet not constrainedly, but very willingly. Looke not therefore at Gods secret Decree, but at mans willing approbation of that is euill. And in this matter remember the modestie, and reuerence of S. Paule, when he saith;

Rom. 9 20. &c. O man, who art thou that pleadest with God? shall the thing formed say to him that formed it, why hast thou

Rom. 11. 33. made me thus? &c. O the deepenes of the riches, both of the wisedome and knowledge of God! how vnsearchable are his Iudgements, and his waies past finding out! Remember also howe S. Augustine imitateth him in this vertue, saying, O man, thou lookest for an aunswere of me, and I also am a man my selfe; therefore let vs both heare him that saith, Who art thou that disputest with

Melior est fidelis ignorantia, quam temeraria scientia. GOD? Better is holy ignorance, than rash knowledge. Seeke thou for merit, thou shalt finde but punishment. O deepenes! reason thou, I will meruaile; dispute thou, I will beleeue: and hee that liketh not of this answere, let him seeke one more learned, but take heede, hee finde not one more presuming.

Ver. 2. 3. That thou maist declare in the eares of thy sonne, and thy sonnes sonne, what things I haue done in Egypt, &c. A Notable place to teach vs, as the end of Gods workes and wonders, so the dutie and office of all Christian Parentes and Gouernours: euen to teach their Children and Charge, carefully and zealously by them, and in them to knowe the Lord. The like place you haue

Deut. 6. 6 7. againe, in Deuteronomie. These wordes, which I commaund thee this day, shall bee in thine heart. And thou shalt rehearse them continually vnto thy children, and shalt talke of them when thoutariest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp: &c. Thus is God himselfe the

Autho:

Author of that Catechizing and instructing of youth, in his holy feare, and true Religion, which so much is neglected in our daies, and whereunto not onely youth (who knowe not their owne good) are hardly drawne; but euen their elder Parents and Maisters are very vnwilling to haue them drawne. But can the stubborne and headstrong contempt of so holy a Commaundement of him that made vs be euer vnpunished? no, no, it both hath, and euer shall haue his due correction, both in those that should come, and those that should send them, and see them come, Parents, Maisters, Godfathers, and Godmothers, and the like. Hence it commeth, that children are often disobedient to their Parents, wanton, wilfull, wicked, and in the end die a shamefull death. Parents can get for their Sonnes the Landlords Cloath, thereby to haue countenance and aide in the world; but they neuer cast, nor care to get them Gods holy feare in their hearts, who is Landlord of all Lands, and Lords, thereby to haue both the promise of this life, and of that to come. O blindnes! doo we not see, how great, and how foule, how grosse, and how sinfull? if we doo, let vs hereafter amend this fault, and assure our selues, that all the countenance in the world is not like his fauour, that made both our posteritie, and the world; ruleth them, and the world; destroyeth them, and the world. Wherefore he promised it to Abraham, as a thing aboue all the riches of the world, that he would be his God, and the God of his seede, if he walked before him in vprightnes. Follow this Meditation further in your owne minde, and you shall finde it worke to a carefull course, touching such as are committed to you.

4. How long wilt thou refuse to humble thy selfe before me? verse. 3.

These wordes tell vs the drift of all crosses and afflictions in this life; euen to bring downe the swelling pride of our sinfull hearts: that yelding God what is due to him, we againe from him might reape mercie and goodnes more and more, to our endlesse comfort: for he would

vs

vs good, and the death of a ſinner he neuer deſired. Wee our ſelues diſlike haughtie pride in others towards vs, but eſpeciallie in ſuch as owe vs dutie, and humble and meeke ſpirits we take great pleaſure in. Hee that yéeldeth when wee chide, and ſtoopeth to vs when wee are angrie, wee quickly obſerue, and readily receaue to fauour againe. How much more, thinke you, are theſe things due to God from duſt and aſhes? follow then what to him is pleaſing, and to your ſelfe euer profitable. Neuer forget that Saying to Ioſiah the King, Becauſe thy heart did melt, & thou
2.Chro. 34.27 diddeſt humble thy ſelfe before God. When thou heardeſt his words againſt this place, and againſt the Enhabitants thereof, and humbleſt thy ſelfe before me, and tareſt thy cloathes, and weepeſt before me, I haue alſo heard thee,
28. ſaith the Lord. Behold, I will gather thee to thy Fathers, and thou ſhalt be put in thy graue in peace: and thine eies ſhall not ſee all the euill which I will bring vpon this place,
2.Chro. 32.24 and vpon the Enhabitants of the ſame. The like you reade of Ezechia, that he was ſicke vnto death, and yet vpon his
25 prayer the Lord prolonged his life; but hee did not render according to the reward beſtowed vpon him: for his heart was LIFT VP, and wrath came vpon him, and vpon Iu-
26 dah and Hieruſalem. Notwithſtanding Ezechia HVMBLED HIMSELFE (after that his heart was lifted vp) he and the Enhabitants of Hieruſalem, and the wrath of the Lord came not vpon them in the daies of Ezechia. Moſt acceptable therefore, you ſée, is an humble caſting downe of our ſelues before him, & ſhall euer bring vnto our ſelues mercie and comfort, when proud rebellion and ſtiffe ſtanding out with Pharaoh, ſhall procure plague vpon plague, till we be deſtroted out of the world. Downe then at night, and downe in the morning before your God, ſend vp vnto him the true ſighes of an humble heart, and aſſure your ſelfe (as you liue, and breathe) he will reſpect them with a ſauing grace.

5. But if this religious humbling would not bee had from

from Pharaoh, then ſée in the 4. 5. 6. verſes what ſhould follow: euen an other ſtrange Plague of Graſhoppers, ſo to fill the land, and to annoy them, as in the Text you ſée deſcribed. Euer therefore obſerue it, and in your ſelfe reſt as aſſured of it, as you are of your very life, That mercy offered and deſpiſed, repentance called for and not yéelded, will haue fierce wrath and vengeance follow it, as here, and in all the former Plagues it did. The proud rebelling ſinner ſhall be ſtouped at the laſt, do what he can: for the Lord is able. The performance of vengeance, beginning at the fourtéenth verſe added to this denuntiation, aſſureth what I ſay. Wherefore, the Man and Woman are moſt happie, that know their time, hauing eyes to ſée, eares to heare, and wiſe hearts to vnderſtand the grace offered vnto them, for their good. Sée alſo and conſider with your ſelfe, the infinite waies and meanes, which the Lord hath to puniſh either Kingdomes or Townes, or particular perſons by, when euery baſe creature (by his commandement) is as a Mightie Man of war, nay more ſtrong than any ſtrong man liuing. ver. 4. 5. 6.

6 When Moſes had denounced this great Plague, the Text telleth vs, Pharaohs ſeruants (and Courtiers) were moued with it, and ſaid vnto Pharaoh, how long ſhall this Moſes be an offence vnto vs? That is as your Marginall Note ſaith, an occaſion of ſo many euils vnto vs. Wherein, I pray you, note with me, how old and auntient that accuſation is, which to this day remaineth both in the hearts and tongues of wicked perſons, aſcribing vnto Religion, and the Profeſſors thereof, whatſoeuer euill happeneth among men, be it dearth, ſickneſſe, vnſeaſonable weather, Warres, Famine, or the like. Achab telleth ELIAS that it was hee, that troubled Iſrael, by whom indéede, all Iſrael had a bleſſing, if they had known it. The like blame laide vpon the firſt Chriſtians, the Apologies of the Fathers made in that reſpect, do ſhew. But in ſteade of all, thinke you at this time (for proſe of Verſe 7.

Gen.18.32. the contrary) of the Storie in Geneſis; where, for ten righteous, if they could haue bene founde, the whole Citie had bene ſaued. Houſes and whole kingdomes haue bene fauoured for one righteous man dwelling therein, proofes are many both in Scripture & all Stories, Ioſeph, Daniel, and ſuch like.

7 This ſpeech of Pharaohs ſeruants preuailed ſo farre,
Verſe 8. that Moſes and Aaron were ſent for to Pharaoh, and had an offer made them, to depart, if they would, with ſome company, but not with all: vnto which Moſes anſwered, that they muſt néedes all goe, Young and old, Sons and Daughters, ſheepe and cattell, or els none. Wherein I profit thus, by the graunt of Pharaoh of ſome to goe, and not all; I obſerue the malice of Satan, and his members, againſt the Church and the true ſeruice of God: if they cannot wholly deſtroy it, hurt it, and hinder it; then in part as farre as they can, they will do it, euer valuing much, but a little gaine herein. By the anſwere of Moſes, I obſerue againe, on the other ſide, that we muſt not yéelde an inch to theſe plottes and fetches of the wicked, but zealouſly muſt ſtand vpon the full obſeruance of all Gods Will, according to his commaundement, and not according to the fancies either of others, or of our ſelues. Where the Lord diſpenſeth not, wée muſt not diſpenſe; where al are bound to departe out of Egypt, we muſt not capitulate, for ſome to goe, and ſome to tarrie. Whereof, would God, men in our dais had due conſideration: where the Huſband goeth to Church, but not the wife; the Father, but not the Sonne; the Seruant, but not the Maiſter: Moſes would not do thus, in this place, but (knowing all to be bound) requireth all; leauing vs therein a fearefull aſſurance, that this playing at halfe ſtake with the Lord, as it is moſt odious to him, ſo moſt dreadfully by him it will one day be puniſhed.

Verſe.11. 8. The wordes following in the eleuenth verſe. are not to be paſſed ouer without ſome profit, Then they were thruſt

thrust out from Pharaohs presence ; For they notably shew the two common entertainement of Gods messengers in this wicked world : namely, to be thrust out, and very vnkindly entreated without any fault. So were the Prophets and Apostles in their times ; yea, the great Maister himselfe, when they forcibly caried him toward the top of a mountaine with a purpose violently to haue cast him downe. But let it comfort vs, and shake the hearts of such wicked wretches euer, that the very dust of our féete shall bee a witnesse for vs against them in the great day of iust iudgment, and due reuenge for such sinne. He that receaueth you receaueth me; and he that refuseth, (and thrusteth you out) refuseth, (and thrusteth me out.) Vengeance is mine, and I will repay.

9 By occasion of these Grashoppers, sent in the wrath of God, as a Plague to annoy the Egyptians, couering All the face of the earth (by their multitude) till the land was darke with them, and eating vp all the hearbes of the land, with the fruits of the trees, &c. You may take occasion to remember what you reade of Grashoppers in the Scriptures; and you may heare also what others haue saide of them. First, you find in Leuiticus a kinde of Grashopper among the cleane beasts, which the Israelites might eat of: whereunto referre that in Mathew of Iohn Baptist, how his meate was Locusts, that is, Grashoppers, and wilde hony. This kinde of Grashopper, to vs, at this daie, is not well knowne, as neither to others before our time. For Theophilact vpon Math, supposeth Iohns Locusts to haue béene hearbes so called, and Euthimius vpon Math, Certaine wilde fruites, such as the wildernesse, wherein Iohn liued, yéelded vnto him. Chrisostome and Athanasius before him were of the same opinion, saith Hermolaus Barbarus. But Saint Hillary thinketh they were *Animalia quædam apta ad comedendum*, Certaine liuing creatures good for meate. Thomas Aquinas vpon Mathew hath the same wordes. Albertus Magnus vppon Math, That they were not our vsuall Grashoppers; for

Verse. 15. The 8. Plague.

Leuit. 11. 22.

Matth. 3. 4.

they (saith hee) are venemous: but they were certaine Birdes in the Wildernes, which vpon similitude of their leaping and hopping (rather than flying) were called Grashoppers. Plinie in his Naturall Historie writeth, that Grashoppers or Locusts to the Parthians, were most acceptable meat: againe, in another place, ý a part of Æthiopia liueth onely by Locusts made hard by smoake and salt. But they liue not, saith he, aboue 40. yéeres. S. Hierome saith, that the Easterne people & Enhabitants of Libya eate much these Grashoppers: because in the Desert, & hote vastnes of the Wildernes, there are found cloudes of them. Plinie againe writeth of them, that there are of 3. foote long in India. The word also, *Locusta*, we knowe, is sometimes taken for the fish which we call a Lobster. In the Apocalyps you reade, that the bottomlesse pit was opened, and out of the same arose a smoake like the smoake of a great fornace. And out of the smoake came Locusts (or Grashoppers,) vpon the earth, &c. Where you may consider what is meant by these Locusts, and then the reason of their resemblance. These Locusts prefigured and foretold to the Church of God all that rabble of the Popish Clergie, which afterward, in time, couered (as it were) the face of the earth, their Priests, their swarmes of Monkes, Fryers, Nunnes, & other Orders, almost without number. For héere is mention made of a Starre that fell; nowe Starres (in this booke) do signifie the Angels of the Churches, who shine by the light of Heauenly doctrine, and holie life, as starres in the firmament by their brightnes; and who truly may be said to stand, whilest they do their duties; and to fall from Heauen, when (forgetting life, and doctrine) they thinke, speake, and followe earthly things. The Starre therefore, that is héere said to fall from Heauen vnto the earth, was some great Minister in the Church, of such authoritie, and high estimation, as the power ascribed vnto him plainly teacheth. But who, in all the world, can bee named such a One, sauing the Bishop of Rome?

Fumo & sale duratis.

Nubes Locustarum.

Apoc. 9. 2.

3.

Apoc. 9. 1.

Rome? for, by all Stories weesée, and knowe, that they were excellent men, at the beginning, many of them, yea vnto Constantine the Great, as I remember, 32 succéeded one after another, good, and learned men; holy, and reuerend Martyrs, for the selfe same truth, which wee at this day holde, and their Successors haue forsaken. From Constantine againe to Gregory the Great about 32 more, good men, though not altogether as the former. For euen now began some declination in the Church, yet not such, but that Gregorie detested the proude Supremacie, which now is challenged, and tolde the Bishop of Constantinople (then ambitiouslie séeking for it,) that whosoeuer sought to bee called Vniuersall Bishop was (out of question) the Forerunner of Antichrist. But, when Boniface the Third came, he little passing for Gregorie his opinion, obtained of Phocas, (that bloodie Traytor, who had killed the Emperour his Maister, his Wife, and Children, and so got to bee Emperour) that Rome might bee the Head of all Cities, and the Bishop there, vniuersall Bishop ouer all. Here then fell the Starre from Heauen to Earth, when it left Heauen, and clane to the Earth, hunting continually for earthly honour since that day, and plotting earthly trouble to all Nations. The brightnes of Doctrine, and holy life, which former Bishops of Rome had, and thereby did shine as starres, was now lost: and all idle inuentions of mans sinfull braine brought in to worship God with them, in steade of his owne Commaundements. Great power to hurt retained, hauing not nowe Peters keyes (as they boast,) but the keyes of the bottomlesse pit giuen them, to bring out thence into the Church Doctrines of Deuils, darknes, ignorance, superstition, and all wicked abhominations, like foule thicke smoake hiding the brightnes and light of Christ our Sauiour from the eyes of men, euen so strongly, that such smoake is resembled to the smoake of a great fornace, for the strength of it. What grosse lyes, what palpable Fables, haue their Legends, their elder

1. Timoth. 4. 1. 2. 3.

Maſſe-Bookes, and Primers, printed long ſince: ſurely euen ſuch, as themſelues, at this day, are aſhamed of, and leaue out of their new Bookes. Then out of this filthie foggie ſmoake aſcending out of the pit, when it was opened, came the ſwarmes of Locuſts mentioned, Monkes, Fryers, &c. No Papiſt in the world can ſhew where (vnder any Starre fallen) there is ſuch a reſemblance as vnder their Pope hath béene, and is at this day ſtill: which being the ſecond point I prayed you to marke, now caſt your eyes vpon it, and marke it much. First, Graſhoppers do moſt of their hurt by their mouthes; and ſo doth Romiſh Locuſts by their curſed ſpeaking; teaching, charming, and alluring Chriſtian people from GOD, from Prince, and Countrie, to their damnable opinions, and reſolutions. This Spéech of their mouthes maketh mee remember S. Bernards Spéech, *Beſtia illa cui datum eſt os loquens blaſphemias, & bellum gerere cum ſanctis, Petri cathedram occupat tanquam Leo paratus ad prædam.* That beaſt vnto which there is giuen a mouth to ſpeake blaſphemies, and to warre with the Saints, poſſeſſeth the Chayre of Peter, as a Lyon prepared to his pray. A great Spéech in thoſe dayes, if you marke it.

Secondly, Graſhoppers vſe to ſwarme in great abundance, whereupon came the Prouerbe, As thicke, as Graſhoppers. So theſe Romiſh Locuſts did they not ouer-ſpread (as it were) the whole earth, when vnder Pope Pius the 2, one Order of Fryers (called Minorits) ſo abounded, & ſwarmed, that the Maiſter of the Order offered the Pope, either againſt the Turke, or for any other ſeruice, thirtie Thouſand able fighting men, and yet would leaue ſo manie more: What Swarmes, thinke you, were amongſt all the Orders, if one were ſo great: very fitly therefore did the Similitude of Locuſts foretell this rabble, in time, to come into the world.

Ioel. 2. Thirdly, Graſhoppers do eate vp & deſtroy all greene things, and fruites of the earth: And euen ſo theſe Anti-

chriſtian

christian Locusts, Swarmes of Romish Fryers, and such like, left not a greene thing vndeuoured, that is, not a good soyle, and seate in any Land, wherein they clapt not downe themselues, had a house built, and possessed the pleasure, and profit thereof, till God (in mercy to his Church) sent a strong winde, and blew them away.

Fourthly, Grashoppers are said, and written of, to be insatiable, euer hungry, whilest they liue; *Locusta enim quasi tota vena est, & ideo insatiabilis; quam diu viuit, semper esurit.* And were not the Romish Locusts so to (I pray you) in their time, and yet still are, where they haue place? The world, with many wofull complaints, hath left their insatiable deuouring testified to all posterity.

Fiftly, one Grashopper, alone, is very contemptible, and no man feareth him, but (in Swarmes) they are as terrible, on the other side, to a whole Land. Euen so Romish Locusts, Priests, Fryers, and such like, one of any sort, alone, without dread; but beware heapes & Swarmes of them, for by their multitude they haue dared, and wronged great Princes.

Sixtly, the Grashoppers leape, and sing, and play all Sommer long: so did these rabble plentifully take their pleasure all the time of their Sommer, liued in idlenes, vpon other mens labours, singing, and saying; sporting, and playing; and who durst say, nay?

Lastly, *Locusta est animal paruulum, inter volatile & reptile medium, pestis tanta, vt ab Ethnicis Deorum ira dicatur.* The Grashopper, saith Chrysostome, neither properly flying, nor creeping, but (as it were) a middle thing betwixt both, such a plague, that the Heathens haue called it, The wrath of God. So write the Papists of Romish Locusts of their Head the Pope, that he is neither merely a man, nor absolutely, a God; but a middle creature betwirt both: and then wee dare add, that hee is such a plague, as truly we may terme, The wrath of God.

Thus might I goe forward in this resemblance, and

ſhew you how fitly the holy Spirite of God foretold of theſe ſwarmes, vnder the name of Locuſtes: but this much ſheweth you the way, and you your ſelfe may think of mo agreements.

Now marke you the wordes in the Reuelation: and as, by this which I haue ſaide, you haue ſeene, how like the Popiſh Clergie is to Graſhoppers in ſome conditions; ſo (there) ſhall you ſee, how like they are to the deſcription of Locuſtes, (there) made by Saint Iohn; that euery way you may be ſure, the Prophecy in the Apocalips noted out theſe creatures.

Apoc. 9. 3. Firſt it is ſaid, vnto them was giuen power, as the Scorpions of the earth haue power. Now we reade, that the Scorpion is a flattering beaſt, and in the middeſt of his flattery with the ſting of his tayle woundeth to death. So were and are theſe Popiſh Locuſtes euer full of flattery, and fawning, and in the middeſt thereof full of poyſon, ſtriking to death (with their ſtings of falſe Doctrine,) as many as they can faſten the ſame in. Againe, the Scorpions ſting (at the firſt) maketh no great payne, but (after it hath crept abroad, and diſperſed his venome in the bodie) it killeth moſt cruelly, and without remedie; ſo the ſtinging perſwaſions of Romiſh Locuſtes appeare not (at firſt) ſo dangerous: but (when they haue gotten ſtrength) the partie hardly euer recouereth. The Doctrine of Free iuſtification in the blood of Chriſt is hid from Gods people, and condemned as hereſie. All aſſurance of Gods fauour, all peace of conſcience, all ioy in the Holy-Ghoſt, quite deſtroyed. Men are ſent to ſeeke eaſe in the Merite of their owne workes, in Popes Pardons, and Indulgences, in running on pilgrimage to this Idoll, and that; in puniſhing their bodies by faſtings, whippings, and ſuch like inuentions; and yet are they not eaſed hereby, but torments of conſcience (as the venome of theſe Scorpion-like Locuſtes, which haue ſtinged them ſtill) remaine bitter, and heauie vpon them. Then muſt they build

Abbeies

Abbeies, giue money for Trentals of Maſſes; then ſing, ſing, ring, ring, caſt Pardons into the graue, call for the poore, giue almes, and what not? Iudge now if this kind of power of theſe Locuſtes be not as the power of Scorpions vpon earth, as Saint Iohn ſpeaketh: and be you moſt aſſured, that God pointed at them in this Prophecie, that wee might be forewarned, and ſo forearmed againſt them.

Secondly, it is ſaide in the Apocalyps, how to thoſe Locuſtes was commaunded that they ſhould not hurt the graſſe of the earth, neither any greene thing, neither any tree, but onely thoſe men which haue not the Seale of God in their fore-heades. And how fitly agreeth this to the Romiſh Locuſtes? For there be in the world two ſorts of people; one, that wittingly and willingly will run after their own woe, and are bitter profeſſed enemies of the Truth, whom God in his Iuſtice, hath reiected & not ſealed: ỳ other ſort, is of them which (not malitiouſly, but of meere ignorance) go awrie, being deſirous to do wel, yet in their ſimplicity deceaued, and abuſed by craftie Iuglers. The former ſort onely are thoſe, whom theſe Locuſtes can hurt. The latter (in Gods infinite goodneſſe) is exempt, as greene things which he will not haue harmed, and as perſõs ſealed in their foreheades, which ỳ former wanted. A ſweete Teſtimony of the power and mercy of our moſt gratious Father, who in the very middeſt of darkneſſe, & euen when Antichriſt is at his height can preſerue his choſen from any hurt by thoſe ſwarmes of Locuſtes, which haue great power giuen them to hurt others. The obſeruing whereof much doth inable vs to anſwere that ſtale obiection, Where was your Church before Luther? Surely in the middeſt of theſe Locuſtes, Scorpions and Hornets, yet by the power of an Almighty God preſerued from hurt, as you ſée heere, theſe greene things were. But you may thinke, how can this be? Are all thoſe whom theſe Romiſh Locuſtes ſting with any falſe and erronious opinion

Apoc. 9. 4.

opinion, caſt away and damned: this were hard; and if not, how then is it ſaid, that they ſhall not haue power to hurt the Elect? The next verſe in the Reuelation anſwereth the matter: where (leſt any ſhould miſtake the word of hurting,) the holy Ghoſt ſheweth what hee meaneth by it; namely, that they ſhould not kill the Elect, but onely ſuch as were not ſealed. Hurt then the Elect may be, or (as it is there) vexed fiue moneths, and their paine ſhall be as the paine that commeth of a Scorpion, which hath ſtung a man, but killed they ſhall not be: that is, finally ouerthrowne and caſt away touching eternall life. Graſhoppers come in Aprill, and liue till September; fiue moneths, and then are gone: ſo may the Elect be afflicted for a time, and hurt in their goods, and bodies, & friends, as Iob was, but September will come, when the Locuſts ſhall away, and their Deliuerance be wrought by a gracious GOD. Thus comforted Paule the Church in his time, ſaying, As Iannes and Iambres withſtoode Moſes, ſo doo theſe alſo reſiſt the truth. But (now marke) they ſhall preuaile no longer: for their madnes ſhall be euident vnto all men as theirs alſo was. An end therefore will be of all troubles, which theſe Locuſts ſhall worke vnto the Church and Elect of God. Fiue moneths is not long (in reſpect of that eternitie which followeth;) and therefore in comfort be wee patient: their time is ſet, and they ſhall haue an end. Againe, this place may notably aſſure you, and euery one, that all which died in the time of Poperie, were not caſt away, but that at one time, or other, by one way, or other, the Lord gaue them light, & a holy departure in his truth: and Stories tell vs how ſtill (in the time of darknes) God raiſed vp ſome zealous, and able Teachers of their brethren, by whoſe miniſterie and helpe many receaued light, and ouercame the power of error. Whereunto agree the words of Primatius, *Illi hic intelliguntur, qui, licet falſis fuerunt irretiti doctrinis, circa finem tamen vitæ compuncti, diuinam recipiunt veritatem*. They heere are vnderſtoode, who,

Apoc 9.5.

2. Tim. 3.8.

who, though they haue beene abuſed by falſe Doctrine, yet in the end of their life hauing remorſe, they entertained the Heauenly truth. The wordes following, (that, in thoſe dayes men ſhall ſeeke death, and ſhall not finde it, and ſhall deſire to die, and death ſhall flie from them,) verie effectually ſhew forth the tortures of conſcience, which Popiſh Doctrine caſteth men into, ſo well knowne by fearefull Examples, as I néede not to ſtand vpon it. Alſo the miſteries of the Time wherein the Locuſts ſhould ſwarme, fully expreſſed in Stories, which indéede made many a man and woman wearie of life. The little ſhort time of Quéene Marie her Reigne, how full it was of vexation, and griefe, is not, nor cannot be forgotten. Apoc 9.6.

Thirdly, in the place of the Reuelation it is ſaide, The forme of the Locuſts was like vnto horſes prepared vnto battell. And ſée how it reſembleth Romiſh Locuſts. Horſes are proud, ſo are they; Horſes are bolde, and ſturdie, fierce, and cruell, not turning backe, but ruſhing forward; ſo are they bold, and blodie, ſturdie, and mercileſſe, not loking backe by repentance, but ruſhing forward in hardnes of heart. Horſes are fat, and faire, and full of neighing; ſo are they. And for being prepared to battell, all Hiſtories ſhew, what warres they haue cauſed, and ſtill doo, in the world; themſelues being Leaders, Captaines, and Generals in them: whereas wee knowe, that the true Church of God (by the Rule and Example of the Goſpell) ought to be a Daughter of peace, not a Mother of debate; A forgiuer of iniuries, not a reuenger of her ſelfe, or a ſéeker of warres. The Tragicall Storie betwixt Frederick the 2, and Gregorie the 9, may ſerue (in ſteade of many) to proue, what warres and treacheries come from Rome. That horrible ſlaughter betwixt both ſides of thirtie thouſand (the moſt Citizens of Rome) whom will it not moue, that readeth it? This Pope was in the daies of Henry the 3, King of England. The open warres proclaimed againſt the Gréeke Church, ſhewe much. But I will lay downe Apoc. 9 7. Math. Paris pag. 92.

the

the very words of Pandolphus, who wrote, in Italian, the life of this Frederick the 2, that such as haue not the Storie, may see this point fully; and, I pray you, marke them well. Truly, saith he, when I consider with my selfe, that Christ (whose Vicar the Romaine Bishops boast themselues to be) said vnto his Disciples, that they should follow him, and imitate his Example, as of their Maister and Teacher; and commaunded them farther, that they should not draw the sword, but put the same into the scabbard; and gaue them in precept, that they should not onely forgiue iniuries 7. times, but 70. times 7. times, to those that offended them: And, when I now compare the liues of the Bishops of Rome, how neere they follow him, whose Vicars (they say) they are; and consider so many, and so great conspiracies, treasons, rebellions, disloyalties, lyings in waite, and treacherous deuises; so many Legates of the Popes, (being Ecclesiasticall persons, which will needes be called the Sheepheards of Christ his Flocke) to be such Warriours and Captaines of Souldiers in all the parts of Italy, *Campania*, *Apulia*, *Calabria*, (being the Emperours Dominions,) in *Picenum*, *Æmilia*, *Flaminia*, and *Lumbardie*, to be sent against him; Also, when with my selfe I meditate the destruction of so many great and famous Cities, the subuersion of such Cõmon-weales, the slaughter of so many men, and the effusion of such Christian blood; Lastly, when I behold so victorious, prosperous, and fortunate Emperours to be, and so many miserable, infortunate, & vanquished Popes to be put to flight; I am perswaded with my selfe to thinke and beleeue, that the Iudgements of God are secret, and marueilous, and That to be true that *Æneas Siluius* writeth in his Historie of *Austria*; That there is no great and marueilous clade, no notorious and speciall calamitie (that hath hapned either to the Publique-weale, or else to the Church of GOD) whereof the Bishops of Rome haue not beene the Authors. Add vnto this that Notable place in the Prophet Micah,

Pandolphus his words.

Micah, where ſpeaking of Gods true Church, it is ſaide, they ſhall breake their ſwords into Mattocks, and their ſpeares into ſithes, that is, their fierce affections ſhall (by the power of the word) be mortified, and brotherly loue encreaſed, with deſire of peace and quietnes. But theſe men (euen contrarie) breake their Mattocks into ſwords, and their ſithes into ſpeares, being ſo great, ſo fierce, ſo ambitious, and common Warriours, as they are. The ſtrange cruelties of Vrban the 5. making blodie, & great warres vpon many, and bringing them, by force, in ſubiection to him, I omit. Theſe things ſhew, how truly this Prophecie of the Apocalyps, (concerning Locuſts like vnto horſes prepared to battell) agreeth to theſe Romiſh Locuſts, Popes, Cardinals, Legats, Monkes, Fryers, Prieſts, Ieſuites, and ſuch like. Nicholas Machiauel ſaith, all the ruinous calamities and miſerable clades, that either Italy, or whole Chriſtendome hath ſuffered, haue beene brought in by the Popes of Rome. A faire warning to all Gods people, to know them, and auoide them. Micah.4.3.

Fourthly, on their heads (were as it were) crownes like vnto gold, And theſe haue Shauen Crownes tokens (as they ſay) of their Prieſtly and Kingly dignity. Such Crownes are rightly ſaid by S. Iohn to be like Crownes, not Crownes indeede. Surely, right Notes they are of Romiſh Locuſts, and that may ſuffice as many as will be warned by any thing. Apoc.9.7.

Fiftly, And their faces were like the faces of men. So are theſe; not terrible in ſhew, but curteous, kinde, fawning, flattering, watching, catching with ſmoth wiles to effect their purpoſe. They pretend all good, making men beleeue, that they can bring them to true Bleſſednes, that they will teach them true Religion, true Deuotion, and giue them Pardon for all ſinnes. So in Daniel is it ſaide, that to Antichriſt are giuen the eyes of a man, ſtill therefore marke how theſe properties hit. Apoc.9.7. Daniel.7.8.

Sixtly, Their haire as the haire of women. So are theſe; Apoc.9.8.

these; they are delicious, and wanton, full of light allurements, so trick and trim in silke and sutes of their fashion, that the very Persians may seeme to giue place vnto them, when they are in their Pontificalibus, and gay attire. In a word, nothing may be saide more truly than that their haire is like the haire of women. Their lose life hath too much proofe.

See Aug in Apoc.

Apoc.9.8. Seauenthly, But their teeth were as the teeth of Lyons. So are these; passing cruell, and beyond all the butchering Tyrants that Stories speake of. No mercie, no bowels, no respect of age, sexe, or circumstance, vsually respected of men that haue any remnants of pitie. Their Inquisition, (Oh how mercileſſe? their new deuised Torments, (Oh) how strange? Againe, their teeth may bee well said to be like Lyons, because they deuoured, and eate vp such great things. Looke vpon their Abbies, Priories, Nunries, and all Religious Houses; iudge what teeth they had, and when there was not enough to satisfie them (of temporall Lands,) then they preyed vpon the Church, making Impropriations, the venome whereof remaineth yet. So that one way, or other, they were plantes & placed, seated and setled in the very fat of the earth: and had they continued still, and not beene limited to fiue moneths, who? or what should haue escaped their Lyon-like teeth?

Apoc 9.9. Eightly, They had Habbergions, like to Habbergions of yron. And so haue these, if you well marke them: for, by these yron Breſt-plates are noted two properties, found in the Romish rabble. First, a most obstinate stubbornesse and inflexible frowardnesse, not enduring any perswasion, not yeelding any way, but crying euer, The Church, The Church, I am setled, I am resolued, and, as a Captaine of theirs (an Englisſh Apostata) saide once; Heaue at vs whileſt you will, and whileſt you may, you shall neuer remoue vs. This is to haue an Habbergion, or Breſt-plate of yron, or, euen to bee turned into yron.

Blessed

Blessed be God, who hath thus foretolde vs of this stiffe contumacie of theirs, to the end we should take no offence, that they are not conuerted vnto the Truth, but stand, and die in their wilfulnes. Secondly, they are defended by that Antichristian power, as it were, by an Habbergion of yron, claiming an impunitie, & immunitie from all secular power and authoritie, and hauing (in readines) curses and threats of Excommunication, euen against the Greatest Princes, and against All their Subiects, who shall obey them; whereof many a wofull Tragedie hath followed. Againe, themselues (many of them) haue bene Princes younger Sonnes, Noble-mens younger sonnes, greatly allied and friended, so that (in regard of this power and strength) they might truly be saide to haue Habbergions of yron.

Ninthly, The sound of their wings was like the sound of Chariots when many horses runne vnto battell. So haue these winges, when they flie aloft by the Names of MOST HOLY FATHERS, MOST BLESSED, MOST EXCELLENT, and such like; themselues giuing out, That they are more blessed, than the holy virgin *Mary*, because she bare Christ but once, and they make him, and beare him in their hands euery day at the Altar. Thus flying with their light wings of proud Titles, they make such a noise and sound as Chariots drawne by many horses into the battell. For, denie any of these things, and how violent, how vehement are they, by Disputations, Excommunications, Suspentions, and Sentences of death it selfe? Surely, no wheeles of Chariots can flash out fire so, as these men do, if their flickering wings of flattering Titles be touched. Fitly therefore the words of S. Iohn hit them. Their Scorpion tailes and power to hurt was touched before, therefore I omit it now. Apoc. 9. 9. Apoc. 9. 10.

The tenth Marke is, Those Locusts haue a King ouer them. And so haue these Romish Locusts their Pope, acknowledging no Magistrates authoritie ouer them, but

exalting

exalting him, and exempting themselues from all others. This King of the Locustes is héere called The Angel of the bottomlesse pit; and in the eleuenth Chapter, The Beast that commeth out of the bottomlesse pit. Woordes of weight, to moue all Popish mindes, if the Lord had not a purpose to destroy them. For they must néedes acknowledge, such a King is not worth the following; and, that their Pope is this King, that which hath béene said, and may further be noted, of him, clearely sheweth. For hee that crosseth and crusheth (to his vttermost power) His Doctrine that came from Heauen, he is the King that commeth out of Hell, in whom S. Hierome saith, the Deuill dwelleth bodily. But the Pope doth so, as proofe enough will manifest, and *Ergo* the conclusion followeth as I said. His Name also is tolde héere, which giueth againe great light. For albeit the Pope be called Holy Father, and so forth; yet indéede he is a bloodie Destroyer, and so his right Name in Hebrewe, is *Abaddon*, and in Greeke, *Apollyon*, that is, destroying. Thus in the Prophecie of the Reuelation hath God, you see, described a fearefull kinde of Locustes, vnto the consideration whereof, by reason of these Egyptian Locusts or Grashoppers we haue slipped, I hope, not without some encrease of feeling, how dreadfull their steps be, that continually walke in Romish wayes, and will not be reclaimed by any meanes. Our owne safer iudgement God make vs thankfull for, and continue the blessed helpes of our confirmation in his Truth, euer vnto vs, his holy and Heauenly Word, a fréedome to vse all the profitable exercises thereof, (as Preaching, hearing, reading, writing, praying, conference, and whatsoeuer else) without feare, vnder the sweéte smelling gouernment of a gracious Prince, our dread Souereigne. Amen, Amen.

Adoc.11.7.

Dan.7.6.11. Zach.11. Apoc.9.11.

Verse.16. 10. Therefore Pharaoh called for Moses and Aaron in hast, and saide, I haue sinned against the Lord your God, and against you. And now forgiue me my sinne onely this once, and pray vnto the Lord your God, that he may take

take away from me this death onely. Thus the wicked in extremities seeke to Gods Ministers, whom in their heart they hate and cannot abide. But this hypocriticall holinesse of this dissembling King we haue diuers times noted before, and therefore may passe it ouer now. Yet marke the great vehemency of his wordes, and consider in your minde, what a deep sin Hypocrisy is, how disagreeing from the nature of God, who is all Truth and from that blessing in the Gospell, of a pure heart. Moses yeelded againe to pray to God; And, by a mightie strong West-winde the Grashoppers were taken away, and violently cast into the Red-Sea, so that there remained not so much as one in all the coast of Egypt. But when it was done, Pharaoh shewed himselfe in his olde colour, and would not let them goe.

Matth. 5. 8.

Ver. 18. & 19.

20.

The 9. plague.

1. VVHere vpon the Lord spake againe to Moses and said, Stretch out thine hand toward heauen, that there may be vpon the land of Egypt darknes, euen darkenesse that may bee felt. Then Moses stretched-forth his hand toward heauen, and there was a blacke darknesse in the land of Egypt 3. dayes, no man saw an other, neither rose vp from the place where he was, for 3. daies. The manner of this darknes is described, first in these wordes, euen that may bee felt; whereby either litterally a very vile grosse matter is meant (which indeede might be felt) or at least so thicke foggie and filthy, as was most noisome, & might be saide (as it were) palpable. Secondly, such it was as no man sawe an other, neither rose vp from the place where he was, which if it be taken litterallie (as is said) was a most strange and fearefull thing: and, if figuratiuely, that it disabled them to go to worke abroad, (according to the Psalme, The sunne ariseth,

Philo in vita Moſis, Aug. in Exod.

ſeth, and man goeth forth to his laboure) euen that way alſo it was a great plague. Thirdly, the time is noted, for the ſpace of three dayes; a great while to be in ſuch a caſe, as (were we but one houre in) it would make the ſtrongeſt natural man ſhake and be amazed. Fourthly, in the booke of Wiſedome it is deſcribed by much feare in
Wiſed. 17. 2. theſe wordes. When the vnrighteous thought to haue thy holy people in ſubiection, they were bound with the bands of darknes and long night: and being ſhut vp vnder the roofe did lye there to eſcape the euerlaſting Pro-
3. uidence. And while they thought to be hid in their darke ſinnes they were ſcattered abroad in the darke couering of forgetfulneſſe; fearing horribly and troubled with vi-
4. ſions. For the den that hid them kept them not from feare: but the ſounds that were about them troubled them, and
5. terrible viſions and ſorrowfull ſights did appeare. No power of the fire might giue light, neither might the cleare flames of the ſtarres lighten the horrible night. According whereunto is that in Philo written, *Ignem domeſticum, quo quotidié vtimur, vel extinctum fuiſſe turbato aere, vel craſſiſſimis tenebris victum, vt nullum lumen caligo illa admitteret.* That fire and candell was either quite extinguiſhed, or ſo ouercome with the troubled ayre, that no light could be admitted in that darknes. This then was the fearefull & moſt fearefull maner of ỳ darknes, which maketh me remẽber that great darknes, which is ſaid to haue bẽn in Hiſpaniola, when Columbus came thither the ſecond time, about the yẽere of Chriſt 1493: And that which Tullie writeth of to haue bẽne in Cicilie, *vt per biduum homo hominem non agnoſceret*; that by the ſpace of two daies one man could not knowe another. All ſhould make vs with thankfull hearts acknowledge the Mercie of God in this one benefit of Light (amongſt infinite moe) that we enioy, and humbling our ſoules vnder him, as the Lord of Light and darknes, Life and Death, Hell and Heauen, ſerue him in reuerence and feare according to his Will all the daies of our life.

life. S. Auguſtine and others goe farther in the Meditation of this darknes of Egypt, and ſay, that it was a ſigne of the darknes of their mindes then, and a plaine ſhadowe of their wofull Night of ignorance and blindnes, that is ouer ſome men in all times, and admitteth no light. For the Egyptians, it is manifeſt, that extreame was the ſogge in their hearts, when ſuch Wonders wrought no more. Such deepe ſecuritie before puniſhment, ſuch inflexible obſtinacie, in, and vnder puniſhment, ſuch high pride after puniſhment, and ſuch a monſtrous diſſembling of repentance euer, (which both deceaueth the beholders, and hurteth the vſers, as One well ſaith) argued darknes of minde, thicke and blacke, vehemently to be prayed againſt by all that wiſh to haue ſaued ſoules in that Great day of God. And for vs in theſe times, and ſo euer to the worldes end, wee are all to conſider, that our Ignorance is darknes in deede, and that very great darknes, ſo termed by God himſelfe, more dangerous than this of Egypt, in that the Soule is hereby deſtroyed, and by that onely the body was annoyed. Whereupon, by this horror in Egypt, wee may take occaſion to conſider of our ſelues, and by that (darknes noted to be ſuch a plague,) to thinke, whether our darknes be a vertue? The Light of the body is the Eye (ſaith our Sauiour Chriſt:) If then the Eye be ſingle, thy whole bodie ſhall be light. But if thine Eye be wicked (or euill) then all thy body ſhall be darke. Wherefore, if the light that is in thee be darknes, how great is that darknes? Now, as the Eye is to the body, ſo is the Iudgement of the minde to the whole life; and therefore darknes in iudgement, moſt dangerous. S. Paule in like ſort noteth Ignorance by the name and fruite of darknes, when he ſaith of the Gentiles to the Epheſians, that their vnderſtanding was darkned, and they ſtrangers from the life of God, through the ignorance that was in them. And of the Epheſians themſelues, Yee were once darknes, but now are yee light in the Lord; walke as the children of light. Many other places in the

Math. 6. 22. 23
Luke. 11. 34.
Epheſ. 4. 18.
Ephe. 5. 8.

Scripture say the like, terming still and euer Ignorance to be darknes, and noting an inward darknes in man, of his minde, as well as an outward, of his eye. Which may make vs thinke, why God should so speake: and by consideration thereof (hee euer speaking most fitly) draw vs to the obseruance of certaine properties, wherein there is agréement betwixt inward and outward darknes. First, outward darknes hindereth our eyes from discerning the outward obiects, which by them should bee discerned, and therefore haue their name *tenebræ, á tenendo*, because they hold the eye from doing his dutie; so doth Ignorance (our inward darknes) hold and hinder our iudgement (which, as an eye, should guide our actions) frō discerning things fit to be done, and fit to be left vndone; whereby, as blinde men, wee fall into many ditches, that is, wee commit and omit, dw and leaue vndone many things contrarie to our duties, both to God and man.

Secondly, outward darknes hindereth our going and walking about our worke, or for our health and comfort.
Iohn.12.35. For he that walketh in darknes, cannot tell whither he goeth, saith Christ; and it is true in this sense: so Ignorance (the inward darknes) hindereth our iudgements, our harts and mindes from going and walking through the swéete fields of true Comforts, true knowledge, and Heauenly Meditations; for in this sense also our Sauiours wordes are true; A blinde man (thus) knoweth not whither he goeth. A darke iudgement and a blinde heart knoweth not, féeleth not, tasteth not the pleasant pathes of knowledge either in matters Humane, or Diuine. Miserable therefore is this darknes, and a wofull effect of our fall in Adam, to be prayed against, and laboured against, as much as we possibly can, although (whilest we liue) we shall groane vnder part of it, knowing but in part, & seeing but in part,
2.Cor.12.9. in this life, as the Apostle teacheth vs.

Thirdly, outward darknes maketh men fall, and that often with great hurt, euen vnto death; so doth inward dark-

darknes of the minde make men fall with so much perill, by how much the fall of soule is worse than the fall of body, and death eternall worse than temporall. Let their way be darke and slipperie, saith Dauid in the Psalme, as a meanes (both the one way, and the other) to bring men to confusion.

Fourthly, outward darknes worketh in some horror and feare, (wee knew it by experience:) euen so doth inward darknes, if you obserue either Scripture, or experience. Scripture, when it is said, They shall feare, where no feare is (meaning by the darknes and ignorance of iudgement:) Experience in Caine, who (through ignorance) cried with horror and feare, My sinne is greater, than can be forgiuen; and in many deare children of God, who quake and quiuer vnder the taste and touch of sinne, not yet able to reach by the light of minde (because God will exercise them) to the sweetnes, and riches of Gods mercie, reuealed in his promises. Examples are many, but a secret meditation in your selfe of what you knowe, may best serue.

Fiftly, & lastly, outward darknes in some others (cleane contrarie) worketh boldnes and securitie, and is the deadly bane of modestie and honestie. As, when the man that breaketh Wedlocke thinketh thus in his heart, Who seeth me? I am compassed about with darknes, the walles couer me, no body seeth me; whō neede I to feare? the most HIGH will not remember my sinnes, &c. So doth inward darknes of Iudgement and hart (in some men) make boldnes aboue measure to aske, to speake, to defend and publish what were better passed ouer and buried with peace of Church and Common-wealth. They see not in darknes what they do, but pleasing themselues in a misse-conceipt for want of true iudgement build vp the Tower of Babell very violently, to their great shame and reproofe, both with God and man. Fitly then you see (in regard of these properties, and many others) is Ignorance called darknes Sirach. 23. 18.

by the holy Ghoſt, and thereby wee admoniſhed to pray and labour againſt it, as a plague of God not vnlike to this of Egypt. Which iuſtly may occaſion your next Meditation to be, How it groweth? that wee may the better eſchew it and preuent it. This will likewiſe appeare by conſidering the cauſes of outward darknes, and ſeeing whether there be not the like of inward darknes. Firſt then, outward darknes (or blindnes of the body) groweth in ſome by birth, as the blinde man in Iohn healed by our Sauiour Chriſt, and many daily experiences before our eyes: euen ſo doth inward darknes growe in vs all from our birth by the fall of Adam, that moſt excellent light and knowledge (wherein hee was created) being loſt by him both to himſelfe, and all his poſteritie, vntill the Lord renue vs in knowledge after his image, as he created vs at firſt according to the ſame by knowledge. Coloſ. 3. 10.

Secondly, outward darknes groweth ſometimes by too much gazing vpon bright and gliſtering things, as (in experience) we finde by white ſnow, white paper, and the like: ſo doth inward darknes grow alſo by firing the minde too much vpon the gliſtering glory of this World, the pompes and pleaſures that ſhine in it. Marke héere of that rich Glutton, that rich Barne-builder in the Goſpell, and that Turne-coate Demas of whom S. Paule ſpeaketh, who all were blinde, you plainly ſée, with gazing too much vpon this tempting World. And how many amongſt vs, men and women, be in this ſort blinde, he knoweth, who ſhall iudge both quicke and dead, and who cannot be deceaued by any colours. God it is therefore to take héede betime, and to turne away the eye from ſo hurtfull an obiect, duly and truly conſidering the nature of it. It is tranſitorie and abideth not, it is vaine and vile, pleaſe it neuer ſo much; So haue all found it that haue gone before vs, ſo ſhall wee finde it, and all that euer ſhall followe after vs. A Mappe of the world hath Kingdomes and Countries very beautifully ſet out in it, Cities, Churches, and Towers

lwers described liuely in variable colours; yet all is but Paper, & one drop of water will deface the greatest Princes Pallace in it: So is this World (which men loue so much) in deede very Paper, that is, very vaine and fickle: And that heart which hath furnished it selfe with all these Castles and Towers (through a wicked loue and longing for them,) one fit of an Ague will shake and shiuer in such sort, as no pleasure shall remaine of all these things. In the meane time, Religion there is none where this loue is, neither any fellowship with the Almightie. For as hote Sommer-weather maketh our inward heate lesse (by suffering it to euaporate.) than Winters colde doth, which kéepeth it in; so doth this World fawning vpon vs, and the loue of it liuing in vs, eate out all zeale and pietie, leauing vs colder within than aduersitie and the want of the world doth. And, Loue God and the world to, we cannot, saith S. Iohn. Dauid, clogged with Saule his Armour, said, he could not goe; and therefore put it all off againe: Euen so assuredly can no man march towards Heauen, if his heart be buckled and fastned to this World, till he lay aside that hinderance from him. That Spéech of S. Cyprian should much be marked in this point, *Arridet mundus, vt ſæuiat; blanditur vt fallat; allicit vt occidat: extollit vt deprimat. Vna hæc placida, ſolida, firma, & perpetua ſecuritas, ſi quicquid in rebus humanis ſublime & magnum videtur oculis ad cœlum elatis infra conſcientiam tuam iacere poſſis gloriari.* This curſed world fawneth, that it may bee cruell; flattereth that it may deceaue; allureth that it may kill; and lifteth vp, that it may throw downe. Wherefore this onely is sweete, sound, firme, and during securitie, if thou canst truly auowe, that whatsoeuer seemeth great and glorious in this world, with thine eyes lifted vp to Heauen thou hast cast and throwne vnder thy heart; so that it shall not preſſe downe thée, but thou wilt tread vpon it in a Religious contempt thereof, by comparison with Heauen and Heauenly ioyes. S. Auguſtine his

1. Iohn. 2. 15.

Speech also is worthy remembring; *Vnicuiq; tempestas est sua cupiditas. Amas Deum? ambulas super mare. Amas seculum? absorbebit te. Amatores suos vorare nouit, potare non nouit.* Euery mans lust (or vehement desire) is as a tempest to him (like vnto that in the Gospell, whereof Peter being afraide, began to sinke.) Louest thou GOD? then thou walkest vpon the Sea, Louest thou the world then thou sinkest, and this Sea will swallow thee vp. The world knoweth how to deuoure her Louers, but not how to refresh them and doo them good. I might goe farther in this cause of darknes (if it were needefull,) but this sufficeth, to shew you the way how to meditate further on it.

A Third way whereby outward blindnes groweth is by long being in darknes, as in prison or else where: for (by experience) it is so found often. Euen so, by long custome of walking & liuing in the outward workes of darknes, groweth a strong and thicke inward darknes in the heart of man and woman. Proofe hereof Ahab, Manasses, Herod, Iudas, and such like, too many also (in our daies) who hauing long vsed Swearing, Lying, Vncleanenes, &c, are growne so blinde in them, that they neither will leaue them, neither be perswaded they tend so to their destruction as they doo. These blinde creatures shrinke to heare of this Egyptian darknes: and yet their owne, tenne thousand times worse, they neuer shake at. Let it make vs remember the words of wise Sirach, A man that is accustomed to opprobrious words, will neuer be reformed all the daies of his life. Why? because Custome of sinning taketh away the sense of sinning, and long abode in darknes maketh starke blinde. Accustome not thy mouth therefore, saith he, to swearing, neither take vp for a Custome the naming of the Holy one. Where still marke the word Custome, Custome, and see what a strong destroyer it is of the sight (the inward sight & light I meane, of our hearts and mindes.)

Sirach. 23. 15.

Fourthly, ouermuch heate may hurt the bodily eyes; as, we all know, the hote dung did Toby his eyes: Euen so

ouer

ouer hote deſires of gaine hurteth the inward light, as we knowe, both by that which hath bene ſaide touching the world, and by that which S. Paule ſaith, that they which will be rich fall into temptations and ſnares, and into manie fooliſh and noyſome luſts, which drowne men in perdition and deſtruction. For the deſire of money is the roote of all euill, which (while ſome luſted after) they erred from the Faith, and pearced themſelues through with many ſorrowes. They that will be rich, I ſay againe, & (I pray you) marke the Apoſtles words, ý is, they which haue reſolued with themſelues, ſet their hearts vpon it and concluded it, that by hab or nab, by one way or other, whatſoeuer it coſt them, they will be rich and haue the wealth they poſſiblie can attaine to. Theſe, theſe men with this Will, (this reſolued and ſetled Will) fall into temptations, and ſo forth. For this is a kinde of peſtilent heate within, which as powerfully thruſteth out the inward eye & light of the minde, as euer any outward heate did the eye of the body. And then, the inward eye being out, nothing but darknes is there, & ſo a falling into all dangerous Courſes that may leade to deſtruction and perdition. Then vſurie is no ſinne; no, not vſurie vpon vſurie; oppreſſion and deceite be no ſinnes, ſtealth and robberie (if it may be any way coloured) is wiſedome, and well; yea, murther and blod bite not. But is the Lord of Heauen pleaſed with this ſinfull Will to be rich, and with theſe exorbitant wayes? or, is this heate a pleaſing heate vnto him, becauſe hee is ſlowe to wrath and vengeance? no, no, and that ſhall the end declare both vpon the wealth, and the houſe, that this dealing is in appointed time. In the meane while we are taught by this place to Timothy, to beware of ſuch a Will, and of ſuch an inward heate as cauſeth ſuch inward blindnes. Soone enough, if well enough, ſay we euer; and for theſe tranſitorie things, as wee brought them not into the world, ſo ſhall we not carie them out of the world. Balaam, Geheſi, Iudas, and ſuch like, preach vnto vs to beware

1. Tim. 6. 9.

Vijs & modis.

ware of goods euill gotten. A darknes then you see there is within, as well as without; and the more dangerous farre is the inward, because it hideth from vs things of greater consequence than doth the outward. Not to see *credenda, agenda, & cauenda*, things to be beleeued, things to be performed, and things to be auoyded, is a horrible darknes. Caine sawe not the first, and Salomons fooliſh
Pro 7 7 22. young-man, led as an Oxe to the slaughter, and as a foole to the stockes, sawe neither the second, nor the third. Wherefore the Lord (in great mercie) hath euer bene carefull to furnish vs with meanes and helpes against it. First, he created vs (as hath bene shewed) with light and knowledge most excellent; he prouided a great Booke (euen the Booke of the World, created by him) wherein the
Rom 1.20. inuisible things of him, that is, his eternall power & Godhead might be seene, & much excellent knowledge might be had; And this Booke remaineth still, if wee will reade in it, an enemie to darknes. Of which Booke Clemens
Strom.6. Alexandrinus spake, when he said, *Creatio mundi Scriptura Dei*; The Creation of the world is Gods Writing. Also that Antonie (mentioned in the Storie) vnto whom a Philosopher comming and asking him, what he did with-
Hist.tripar.lib.8 out Bookes, he answered, *O Philosophe, meus codex est Natura creaturarum: qui adest cum voluero, verbaq; mihi relegit Dei.* O Philosopher, my Booke is the Nature of all creatures: which Booke is euer present with me when I will, and deliuereth to me the words of God. Heere wee see the most admirable quantitie of the Sunne and Starres; heere we reade the varietie, the qualities, the motion, and the continuance in order appointed of all Creatures in Heauen, in Earth, and in the Sea; so as no man can be either wearie of reading, or reade without great profit in this Booke. Neuertheleſſe, the Lord hath not heere left
Math.2.2.5. vs; but as vnto the Starre manifesting the birth of his Sonne, he pleased to add the Scriptures also which witnessed more particularly time, place, &c: so hee hath ouer and

besides

beſides the Booke of the Creation giuen vs another (more excellent by much) to driue from our hearts this damnable darknes, and to kéepe vs in light, pleaſing to himſelfe, and profitable vnto vs. Of this Booke, farre better wee may vſe *Da mihi Magiſtrum*, giue me the Maiſter, than Cyprian could vſe them, of Tertullians workes. For this Booke paſſeth All Bookes that euer were or ſhall be, (I meane, the Booke of Gods holy Bible: which Booke, ſaith Hierome, ſhall remaine with vs till wee be as the Angels in Heauen. Goe we forward, and conſider how alſo to this Booke he hath added Prophets, Apoſtles, Euangeliſts, Paſtors, and Doctors in all times, to open and expound the ſame vnto vs, that by all meanes wee might be endued with light, loue light, liue in light, and die in light. Add againe the appointing of the Sabaoth day, wherein men ſhould reſt from their labours, and hearken to this Booke together with the many precepts giuen to heare, to reade, to ſearch, to know, and vnderſtand, & not to be as children, perceauing nothing. Thinke with your ſelfe often, how the little Infant groweth to ſtrength, able to go by it ſelfe: is it not by ſucking and plucking his Mothers breaſts? euen ſo doth the Childe of God grow to ſtrength of grace, and from grace to grace, by hanging continually vpon theſe two Breaſts, the olde and new Teſtament. And as all men differ from brute Beaſts by reaſon, & knowledge: ſo differeth one man from another, by more & more knowledge in this Booke. Woe to thoſe Teachers then, that lull vs a ſléepe, and tell vs that Ignorance is the Mother of Deuotion, that giue vs not leaue, either to reade, or pray, or do any duty, in a tongue that we know, but like thoſe curſed Scribes and Phariſes, thoſe hypocrites, ſhut vp the Kingdome of Heauen before men, neither going in themſelues, nor ſuffering others that would enter, to come in. Let this now ſpoken, make vs ſée their fault, and that miſerie ſo to liue: as alſo this moſt ſwéet bleſſing of knowledge now vouchſafed to vs, by ỹ mercie of God through the

Eph. 4. 11

Iohn. 5. 39.
Luke 16. 16.
29. 32.
Deut. 6. 6. 7.
1. Cor. 14. 20.

Math. 23. 13.

the happy gouernment of his Annointed ſeruant, our deere and dread Souereigne: and ſending vp to God our thankfull thoughts both for it, and him, and begging the continuance of both long and long vnto vs.

Ver. 23. 2. It followeth in your Chapter, But all the children of Iſrael had light where they dwelt. Which ſurely was a very admirable thing, the houſes of Egyptians and Iſraelites ioyning (as it ſhould ſeeme) one cloſe to another, as ours, in theſe daies, doo. For elſe why ſhould the blood be ſtriked vpon the doore poſts of the Iſraelites, for a ſigne to the deſtroying Angell, where to kill, and where to paſſe ouer, if all the Iſraelites had dwelt by themſelues, and had not beene mingled with the Egyptians? This minde was Gregory Nyſſen of, and therefore hee ſaith, *Non tantum in Goſen, vbi cõmuniter morabantur, ſed cum inter Ægyptios promiſcue etiam habitarent; & in hoc, maximum miraculum.* Not onely in Goſen, where onely Iſraelites (for the moſt part) dwelled, but among the Egyptians being mingled and dwelling together, the Iſraelites had light, and the Egyptian darknes; And heerein was the greateſt miracle. The good wee may take, by this ſtrange worke of GOD, is, firſt to learne, how able our Heauenly Father is to make a ſeparation betwirt his Children and the Wicked, when he executeth wrath and Iuſtice, if his good pleaſure be ſo to doo: though they be in one field together, in one houſe together, and in one bed together; yet can hee chooſe the one, and refuſe the other. Wherefore true is that Saying of the Pſalme, If his wrath be kindled but a little. Bleſſed are all they that put their truſt in him. Feare wee not then in the time of Plague, of Warre, or other Publique calamitie, leaſt we ſhould periſh with the wicked, hand ouer head: but remember this Place, and ſay in your heart with comfort and faith; O Lord my GOD, and gracious Father, I knowe thine able hand to make a ſeparation (if thou pleaſe) in this calamitie, betwirt thy poore Lambes,

Matt. 24. 40. 41.

Pſal. 2. 12.

and

and the Goates, as thou diddeſt in that darknes betwixt the Iſraelites and Egyptians: therefore, I flie vnto thee in humble acknowledgement of my ſinne, and for him that had no ſinne, I begge that (if thy good pleaſure may bee ſo) thou wouldeſt vouchſafe to ſaue mee from this Sword of thine, to let the light of thy mercie and louing countenance ſhine about my dwelling, as thy cheerefull light did about the Iſraelites. So ſhall my ſoule and heart euer praiſe Thee, and thanke Thee. But if otherwiſe, LORD and Father, thy Will bee done, and not mine; onely in the world to come, acknowledge mee, as I doo not doubt but thou wilt, and it ſhall ſuffice.

Secondly, let this place be obſerued, as a very plaine Figure of that, which wee ſée amongſt vs euery day. At one houſe dwelt an Egyptian, and it was all darke; at the next an Iſraelite, and it was all light: ſo nowe at one houſe dwelleth a ſuperſtitious Recuſant, or a prophane Atheiſt, and all is darke; At the verie next houſe dwelleth a zealous Profeſſour of the truth, who readeth the Scriptures, heareth them preached, frequenteth the Sacraments, and faithfully laboureth that himſelfe with his whole Familie, may liue according to the Word; and héere is all light, which ſhall leade to the light eternall with God and all his hoſte, when the good houre commeth. God ſtrengthen our hearts euermore in the loue of this light, and make vs truly thankfull for theſe lightſome daies. Amen.

3. The couetouſnes of this great Tyrant, verſe, 24, Ver.24.
ſhadowing the greedie mindes of all Perſecutors, The ſtoute care of godlie *Moſes*, to haue the Lords whole Will performed, and not to reſt in a part, verſe 25. 26. Ver.25.&26.
The fearefull driuing away of *Moſes* from his preſence, ſhewing the rage of Tyrants towardes their end to bee greater, and ſo comforting the godlie, that when they ſée the like, they may knowe the time is not long;

and

and remembring vs what a dangerous thing it is, to driue away Gods Ministers from vs, with diuers other things,

verſe. 28. & 29. in the ver. 28. and 29. (becauſe I haue beene too long in this Chapter) I will leaue to your owne Meditation, and ſo end heere.

CHAP. 11.

Geneſis. 6. Ioſua. 2. 1. Samu. 13. Iſay. 38. 2. Kings. 28.

There is nothing more common both in theſe Bookes of Moſes, *and other Bookes of Scripture, than to ſet that after, which (in preciſe order) was to goe before; ſo is it in this Place. For what now is ſaid in theſe firſt* Eight verſes *of this Chapter, (by due order) ſhould be put before the* 28. verſe, *of the former Chapter; which if you doo, and bring in the* 28. verſe, *after theſe words in the* 8. verſe, (And after this I will depart) *then the* 29. verſe *of the former Chapter will followe well, and after that, the end of the* 8. verſe *of this Chapter, to wit,* So he went out from *Pharaoh* very angry, &c.

The chiefe Heads of this Chapter are theſe three.

1. A *Denuntiation* of a new plague.
2. An *Admonition* to the *Iſraelites* what to do.
3. The *Plague* it ſelfe.

ver. 1. 1. COncerning the firſt, it is contained (as you ſee) in theſe wordes: Yet will I bring one plague more vpon *Pharaoh* and *Egypt*. And to make vſe to our ſelues of it, you that are acquainted (by your priuate reading) with the Courſe of the Scriptures, very well knowe the manner of Gods dealing in this matter, from the beginning to the end. Firſt, how milde it was, then how (by degrees)

degrées it encreaſed to ſharper and ſharper, till the deliue-
rance of his Church and people were effected. At the firſt,
he appointed Moſes and Aaron with the Elders of Iſrael,
to goe to Pharaoh, and to entreate him mildly and dutifull-
lie, ſaying, The Lord God of the Hebrewes hath met with Chap.5.3.
vs, WEE PRAY THEE therefore let vs goe three daies
iourney into the Wildernes, that we may ſacrifice vnto the
Lord our God. But this praying would not ſerue, where-
fore the Lord went nérer them, by great and powerfull
wonders, yet by degrées touching them, and not with the
greateſt at the firſt. He cauſed Moſes rod to be turned to
a Serpent, &c. A thing that hurt them not, yet in all rea-
ſon ſhould haue moued them. Then, he turned their wa-
ters into blood, which did ſomewhat touch them. After,
when that preuailed not, hee annoyed them with filthie
Frogges, and ſo ſtill, you knowe, by degrées, vntill he had
brought 9. fearefull plagues vpon the Land. But as you
alſo know, none of them all would worke the deliuerance
of the Church, but ſtill with an hardned heart, as ſone as
any plague was remoued, Pharaoh returned to his diſo-
bedience againſt the Lord. Whereupon at length God
came to theſe words: Yet will I bring one plague more:
as if hee ſhould haue ſaide, notwithſtanding that all theſe
former works can preuaile nothing with Pharaoh, yet let
him not thinke that he can be too hard for me; for hee ſhall
well finde, that I both can and will be too hard for him,
I haue yet one Plague more, which I wil bring vpon him,
and that ſhall ſo ſtope him, that hee ſhall not onely let my
people goe, but ſhall be moſt glad of the diſpatch of them.
Sée we then in theſe things, for our owne vſe, the Courſe
and proceéding which euer (from the beginning) the Lord
hath vſed, and euer will vnto the end, as he ſhall ſée occa-
ſion: euen firſt in mercy to entreate, and in mildnes (by
more gentle meanes) to allure; then in the end, by power
and Iudgement to compell, when the former courſe will
not ſerue. In the firſt age, when the olde world would

not

not bee reformed, but more and more prouoked him to wrath, by taking wiues descended of wicked Parents, more regarding, in a fleshly sensuality, outward beautie, than inward vertue, the Lord saide, His Spirit should no longer striue with man, meaning, with lenitie and gentlenes, as vnto that time it had done, but now hee would bring vpon them his one plague more, as heere vpon Egypt, which should be indede a stoping plague, (as heere this was) and should suffice to crush crooked disobedience, and to pull downe haughtie pride, as was meete; That
Gen. 6.17.18. was, the Great flood, which destroyed man, woman, and childe, sauing eight persons appointed to be saued. When Sodome and Gomorrha would not be warned by any way of mercie and patience, vsed by a gracious God vnto them many yeeres, then that one plague more of fire
Gen. 19.24. and brimstone from Heauen came, and stoped them, and burnt them to ashes, as they deserued. Iezabell had faire warnings, to amend her life, to loue Religion, to leaue Idolatrie, and to become a better woman both to GOD, and the world, many a yeere before her fall came, (Eliah that worthie Prophet liuing by her, & doing great works to shew that God was with him) yet nothing would serue. Therefore, at the last, came the stoping Plague, and shee
2. Kings. 9.33. was throwne downe at the windowe, where the Dogges did eate her vp all, sauing the scull, feete, and palmes of
35. her hands. A dreadfull example of Gods wrath vpon a sinner, when milde and mercifull wayes to amend him, will not serue. Manasses, a King of great vngodlines, (as you see in the Storie) at length was brought, by the sto-
2 Cron. 33.12 ping plague of yron-fetters, and bondage, to be humbled, and repent, as was fit for him. What gracious dealing did God first vse towards Nabuchadnezzar in forwarning him by a Dreame, what should be the end of his wicked life, then to prouide Daniel for him, both to expound the same vnto him, and to giue him that good aduise specified
Dan. 4.24. in the Text, euen to breake off his sinnes by righteousnes,

and

and his iniquities by mercy towards the poore, and that there might be an healing of his error? yet all would not serue: but he went on, and offended God more and more, as you see in the 27. verse. Wherefore, God brought vpon him his stooping plague, and draue him from among men, to haue his dwelling among the beasts of the field, to eate grasse as the Oxen, and to haue his body wet with the dewe of Heauen, till his haire was growne as Eagles feathers, and his nailes like vnto birds clawes. By which one plague more, the Lord, as you knowe, brought him home and humbled him. Let vs come vnto that fearefull example of Hierusalem, the wofullest Storie that euer pen committed to paper. What preaching and teaching had they first vouchsafed vnto them? What Prophets and men of God full of grace & power liued among them? yea, euen the Sonne of God himselfe, Christ Iesus, they had in the flesh to conuerse with them, who both by Doctrine and miracles most admirable, offered them life and comfort, and laboured to drawe them from their danger; but all would not serue, they killed the Prophets, and stoned them, which were sent vnto them, they despised all, and with bloodie hands, crucified the Lord of life himselfe, in a most high contempt of God, and all his offered grace. What remained therefore, but that the Lord should draw forth his last plague, his one plague more, his stooping plague as heere he did against Pharaoh, and to make such a rebellious people knowe themselues? So hee did, and sent against them Titus the sonne of Vespasian, with the Romaine power, who besieged their Citie at such a time, as the greatest concourse was there, brought them to famine, and such miserie, as neuer befell any people in this world but them, and in the end, vtterly ouerthrew them all, their Citie, and glory, and whatsoeuer had exalted it selfe against God. O miserie! who can reade it, or speake of it with drie eies? When once they began to issue-out, compelled with famine, they were still taken and crucified

Dan 4. 24. 27. 29. & 30.

vpon crosses, and gibbets set vp before the walles, that they which were within might see them, and giue ouer, but yet they would not. Fiue hundred a day were thus hanged vp, till there were neither trées to be gotten, nor any more space left to set them in. Amongst whom, no doubt, were the children of those that cried against our Luke 23 21. Sauiour, Crucifie him, crucifie him, his blood be vpon Math. 27. 25. vs, and vpon our children. They regarded not God his Sonne, and God regarded not their sonnes, when time came. The number of dead bodies vnburied, and the multitude of other miseries was so great, that Titus himselfe shaked at it, and lifting vp his hands to Heauen, cried: O Lord, O Lord this is not my doing, as if hee should haue said, it is thy wrath and Iudgement, thy Iustice and vengeance pursuing this people, or else it could neuer be thus. Certaine of them getting meate, for compassion sake, in the Campe of the Enemies, were yet so prosecuted with this anger of God, that when they hoped their liues were in some safety, suddainly in the night, by the bloodie Souldier, imagining that sure they had gold and Iewels within them, which they had swallowed to conuay them for their vse, were miserably slaine, and slit vp, their bowels raked in, for that which happily was not there, to the number of two thousand in one night, which sore grieued the Generall Titus when he heard of it. There was a desire to knowe the number of dead carcases, caried out of the Citie, for want of buriall, to be throwne in the Ditches, as dung vpon the earth, but the number was numberlesse, and no way to knowe it certainly, but out of one gate, the Réper had noted to bee caried out A hundred and fiftie thousand dead bodies. Which miserable creatures before they died, were driuen to eate the Leather of their Shoes, the Leather of their Girdles, the Leather of their Bucklers and Targets, the dung of the Stable, and in the end, their very Children. A stouping plague indéede, and neuer to be forgotten of Gods people, that

heare it, but to be vſed as a mighty motiue to ſtir vp their hearts euer, to a due feare of that power, that can thus crush them, if they will rebell againſt him. Now appeared an vſe of our Sauiours words, when going to his paſſion, he ſaid, Daughters of Hieruſalem, weepe not for me, Luke 23.28. but for your ſelues, and your Children. For behold, the 29. daies will come, when men ſhall ſay, Bleſſed are the barren, and the wombes that neuer bare, and the paps which neuer gaue ſucke. Then ſhall they begin to ſay to the 30. mountaines, Fall on vs; and to the hilles, Couer vs, &c, which was now verified in a moſt ruefull miſerie. Let neuer Sinners then prouoke the Lord in this manner, but ſo profit by his eaſier Croſſes laide vpon them, and by his long-ſuffering-patience vouchſafed towardes them, as theſe great and terrible Teſtimonies of his anger may be euer farre and farre from them. For, if not, aſſuredly hee is the ſame ſtill, as mighty as euer, as iuſt as euer, and he hath his ſtooping plague remaining for euery man and woman, which will rebell.

Thus haue you ſéene the Lordes manner in former times. Come now to our ſelues, and theſe times. Surely the Lord is all one, and his dealings all one, euen with vs. For hee firſt entreateth vs by his Word, the mildeſt way that poſſibly can be, when a man or woman ſitting in the Church ſhall féele God by the Preachers ſpéech in his or her boſome, and yet no man liuing knowe it, no not the Preacher himſelfe, that he hitteth vpon them. Then, if this doth not ſerue, the Lord commeth néerer, and layeth vpon vs his eaſier Croſſes, yet greater and greater by degrées. Our friends growe vnkinde, our Seruants vnfaithfull, our Children vndutifull, our goods abate, and our health changeth to ſickneſs and griefe. And if theſe alſo become vnprofitable (as too often they are) then the Lord goeth to his Quiuer, and taketh out a ſtrong arrowe to ſhoote at vs; as, The ſweating ſickneſs, The deuouring plague, or ſuch like, which ſhall at once ſwéepe the Earth

cleane from ſuch rebelling Spirits, and ſtope vs vnto Hell, becauſe vnto Heauen wee would neuer be brought. This you haue ſéene to bee true in ſome part with your owne eyes, and therefore we ought to think of it earneſtly for our amendment. Happy is the man who taketh his time to turne to his God, that he may be ſaued!

I reade of One, that ſaid, hee had but one Booke, and the ſame Booke had but two leaues, a *white leafe*, and *a red*; yet could hee neuer reade quite ouer thoſe two leaues, though he liued many yeeres, & reade diligently, ſo much matter was contained in them. For, in the *white leafe*, hee ſaid, were laid downe all the Mercies and fauours of God vouchſafed to mankinde either in generall, or particular: And, in the *red leafe* all his fearefull Iudgements poured-out vpon ſinners, which were diſobedient, and would not be reformed. This Booke hath béene in all ages, and godlie perſons haue had a care to reade in it. Dauid looked vpon the White leafe, and ſawe (firſt) ſuch heapes of Mercies towards mankinde ingenerall, that he cried, Lord, what

Pſal.8.4. is man that thou art ſo mindfull of him? and the Sonne of

5. man, that thou viſiteſt him? For, thou haſt made him little lower than God, and crowned him with glory and wor-

6. ſhip, Thou haſt made him to haue dominion in the works

7. of thy hands: thou haſt put all things vnder his feete; All ſheepe and oxen; yea, and the beaſts of the field; The

8. fowles of the ayre, and the fiſh of the ſea, with that which paſſeth through the pathes of the ſeas. Then in particular towards himſelfe, hee ſawe alſo ſuch Goodnes, as that he likewiſe cried, Who am I, O Lord God, and what is my

2.Sam.7.18. houſe, that thou haſt brought mee hitherto? with all the reſt that followeth in the Place worthie your reading fullie ouer by your ſelfe. In the Red leafe he reade ſo manie Iudgements of God as that hee prayed: Enter not into iudgement with thy ſeruant, O Lord, for no fleſh liuing can be iuſtified in thy ſight. If thou Lord ſhalt marke what is done amiſſe, O Lord who may abide it; Haue mercie

vpon

vpon me, O Lord, according to thy louing kindnes, and Pſal. 51. 1.
according to the multitude of thy compaſſions put away
mine iniquities. Iacob **reade in** this Booke, **and ſeeing in the white leafe Gods gracious goodnes towards him, ſaid,** O Lord, ouer this riuer did I come with my ſtaffe, and now haue I gotten two bands. I am not worthie of the leaſt of Gen. 32. 10.
all the mercies, and all the truth, which thou haſt ſhewed
vnto thy ſeruant. **In the** Red leafe **alſo he ſaw ſuch griefes, as it had pleaſed God to exercise him with all, and tolde the King that** his daies had beene but fewe and euill, and hee Gen. 47. 9.
had not attained vnto the yeeres of the life of his Fathers;
yet was he then a hundred and thirtie yéeres olde. Others alſo haue done the like, ſeeing the infinite fauours of God, and theſe fearefull punishments, two and thirtie Thouſand deſtroyed for the golden Calfe, **to teach men to beware of** Idolatrie. Threeſcore and Ten thouſand deſtroyed with the plague, for *Dauids* numbring of the people, **to teach men to beware of pride, and vaine confidence in any Earthly thing.** Corah, Dathan, & Abiram with their Families ſwallowed vp aliue with the gaping Earth, **to teach men to take héede of** murmuring **againſt authoritie,** and **that which is in the Goſpell,** Binde him hand & foote, **to teach vs that what parts are ioyned** *in vitio*, **they ſhall aſſuredly be ioyned** *in ſupplicio*. **Sinne together and be puniſhed together is a Reckning that ſhall not faile. Wherefore, ſince things are thus, as well in our daies, as in former times, what remaineth but that this knowledge humble vs vnder his mighty hand, that can euer ſtope vs at his pleaſure. Let vs remember the wordes of** Dauid, **and vſe them as our owne,** *Agnoſco iniquitatem, &c.* I knowe mine iniquities, and my Sinne is euer before mee. Lord, rebuke me not in thine anger, neither chaſten mee in thy diſpleaſure, &c. **Let vs remember that good Saying of the Father,** *Non litigando, ſed flendo Deum vincimus*, Wee ouercome God not by ſtriuing with him, but by weeping before him. **The ſtubborne Oake is torne vp by the rootes,**

when the bowing Reede ſtandeth ſtill. Neuer can the lower part of the wheele come vpward, vnleſſe the vpper part goe downward: neither euer can a man in his death be glorified, vnleſſe in his life hee be truly humbled. You remember the Fable of the wiſe Foxe, who would not viſite the ſicke Lion, becauſe he ſaw not any come out, that went in; Let it profit you much to beware of Hell, from whence you knew neuer any returne, that went thither. Now is the time to thinke of theſe thinges, the continuance in Hell is for euer, and the paine there, is without meaſure. Better late than neuer to thinke of it. Our Bookes tell vs of a light woman, who ſpending her time in ſinne, deſired her wicked Aſſociate to beſtowe on her a new Gowne, which when hee did ſticke at, ſhee inſtantlie anſwered. Dow I deſperately caſt away both body and ſoule for euer to content thée, and doeſt thou miſerably denie ſo ſmall a requeſt to me? I will looke to my ſelfe hereafter better, and auoide thée, and this wicked life; which if ſhe did, it was a happy deniall made vnto her. But certaine it is that God hath many wayes to pull ſuch out of the fire, as hee will haue ſaued. The like wee reade of a Couetous Father, who raking vp riches very diſorderly, ſuddainly (God purpoſing mercie towards him) called for his eldeſt Sonne and for a Chafing-diſh of coales requiring his Sonne to put his finger in, and to burne it off. At the firſt he thought his Father had but ieſted, but perceauing in the end his ſetled reſolution, he prayed to be excuſed hee might not dow it. To whom then earneſtly his Father anſwered, and ſhal I to make thée a Great man in the world, ſo heape vp riches by all vnlawfull meanes, that I am ſure eternally to burne both body and ſoule, and thou not endure the loſſe of one finger for mee? I will alter my Courſe in time, and conſider of that, which hereafter cannot be redreſſed. Were it true, or were it a fiction, to a wiſe man it carieth a Morrall with it. Sweete is our God if we will returne; and as yet it is day, that wee

may

may returne. Were thy ſinnes as red as ſcarlet, ſaith Hee, I will make them as white as ſnow. The ſacrifice of God is a troubled Spirit; A broken and contrite heart hee ſhall neuer deſpiſe. *Ioſia* his heart melted, and hee found it ſo. Ezechias ſorrowed, and hee found it ſo. Peter wept bitterly, and he found it ſo. Neuer any ſorrowing ſinner, but he found it ſo. God then (in mercie) ſo ſtoope vs by his Spirit, that his outward Stopings may euer be far from vs. This example of Pharaoh preacheth vnto vs to be wiſe.

2. Secondly, conſider theſe words, When hee letteth you goe, he ſhall at once chaſe you hence. Ver. 1. That is, hee ſhall haſt you away without any condition, ſtop, or ſtay at all. It is euer ſweete to the ſeruants of God, to obſerue this mighty power and out-ſtretched arme ouer all his Enemies, when once he ſetteth on to doo a thing. As here holy he was able not onely to giue his people paſſage; but to make Pharaoh as glad to rid them away, as euer hee was deſirous to hold them. So in Geneſis when Abimelech had taken Abrahams wife, (ſuppoſing ſhee had beene but his ſiſter) God cauſed him not onely to reſtore her without any iniurie, but he was vp very early in the morning, ſaith the Storie, to ſee it to be done, that is, hee haſted to doo it, and had no reſt in his minde till it was done. What comfort then in this God euer? what reſt and peace in relying vpon him? what aſſurance of that end, iſſue, victorie, and deliuerance that he (in his wiſedome) ſhall knowe to be beſt for vs, ſeeing he is thus able? Lord, make vs patient then, willing to tarie thy leaſure, and euer contented with thy pleaſure. For thou canſt doo for vs what thou wilt, and when thou wilt, all earthly pride muſt ſtoope to thee; and if Ieroboam ſtretch out his hand againſt thy Prophet, thou canſt make him neuer plucke it backe againe till thy Prophet pray for him. Who hath reſiſted him, and had peace, (ſaith Iob?) The Lord of Hoſts hath decreed it, and who can diſappoint it (ſaith the Prophet?) God would haue Ioſeph exalted, his Brethren ſtorme at

Gen. 20. 2. 7. 8.

1 Kings. 13. 4. 6.

it, and practise against it; but all in vaine, when time commeth it must bee so. Saul grieueth that Dauid is likely to succéede him; but all in vaine, it must be so. The Iewes work against Christ, yet to no end: for the Lords purpose must come topasse. The farther you go in this Meditation, the swéeter shall you finde it.

The 2. part.

1. THe second generall Head of this Chapter (I saide) was an Admonition to the Israelites, what to doo betwéene the Denunciation of another plague, and the
Ver. 2. Execution of the same; Euen euery man to require of his neighbour, and euery woman of her neighbour Iewels of siluer, and Iewels of gold; Which they did, and were greatly enriched by them. Concerning which matter remember with your selfe what was fore-tolde foure hundred yeeres agoe to Abraham: namely, That his seede should be strangers in a strange Land so many yeeres; but in the end should come forth with great substance. Now
Chap. 12. 36. was it fulfilled (as you may sée) in the next Chapter, (So they spoiled the Egyptians:) Noting by the word of (spoiling) a verie great measure of riches in thinges desired. Wee may rightly ground this Comfort vpon it: That be the time neuer so long before he doo it; yet euer in the end GOD will performe what hee hath promised, and neuer faile. Foure hundred yeeres space shall not hinder, but that at last his Truth shall appeare. Applie it then to what most may ease you, and be assured hee is the same. In matter of sinne you haue his promise, As I liue, I will not the death of a sinner, &c. Hee shall neuer breake it, and therefore bee comforted. In matter of want you haue his promise, All these thinges shall be ministred vnto you; And you are better than many Sparrowes,

rowes,&c. Reſt vpon it, Hee is euer true. In matter of triall you haue his promiſe, Hee will neuer lay more vpon you than he will make you able to beare. Ioy in it, and know, that he cannot lye, his word ſhall ſtand, and you ſhall finde it.

2. But a Queſtion is mooued, whether it was lawfull for the Iſraelites thus to doo, or no? And, whether wee may imitate them and doo the like? whereunto diuers men make diuers Anſweres; and wee may take profit by them all. Baſill ſaith, *Hebrei honeſta aſtutia ab Egyptijs mercedem operarum ſuarum receperunt, qua hactenus defraudati fuerunt.* The Hebrewes by an honeſt craft receaued of the Egyptians recompence for their labours, whereof hitherto they had beene defrauded. Which Speech (without reference to the Commaundement of GOD) cannot well ſtand. For the Apoſtles Rule is plaine, That no man oppreſſe or defraude his brother in any matter: for the Lord is an Auenger of all ſuch things. 1 Thes. 4. 6. To lend is a dutie neceſſarie, when wee can doo it, and not arbitrarie, as appeareth by the Lawe made for Recompence in caſe of hurt done to the thing lent: which would neuer haue beene made, had it beene at our pleaſure. It is alſo a part of our loue to our Neighbour, and a breach of the Eight Commaundement, to denie, when I may lend. Wherefore, that which Auguſtine ſaith of the rich man may bee truly alſo ſaide of one that will not lend, *Diues ille non damnatur quod aliena tulerit, ſed quod egenti ſua non tribuerit; & ad petenda minima peruenit, qui hic parua negauit.* That rich man was not condemned becauſe hee tooke from others what was not his owne, but becauſe he gaue not to others what was his owne; and he was driuen to aske leſſer things, who heere denied little things. But it is withall a dutie againe (on the other ſide) truly to reſtore what is borrowed; and kindly to make recompence for any hurt done. Craft & cunning (in ỹ matter of borrowing & lending) I like not to call honeſt. Ioſephus hath

hath another opinion in his Antiquities, namely, that the Egyptians did freely giue these thinges to the Israelites, partly to be rid of them without any further death, (for they said, we shall die all,) and partly in a remorse, for the passed wrongs which they had done vnto them so long. The first Reason may teach vs to prefer our liues before any worldly trash whatsoeuer; (which yet many among vs will not do;) but sparing money in meate, in apparell, in physicke, in healthie dwelling, and such like, cast away the maine Chaunce, which is, their life, and lose all. Mezentius his crueltie is said to haue beene this, To tie a quick man to a dead, till the dead should kill the quicke. And surely it is Sathans crueltie (at this day) to locke some so fast to their dead treasure, that in the end they perish by it, and that eternally. S. Augustines Speech is too true, *Mundus clamat, Ego deficiam; Caro clamat, Ego inficiam; Diabolus clamat, Ego decipiam; Christus clamat, Ego reficiam, &c*; The World crieth, I will faile thee; The Flesh crieth, I will infect thee; the Deuill crieth, I will deceaue thee; Christ crieth, I will refresh thee; and yet for one that will followe Christ, the other three shall haue many. The second Reason may drawe vs to the like remorse when euer there shall be the like occasion. For, it was a grace of God in Dauid, that his heart smote him when hee had sinned: Chap. 12 33. Acts. 2. 37. And in those Iewes, that they were pricked: In the King, that he would aske, what had beene done for *Mordecai* in recompence of his faithfull seruice, then reade of in that Chronicle. Our iniuries are many, and our fauours few, but thankfull requitals please God and man. An aged Maister and Mistris (vnder whom you grewe vp to be able to liue) should not be forgotten when God maketh you rich, and them poore. Among the vertues of Dauid this was not the least, that hee carefully enquired for some of Sauls house, to whom hee might shewe kindnes for Ionathans sake, &c. The Third opinion in this Question is S. Augustines, whereof I like best, because expressly it mentioneth

neth the Commaundement of God, which indéede was all in all in this point. *Hoc Deus iuſſit, qui nouerat quid quemq; pati oportebat, nec Iſraelitæ in hoc furtum fecerunt, ſed Deo iubenti miniſterium præbuerunt.* This God commaunded, who well knewe what was fit for euery man to ſuffer, neither did the Iſraelites in this commit any ſtealth, but yeeld their obedience to God commaunding. To the ſame end ſpeaketh Nazienzen alſo. *Rapuerunt ſpolia ab eo, qui dicit, meum eſt argentum, meum eſt aurum.* They tooke theſe ſpoiles by the warrant of him, who ſaith, ſiluer is mine, gold is mine. Rupertus ſaith, *mercedem quam illi iniuſtè detinuerunt, hij iuſtè abſtulerunt*: The wages which they vniuſtly with-held, theſe Iſraelites iuſtly tooke away. But that could not bee without warrant of Gods Commaundement, and therefore that muſt neceſſarily be vnderſtoode. Which being ſo, we plainly héere ſée (to our comfort) how carefull God is to haue his Children well recompenced for either the wrongs which they haue ſuſtained, or the faithfull ſeruice which they haue performed. The Egyptians, when they leaſt thinke of it, ſhall recompence them héere, and that fully. Iacob was thus regarded alſo, you knowe, by God for his honeſt ſeruice to Laban, when the ſheepe brought forth young of party colour, till hee was encreaſed exceedingly, and had many flockes, Mayd-ſeruants, and Men-ſeruants, Camels, and Aſſes. Neither euer ſhall any Seruant, Artificer, or painfull man finde it otherwiſe, if he walke in his place, as in the ſight of God, doing his dutie. God can doo it, God will doo it, and men ſhould be ſtaide with it both from idlenes, and vntruth in their dealings. Gen 30.39 43

3. Another ſwéete thing we may alſo ſée by this point; namely, how Croſſes and loſſes (by a gracious God) are turned, in time, to his Childrens ioy and gaine. Abraham had no Childe in many yéeres, and to him it was a great griefe; but, in the end hee had one giuen, of whom came the bleſſing of all Nations, and a multitude like to the

Starres

Starres of Heauen (for number.) So was griefe turned into ioy to Abraham. Iacob loſt his Ioſeph, looking vpon his bloodie Coate brought home by his brethren, and O woe of woes! but Iacob had afterward his Ioſeph againe, with which ioy, the Scripture ſaith, the Spirit of Iacob reuiued. Anna likewiſe was barren, to her great griefe; but in the end ſhee had a Samuel, to her vnſpeakable ioy. Dauid endured many ſharpe ſhowers, but at laſt hee hath the Crowne, and many comforts. Mordecai his feare, and Queene Hellers feare, howe ended they with ioy to themſelues, and the whole Nation? Tarie then Gods time, & liue in his feare: you ſee what a ſweet Regarder he is, in time, of his childrens woes.

Gen.45.27.

4. But how came it to paſſe, that the Egyptians ſo willingly parted with ſuch thinges, when they were aſked? The Text anſwereth, and telleth you, becauſe the Lord gaue the Iſraelites fauour in the ſight of the Egyptians. So are all hearts in his hand, and he turneth them euer as he pleaſeth for his Childrens comfort. To Abraham, Iſaack, and Iacob, he wrought fauour in ſtrange places with the Greateſt, and with the ſmalleſt. Nehemiah found grace with the Great King by His working: Ioſeph, Daniel, and many moe. And, the Lord giueth grace and worſhip, ſaith the Pſalme, with-holding no good thing from them that liue a godly life. Flatterie and briberie may get fading friends; but when the Lord worketh fauour, the cõfort is great, and the fauour is permanent.

Ver.3.

Pſal.84.

5. For our imitation of this Act, the matter is ſone anſwered: what they did here, had warrant from him, whoſe Will is, *Regula iuſtitiæ*, the Rule of right, and they did well. But ſuch extraordinarie thinges may not be followed, when the like warrant is wanting. Yet in ſome ſort we may learne of them, namely, to borrowe of the Heathens, Phyloſophers, Oratours, Aſtronomers, or the like, the beſt Iewels they haue, and to applie them to the ſeruice of God, as theſe Iſraelites did (afterward) theſe

Egyp-

Egyptian Iewels. For Diuinitie is as a Lady and Queene which ought to be ſerued by all other Sciences, and ſo, as ſeruants to her, they to be vſed. Where I remember the Saying of our olde Counteyman Beda, writing vpon the Kings: *Turbat acumen legentium, & deficere cogit, qui eos a legendis ſecularibus libris omnibus modis exiſtimat prohibendos, in quibus ſi quæ inuenta ſunt vtilia, quaſi ſua ſumere licet. Alioquin Moſes & Daniel ſapientia & literis Ægyptiorum Chaldeorumq; non paterentur erudiri, quarum tamen ſuperſtitiones & delicias horrebant; nec etiam ipſe Magiſter Gentium aliquot verſus Poetarum ſuis vel ſcripturis, vel dictis indidiſſet, &c*; Hee troubleth the minde of the Readers, and maketh them faint, who thinketh they ſhould be altogether inhibited from reading of humane Writers, in which if there be any profitable things found, a man may take them as his owne. Otherwiſe, *Moſes* and *Daniel* ſhould neuer haue ſuffered themſelues to bee inſtructed in the wiſedome of the *Egyptians* and *Caldeans*, whoſe ſuperſtitions and delights they abhorred: Neither would the Doctor of the *Gentiles* (Saint *Paule*) haue interlaced ſome Verſes of the *Gentiles* either in his writings, or in his ſpeeches. More of which matter if you deſire to ſée, I referre you to S. Auguſtine, who ſpeaketh at large of it with manie others. Onely let there be no vaine oſtentation in the vſe of them, but remember euer S. Bernards words, *Sunt qui ſcire volunt, vt ſciantur, & vanitas eſt: Sunt qui ſcire volunt, vt ſciant, & curioſitas eſt: Sunt qui ſcire volunt, vt lucrentur, & cupiditas eſt: Sed ſunt qui ſcire volunt vt edificent, vel edificentur, & charitas eſt*. There are, that deſire to knowe, that they may be knowne, and it is vanitie: There are, which deſire to knowe, that they may but knowe, and it is curioſitie: There are, which deſire to knowe, that they may gaine by their knowledge, and it is couetouſnes; But there are which deſire to knowe, that they may edifie others, or may be edified, and it is Charitie. Thus vſing humane Writers, we ſhall no more offend, if we rob them of

Exod. 25.

Quid cuius eſſet ſimpliciter confitebatur, illud aiebat Tertulliani, illud Cypriani, illud Lactantij, illud Hilarij eſt. Atqui in hunc modum eruditionis gloriam declinando eruditiſſimus habebatur. Hieronymus de Nepotiano.

Aug. de doctrina Chr. 2. lib. c. 40.

of ſome Iewels, than theſe Iſraelites did in ſpoiling the Egyptians.

6. Laſtly, concerning the words, (that Moſes was verie great in the Land of Egypt in the ſight of *Pharaohs* ſeruants, and in the ſight of the people.) They firſt anſwere the Queſtion, why *Pharaoh* did not kill *Moſes*? Euen becauſe he durſt not, in reſpect of the opinion holde of him by the multitude, as often is ſaide in the Goſpell, they forbare to doo ſuch things, becauſe they feared the people, beſides, the ſecret ouer-ruling hand of God. Againe, they ſhew how God can make his ſeruants dreadfull, and honoured of as many as he will, notwithſtanding any contempts offered them by others. Yea, ſo he honoured Moſes heere, as Stories ſay, Pharaohs Daughter was accounted in the number of the Gods, for bringing ſuch a man vp. Thirdly, they ſhewe, that, as the wicked ſtand in awe of God often, and outwardly profeſſe affection to him, yet doo not ſubmit themſelues to his Will; ſo (often) are his ſeruants honoured alſo of men with an inward conceite of them, that they are honeſt men, when yet their Doctrine will not be yéelded vnto. So doth God inwardlie imprint their owne damnation in their hearts, making them voide of all excuſe, in not obeying them, whom they did approue for Gods grace in them, and with them. Remember what you reade in the Goſpell, of Herod touching Iohn Baptiſt, namely, that Herod feared Iohn, knowing
Marke. 6. 20. that he was a iuſt man and an holy, and reuerenced him, and when he heard him, hee did many things, and heard him gladly. Many things, ſaith the Text, not all thinges, for hee would not put away his brothers wife for all the reuerence he bare to Iohn: and therefore in himſelfe he condemned himſelfe by this reuerence, &c.

The 3. Part.

1. THe third generall Head of this Chapter, I ſaide, was the Plague it ſelfe denounced. Wherein (firſt)

we

wee may conſider the time; namely, that it was in the night. For at midnight, ſaid God, I will goe forth into Ver 4.
the midſt of Egypt, and all the firſt borne in the Land of Epypt ſhall die. Why in the night? but that wee might learne how as well in the night as in the day the Lord executeth both iudgement and mercie. Iudgement, as we ſée in Ioſua his direction againſt Ai, whereby their fearefull Ioſua.8.3.
ouerthrow followed: Many thouſands of them being deuoured by the ſword, and their Citie conſumed with fire: So when they ſlept, the wrath of God waked and marched towards them ſpéedily. So againe the fiue Kings in the night God directed his ſeruant againſt them, who came Ioſua.10.9.10.
vpon them ſuddainly, and deſtroyed them with a great ſlaughter. Thou foole, this night ſhall they take away thy ſoule, and then whoſe are all theſe, &c? Other Kingdomes and Countries about vs what fearefull night-cries they haue had, when we ſlept in peace, wiſedome and thankfulnes ſhould conſider. Then for mercies in like manner you ſée the Scriptures. Salomon had that comfortable 1. Kings.3.5.
conference with God in the night, wherein God graunted him the thing he ſought for, appearing to him in a Dreame, and ſo forth, as you reade there. Daniel in the night found Dan.2.19.
mercie with God to haue the Kings dreame reuealed vnto him. Peter in the night was deliuered from danger: and Acts.12.8.
Paule and Silas in the night ſinging a Pſalme, found the cõfort there ſpoken of. So both iudgement and mercie wake and walke in the night. The vſe whereof vnto vs ſhould be euer to ſtir vs vp both to gee to bed as wee ought, and to vſe the night as the godly haue done. For the firſt take Dauids example, I will lay mee downe and take my reſt, Pſal.4.8.
for it is thou Lord onely that makeſt mee dwell in ſafetie. And for the ſecond, hee alſo in many Pſalmes may inſtruct you. For euery night, ſaith he in one Pſalme, waſh I my Pſal.6.6.
bed, and water my couch with teares: yea, I make my bed ſwim with teares, for ſo will the wordes beare, which Dauid did not for any puſillanimitie, or weakenes: (for

you

you knowe he was a man of a valiant courage:) but one-lie out of a ſweete feeling that hee had in his night meditation of the great goodnes of GOD towardes him many waies, and his owne to great inabilitie to doo to him againe for the ſame, as he deſired. And what better time can we take to plough-vp the fallowe ground of our hearts before him, and to conſider his fauours and our faults, opening euen all our woes and griefes vnto him: that as the night naturally is moiſt and ſhowrie more than the day; ſo wee likewiſe may raine-downe abundance of teares, praying for our ſinnes, and thanking him for his goodnes, knowing it as a moſt aſſured truth, that no dewe of the night can ſo glad the earth, as this ſweete moiſture of thy wet eye in theſe reſpects doth pleaſe thy God. God therfore was that Counſaile of a moſt honourable Father to his Childe, that aboue all other times hee ſhould haue a
Pſal.119.55. care in the quiet night to talke with his God. Dauid goeth on in another Pſalme, and ſaith, I haue thought vpon the Lord in the night ſeaſon, and remembred him when
62. I was waking. At midnight will I riſe to giue thanks to
Pſal.77.6. Thee, becauſe of thy righteous Iudgements. In the night I commune with mine owne heart, and ſearch out my Spi-
Eſay.26.9. rits. With my ſoule haue I deſired thee in the night, ſaith the Song of the Faithfull. And all theſe thinges ſhould be
Iob.35.10. our inſtruction. In Iob it is ſaid, God giueth ſongs in the night, and it is a place much to be thought on. Therefore I ſay againe ſince mercie and iudgement thus ſtir in the night, the one for his children, the other for his Enemies, awake thou that ſleepeſt in moſt dull ſecuritie, going to thy bed as the Dogge to his kennell, without anie thought either of God, or of Deuill. Full little knoweſt thou what may happen vnto thée before it be day. It may be with thée as with theſe firſt borne, with the fiue Kings, with the Citie Ai, &c. Thy ſelfe may be dead, thy houſes on fire, thy goods ſpoyled, thy children deſtroyed, and a thouſand wofull miſeries vpon thy friends. Wherefore,

goe

goe to bed with prayer, awake with prayer, and arise with prayer. Let God and grace be in thy first thoughts, and not anger and wrath, not Sheepe and Oxen, not money and mucke, which shall all perish with thée when God is angrie. We see how the faithfull haue done before vs, and let it suffice in this point concerning the time when this plague was executed.

2. The second thing is the Plague it selfe, which was the death of the first borne. To make vse of it to our selues let vs consider, how great a greefe it is to haue any childe die; and that to haue the eldest and first borne to die is commonly a griefe much greater; but yet this was not all the griefe of the Egyptians. For besides the particular griefe of any one, to haue it generall through the whole Land, and not to knowe whether God would there stay, or extend his wrath vpon them all (for they said we all shall die) Exod. 12.33. this was a thing most full of feare and woe. So by all these circumstances the iudgement was terrible vpon them, and to them, past our feeling and conceite, except the Lord assist our vnderstanding and feeling. But why, will some say, seeing wee all owe a death to God first or last, young and olde, and all degrées? I answere, that death (in it selfe) to any grounded vpon God is neither hurtfull, nor fearefull (yet Nature is Nature when the separation commeth, and wee are allowed to mourne for them that die:) but when death commeth with a circumstance or shewe of Gods anger in manner, or suddainnesse, or such like, then is there not that comfort which we otherwise haue. For Example sake, Lot knewe well his wife must die, but to see her changed so suddainly and strangely into a pillar of Gen. 19. Salt, was very fearefull and discomfortable both to him and all her friends. Those sonnes of Aaron, Nadab, and Abihu, their Father knewe full well must haue a death, but to see them both together suddainly slaine by a fire fro Leuit. 10.2. God, iudge in your heart what griefe it was. Corah, Dathan, and Abiram must haue died, and no friend of theirs Numb. 16.32.

but well knewe it, yet to haue the earth open and swallowe them vp with all their families, O what a dreadfull spectacle was it? Add vnto these those Tormentors which
Dan.3.22. died with the flames flashing out of the fierie fornace,
where into they had cast the three seruants of God; those
Dan.6.24. Accusers of Daniel, who were cast into the Lions denne,
Acts.5.5.10. and shaken in peeces ere they came to the ground; Ananias and Saphira his wife suddenly smitten by the hand of God. This Pharaoh here and so many of his Nobles and
Exod.14,26, 27 28. people drowned and ouerwhelmed in the Red-sea, were they not all full of woe and griefe to friends, more than if they had died orderly without any such circumstance of Gods anger? Surely they were. And the best Learned
2.Sam.18,33. are of opinion that Dauid so doubled his crie for Absolon, more in regard of the manner of his death, than of the death it selfe. For hee died in rebellion against his naturall Father and King, he was hanged by the haire of his head betwixt Heauen and Earth in a tree, till his enemies came
9. and stabbed him through againe and againe: There were
14. no signes knowne of his repentance. Which all laid together and considered of a wise Father, made his heart
33. turne and ouerturne within him, crying, O my sonne Absolon, my sonne, my sonne Absolon: would God I had died for thee, O Absolon, my sonne, my sonne! Conclude we therefore that though naturally wee must all die, and there is nothing more sure; yet either the kinde of death, or the suddennes may depriue friends of much comfort. So was it heere in Egypt for these first borne in euerie house.

3. But yet you will not iudge (may some say) all that die a suddaine or extraordinarie death. No indeede. For things reuealed belong to vs, and the Lords secrets appertaine to himselfe. The Lords mercie is restrained neither to time, nor manner: and the Apostle saith, what
Rom.8.35. shall or can separate a man or woman once grafted into Christ? Shall tribulation, or anguish, or persecution, or famine,

ſamine, or nakednes, or perill, or ſword? No, no. Neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, Nor height, nor depth, nor any other creature can doo it. No ſuddainnes of death then or extraordinarie manner which may happen to the beſt, either by naturall cauſes in their bodies, or otherwiſe, as God ſhall pleaſe in his vnſearchable wiſedome. But in ſuch caſes we are to remember (for our comfort) what Teſtimonies of Faith & Religion, of vertue and pietie, they gaue in their life time, & to reſt vpon thoſe. The Lord is no Changeling, but loueth to the end whom hee once loued, although ſodainly they depart, and ſay nothing. Neuertheleſſe wee entreate the Lord (if it may be his bleſſed will) to deliuer & ſaue vs frō ſodaine death, and to giue vs ſpéech, memorie, and hearing to our laſt breath. Becauſe ỹ Laſt part is all in all of this tranſitorie life, and being once gone cannot be reſtored againe (as a Carpenter can pull downe his houſe, if hee diſlike it, and make it new againe.) Alſo, becauſe it fareth with vs in this point, as with the Archer, who though he ayme at the marke neuer ſo right, and draw vp his bowe neuer ſo ſtedfaſtly; yet, if his looſe be not good, but his hand ſtarteth aſide and ſwarueth at the point, he miſſeth. So we in death (which is our laſt looſe) not guided by Gods holy Spirit, may mar all. And therefore we pray and euer ſhould pray, that till our end, and in our end the Lord would vpholde vs in our ſtrength, and giue vs a gracious departure in him. For, as for that vaine Fable of helpe after death in Purgatorie, it ſerued to rake vp the fat of the earth to thoſe idle bellies, and to ſhift away (with faire words and promiſes) thoſe poore ſoules that ſhaked & quaked after all their works, not finding any ſufficiencie in them to appeaſe Gods wrath; who could neuer returne being once dead, to tell them they lied in ſo teaching the people that Maſſes & Trentalls could helpe after death. But for vs, we know the Scriptures; that, as the tree falleth either towards the North, or to-

38.

39.

In morte non eſt locus viciſſitudini.

Simile.

wards the South, in the place it falleth, there it ſhall bee. Heauen wee reade of, and Hell wee reade of, but a Third place we finde not. Lazarus was caried into Heauen, and the rich Glutton into Hell. They that haue done well, ſaith the Catholique Faith, ſhall goe into life euerlaſting; and they that haue done euill, into euerlaſting fire. There is no Third place there mentioned to be beléeued, and it is the Catholique Faith, which except euery man kéepe holy and vndefiled, without doubt he ſhall periſh euerlaſtingly. Let counterfet Catholiques hold what they liſt, they heare the danger. S. Auguſtine agréeably héereunto ſaith, Repentance is onely in this life. S. Cyprian alſo, *Hic vel accipimus, vel amittimus vitam æternam*, Heere wee either hold, or looſe life eternall, meaning that if wee die well, wee holde it; and if wee die ill, wee loſe it, there being no more helpe after death. S. Baſil againe prétily ſaith, *Poſt mercatum ſolutum nullus negociatur*, After the Market is ended there is neither buying nor ſelling; and, when I am dead, the Market is ended with mee. Wherefore, let all our care be to take time while time ſerueth, to liue well and do well according to the rule préſcribed and not according to our fancies or any mans inuention, that a good life may haue a good death, in Gods great mercie and goodnes. Then, for the place, leaue it to God, as alſo the manner: and remember well, that from euery Kingdome and Country, from euery Towne and houſe, yea from all corners and places whatſoeuer, there is a readie way to Heauen. To which agréeth that prétie Conference betwixt the Huſbandman & the Sayler; wherein the Huſbandman aſked, whether ỹ Saylers father liued, or no? he anſwered, no. Where died he, ſaid ỹ Huſbandman? At ſea, ſaith ỹ Sailer. And where your Grandfather? At ſea alſo. And where your great Grandfather? At ſea, ſtill ſaith the Sailer. Good Lord! (then ſaith the Huſbandman) & do not you feare to go to ſea, ſince ſo many of your Anceſtors died there? I pray you, ſaith the Sailer, let me likewiſe know of you, before I anſwere

anſwere you, whether your Father liue, or no? and hée anſwered, no. Where then died hee? In his bed, ſaith the Husbandman. And where your Grandfather, and Great Grandfather? In their beds alſo, (ſaith hee) I thanke God. And, good Lord! (then ſaith the Sayler) are not you alſo afraide to goe to bed, ſince ſo many of your Anceſtors died there? So, one Queſtion quit another wittily; and both of them ſhould teach vs, that no place can hurt a ſetled Chriſtian; but, as well from Sea as Land, the Lord can giue a gracious paſſage to his Kingdome, which hee in mercie graunt vs euer.

4. In the death of the firſt borne Note againe the degrees of Gods puniſhments in theſe plagues. Firſt, hee touched their water, ſent them Frogges, Flies, Lice, and ſuch other things, grieuous indéede, but not ſo néere them as their goods. Secondly, the Lord touched their goods: A greater plague than the former, yet not ſo néere them as their owne bodies. Thirdly, therefore hee touched their very bodies by biles and bliſters, botches and ſores, verie grieuous & vgly, yet he ſpared their liues. But now, when all the former would not ſerue, he commeth to life it ſelfe, Ver. 5. and ſmiteth all their firſt borne, that there was no houſe wherein was not death, & that of the deereſt. What may we then ſée but a continual encreaſing of Gods wrathfull ſcourges & rods, as long as wee ſhall ſpurne againſt him, and not obey his holy wil? Let it touch vs and turne vs, awake vs and warne vs to take vp betimes. How long we haue followed our owne waies, and caſt behinde vs the waies of God, the Lord knoweth well and wee muſt alſo conſider. What croſſes and loſſes haue likewiſe béene impoſed vpon vs hitherto, ſhould bee remembred. For they haue all béene Gods meſſengers as theſe plagues were to Pharaoh, to drawe vs to obedience, and if they will not ſerue, the Lord will write (as ſome Iudges doo) *ad grauiora*; that is, the Lord wil encreaſe his wrath, as he did here, till it come to very life it ſelfe. Which being once

loſt in his diſpleaſure, the ſoule alſo is loſt with the body, and both of them ſent to during woe for euer. Vrge him then no further, as this curſed Pharaoh did, but to day if you will heare his voice, turne vnto him in true amendment of life, and hee ſhall turne vnto you in mercie and loue eternall.

5. Yea Sir, God may happily deale thus with ſome poore people for example ſake, but he will regard the better ſort of men and women who are of reputation in the world, and not bring theſe heauie thinges vpon them. But no (ſaith your Chapter heere) for this plague muſt light vpon all ſorts, from the firſt borne of Pharaoh which ſitteth vpon the throne, vnto the firſt borne of the Maid-ſeruant that grindeth at the Mill, yea, the Lord will not ſpare the very beaſts. No honours therefore or riches, no friends or ſtrength, no pompe or port in this world may defend from him, but he will ſmite all degrées, and therefore let all degrées profit by it. He will bring downe the mightie from their ſeates, and caſt euen Crownes vnto the duſt. Golde and Siluer are droſſe before him, and nothing can helpe, but a reformed heart. The ſacrifice of God is a troubled ſpirit, A broken and a contrite heart the Lord ſhall neuer deſpiſe. Truſt to this, but bid all earthly Titles ſtand aloofe, for they will not ſerue.

6. Then there ſhall be a great crie throughout all the Land of Egypt, ſuch as was neuer none like, nor ſhall be. This is a conſequent of Gods Plagues euer whereſoeuer they light, Cries and great Cries, woes and great woes. But ſhall any good Childe offend his Heauenly Father, till he force him to make him crie? Shall wee not thinke of the daies of truth and peace, till wee heare in euery corner of the ſtréete, kill, kill? God forbid. To learne by other mens harmes was euer yet accounted wiſedome, and therefore let theſe Egyptian Cries ſo crie in our eares and our hearts continually, as our owne Cries (through the mercy of a gracious God) may neuer be heard any where.

7. But

7. But againſt the children of Iſrael ſhall not a Dogge moue his tongue, neither againſt man nor beaſt, that you may knowe how the Lord putteth a difference betweene the Egyptians and Iſrael. A bleſſed ſeparation, by a ſweet Father! able to kindle in our hearts, if we be aliue, a burning flame of loue and dutie towards ſuch a God. The like wee ſaw in the plague of moraine, and the plague of darknes before, the Cattell of the Iſraelites were ſafe, and they had light where ſoeuer they were. So ſtill, and ſo euer, if you marke the Scriptures, one way or other. Betwixt the olde world, and his ſeruant Noe, what a difference was there put? Betwixt Lot and Sodome, how did the Lord diſtinguiſh? When God ſent Ioſeph before to prouide for his Father againſt that Great future famine, did hee not put a difference betwixt his owne, and others? When the Shunammite was ſo mercifully admoniſhed of ẏ dearth to come, and willed to goe ſoiourne where ſhee might to preuent the danger, and when ſhee came backe againe ſo to helpe her to her Land with all the meane profites by ſuch accident of the Kings talke with Gehazi, and her fit comming in with her Petition while they were talking, who ſeeth not the finger of a ſweete GOD putting a difference betweene the Iſraelites and the Egyptians? that is, betwixt his owne, and others? In that Great deſtruction of Hieruſalem, had he not a little Pella by to ſaue ſuch as it pleaſed him to pull out of that fire? Let vs then neuer feare, we ſee he hath care of his owne, and what hee will doo, he can doo. If it be good for vs to eſcape theſe worldly woes, wee are as ſure wee ſhall, as wee are ſure wee liue. And if otherwiſe it pleaſe him to wrap vs with others in the outward puniſhment, yet ſhall wee euer be ſure to be diſtinguiſhed from them in the eternall paine; and thoſe outward griefes ſhall be but meanes to leade vs to laſting ioyes. O cleaue we then faſt vnto him, for you ſee the difference of being Religious, and being prophane, of louing the Word, and loathing the exerciſes of the ſame. And this 2. Kings, 8.

difference héere will make a fearefull difference in the world to come, when you cannot helpe it, had you the treasure of all the earth to purchase your ease withall. No not one drop of water to cole your scalded tongue, shall you be able to get with all that euer you possessed in this world, for the loue whereof (against all Admonitions) you haue lost your selfe for euer.

8. Lastly, more power againe you sée of this mightie God in the 8. verse, where he made the rebellious heart to stoope, and to séeke with intreatie what before could not be had with any petition. All thy seruants (saith Moses) shall come downe vnto me, and fall before me, saying, Get thee out, and all the people that are at thy feete. They shall séeke and sue, begge and craue prostrate before him, that with spéede they would depart. O glorious God, that canst thus humble thy foes & make them fall before them whom erst they scorned. Let it knit vs & glue vs vnto thée for euer. I am amazed at thy Mercie, and I cannot speake what I think. Lord, encrease our faith & it shall suffice, and be well with vs.

Chap. 12.

The generall Heads of this Chapter are chiefely three.

The *Institution* of the *Passeouer*.
The *Execution* of the former plague.
The *Departure* of the *Israelites* out of *Egypt*.

ver. 2.

1. Obserue first the words in the second verse: This moneth shal be to you the beginning of moneths: it shall be to you the first moneth of the yeere. And herein remember how diuersly diuers Nations and people haue made the beginning of the yeere. Some, when the Spring began. Some, at the Sommer *Solstitium*, or Stay of the Sunne.

8 Calends of July.

Some

Some at the Winter Stay. And some from the Autumne or Haruest time, which vsually is reckoned frō the first of August. The old Romanes (as did ỹ Hebrewes) began their yeere in March. Which order seemeth most agreeable to Nature, because all things then begin to reuiue and shewe forth their life & vigour. In regard whereof, some are of opinion, that the time of ỹ Creation of all things was then, and that the Names of our Moneths, September, October, Nouember, December, are, as if it were said, the 7. the 8. the 9. & the 10. from March, making March the first, and so reckoning from thence forward. But for other policies the Iewes reckoned also frō September: Reade Iosephus in his Antiquities, Chap. 4. and Hierome vpon ỹ 3. of Ezechiel, &c. With vs in England the vsuall Reckoning is frō the 1. day of Ianuary which we call New-yeeres day, yet the Merchants amōg vs vsually begin frō ỹ 25. of March. So seuerall places haue seuerall Customes, & we must leaue them. 8. Calends of Ian.

2. Touching the Passeouer. The Name in Hebrewe is well expressed in English for our vnderstanding, when it is called the Passeouer, not the passing ouer into the Land of Promise, nor the passing ouer the Red Sea, whereof see S. Augustine; but the Lords passing ouer, or the Angels passing ouer those houses, which had the posts striked with the blood. Therefore in the 11. verse it is expressly called the Lords Passeouer, and so Leuit. 23. 5. The time of the Institution was before their Deliuerance, because things taught in affliction both better sinke in vs, and longer are remembred of vs. The Place where it was eaten nowe was in Egypt, but after they were come into the Land of Promise, & setled, we reade in Deut. thus. Thou mayest not offer the Passeouer within any of the gates which the Lord thy GOD giueth thee? But in the place which the Lord thy God shall choose to place his Name there, &c. Which place being at Hierusalem all resorted thither at this Feast, & since Hierusalem hath bene destroyed, they haue not dared, write some, to offer else where. Aug. tract. 55. in Iohn. ver. 3. Deut. 16. 5.

3. The

3. The manner of this Paſſeouer, with the ſignification of euery thing, is next to be thought of. Where you ſée firſt a méere Creature, ſo was Chriſt; it was a Lambe, a harmleſſe creature, ſo was Chriſt; a profitable creature (by woll to cloath vs, & flesh to féede vs) ſo was Chriſt; his righteouſnes couereth & his flesh féedeth all thoſe that truly beléeue in him. That this Paſchal Lambe was a figure of Chriſt, remember Iohns words in ỳ Goſpel: But when they came to Ieſus, and ſaw that he was dead alreadie, they brake not his legges, that it might be fulfilled, not a bone of him ſhall be broken. Words written in this Chapter, ver. 46. of the Paſchal Lambe: and ſo Iohn maketh this a foreſhewing of that, and that a true fulfilling of this. In like ſort doth S. Paule, when he ſaith, Our Paſſeouer is offered vp, ſpeaking of Chriſt. Ver. 4. If the Familie were too little to eate a whole Lambe, then muſt they take their neighbours next vnto them to make a fit number. Whereby was noted and figured, that Chriſt is not deuided into diuers houſes and families, Kingdomes and Countries, but he doth vnite and gather diuers houſes and Nations to make one Church, euen as héere many did eate one Lambe. A comfortable Figure, and worthy often remembrance. We may not deuide the Lambe, but we muſt gather our ſelues to the Lambe, and that is the true Church, where people are ſo gathered. Be ſure then of the Lambe, and not of the place where the Lambe once was, but now is not; & féede vpon this Lambe, in manner prescribed; that is, beléeue in Chriſt according to the Scriptures, and be ſure you are right: other notes may deceaue you, this will not. And if as yet you be not thus gathered, make no longer ſtay in ſo dangerous an eſtate, but be reformed, and bleſſe God for his Truth.

Succeſsion of *Place*.

Succeſsion of *Doctrine*.

Ver. 5. 4. Your Lambe ſhall be without blemiſh, ſaith the next verſe: firſt, to prefigure the puritie and vnſpottednes of Chriſt free and cleane from all ſinne. And ſecondly, to teach that a more excellent ranſome was to be had to ſaue man from

from ſinne, than in all mankinde was to be found, which wholly was ſinfull. In Apish imitation of which immaculate puritie our profound Romiſts take great care that their Cake be whole, round and ſound, not bitten, nor broken, but without blemiſh, as this Paſchal Lambe was: giuing themſelues rather to abolished Ceremonies, than to the teaching of Chriſt now come, in whom theſe Ceremonies had end. It muſt be a Male, not a female; thereby figuring the ſpirituall ſtrength of Chriſt, according to which the Prophet Eſay ſpake of him before, That hee ſhould deuide the ſpoile with the ſtrong, and that great number of Angels about the throne, euen thouſand thouſands, ſaying, that he is worthie to receaue power, and riches, and wiſedome, and ſtrength, and honour, and glorie, and praiſe. Thirdly, the Lambe muſt bee of a yeere olde, thereby to prefigure our Sauiours experience of infirmities and miſeries, which euen a daies continuance in this wretched world yeeldeth both to man and beaſt, much more a yeere. Of which the Prophet alſo foretolde, when he ſaid of Chriſt, Hee is a man full of ſorrowes, and hath experience of infirmities: Surely he hath borne our infirmities, and caried our ſorrowes, &c. Reade ouer the whole Chapter. Whereunto the Apoſtle agreeth againe, when he ſaith, We haue not a High-Prieſt which cannot be touched with the feeling of our infirmities: but was in all things tempted in like ſort, yet without ſinne. The comfort and vſe whereof followeth in the next verſe. Therefore let vs goe boldly vnto the throne of grace, that wee may receaue mercie, and finde grace to helpe in time of neede. And indeede a Comfort of comforts it is, that in his owne bodie and our true Nature, it pleaſed him thus to taſte our woes. For hee did it onely that wee might be aſſured of his knowledge and loue, that he both knoweth our caſe better than we can expreſſe it; and in his loue towards vs, will helpe and ſuccour vs as ſhall be fit. Fourthlie, ye ſhall take it of the Lambes, or of the Kids, ſaith the

Eſay. 53. 12.

Apoc. 5. 12.

Eſpy. 53. 3.

4.

Heb. 4 15.

16.

Text,

Text, To shadowe out how Christ should be taken from amongst the flocke of sinfull men, from whom hee descended without sinne, as appeareth by the Scripture.

Ver. 6. 5. And you shall keepe it vnto the 14. day of this Moneth, (from the 10. day wherein it was taken.) Whereby Two things chiefely were figured. First, that Christ should not by and by suffer after he was borne, but liue and abide a certaine time in the world, and then die, euen as this Lambe taken vp the 10. day, was not killed till the 14. day. All which, we knowe, was fulfilled accordingly, he being at the time of his Passion about thirty and three yeeres olde. Secondly, it both serued to prepare their hearts to the right eating of it, being a Remembrance before their eies those 4. daies before; and also to prefigure vnto vs with what meditation and preparation wee ought euer vnto our liues end, come to the eating of the true Passeouer (whereof this Lambe was but a shadowe) in that holy Sacrament which is left vnto vs, as a Remembrance of his Passion for mankinde. Other conceipts haue some Writers, which I omit; onely I will remember His words that saith, *Decimo quarto die immolabatur, quia tunc plenilunium est, & Luna recepta luminis sui plenitudine Sole iam occidente in Oriente consurgit, quia morienti Christo, Sole iustitiæ, Ecclesia (quæ in Luna intelligitur) ad vitam consurgit, &c.* The 14. day this Lambe was offered, because then the Moone being at full, and rising in her full light when the Sunne was set, thereby might bee shadowed that the Church (vsuallie signified by the Moone) riseth with light and to light that euer shall endure in great fulnes after the setting of the Sunne, that is, by the death of Christ the true Sunne both of light and life to all that faithfully beléeue in him.

See Beda in Exod. 11. and Galasius in Exod. 12. vpon these words. *Radolph. lib. 10. in Leuit. cap. 1. & lib. 16. cap. 2.*

6. It was to be killed at night; and why at night more than any other time? Surely, to note and remember vnto them alwaies the time of their Deliuerance out of Egypt, which was in the night. Againe, it might shadowe

out

out the time of Christ his comming in the flesh which was (as it were) in the Euening of the world, that is, in the last times, 1. Cor. 10. In regard whereof (as some haue noted) many of his mercies and miracles were shewed vpon men in the Euening or towards Euening as when it is saide in the Gospell, When the Euen was come, they brought vnto him many that were possessed with Deuils, and hee cast them out, &c. Matt. 8 16. Likewise, in Marke, when Euen was come, at what time the Sunne setteth they brought to him all that were diseased, and hee healed them. Mark. 1. 32. Thus shewing by the time of Euening that he was indeede that healthy of mankinde, which in the latter time should come.

7. The blood was to be sprinkled and striked vpon the doore posts with a bunch of Hyssope; that it might be a signe for the Lord to passe ouer their houses by, when he executed wrath vpon the Egyptians. Ver. 7. & 22 Ver. 27. *Non quod incorporea natura huiusmodi signis egeret; sed quia conueniebat, vt per symbolum intelligerent illi prouidentiam Dei &c.* Not that God had any neede of such signes; but that by such outward meanes it was comfortable to them to knowe, and be assured of Gods prouidence for their safety, saith Theodoret. And it figuratiuely shewed the effect and vertue of Christes blood the true paschal Lambe euer to saue from the destroying Angell, as many as should be sprinkled with it, that is, should make particular application of it to themselues. For it is not the blood without sprinkling will helpe: Christ dying for all sufficientlie, but not effectuallie, because all take not holde of the fruite of him. *Quæst in Exod. 24.* *Sufficientur, non efficatetur.*

8. It was to bee eaten rost with fire, not rawe, nor boyled or sodden in water. Very aptlie shadowing the bitter passion which our Sauiour should endure, beeing indeede tormented in the most cruell manner they could, *Cuius corpus acerbissimis cruciatibus in cruce inassatum ac veluti torrefactuus errat*: VVhose body was rosted, and Ver. 7. & 8. *Galas. in Exod*

as

(as it were) broyled with bitter cruelties of despite and paine. Also, it must be eaten with vnleauened bread, **that such bread might put them euer in remembrance of the sodaine and hastie manner of their deliuerance, when they were forced** to carie their dough vnleauened vpon their backes. ver. 34. Againe, **because** Leauen **signifieth both corrupt Doctrine, and corrupt manners,** Math. 16. 12. **Therfore by** vnleauened bread **was taught and shadowed that wee must abstaine from both, if wee will be worthie partakers of** Christ **in the Sacrament.** Seauen daies together to eate such bread, ver. 15. 19. 20. **represented vnto them how serious and continued their meditation should be of such a Great mercie, as their** Deliuerance **was. And if they so of the shadowe, what we of the truth, namely of our** Deliuerance **from** Hell, death, Deuill, **and** damnation? **Is a light short and perfunctorie Remembrance of these things once** (at Easter) **enough for a Christian man or woman? no, no, and therefore carie another care with you, or else be assured, it will be easier for the** Iewe **than for you in that day.**

9. It was to be eaten with sower hearbes, **to represent againe** the sowernes **of the** passion of Christ Iesus, **whose gripes and touching woes the** Euangelists **set out in many words: as, that** his soule was heauie vnto the death, **his** cries **strong,** O Father, Father, if it be possible, let this cup passe from me, **his** prayer **so vehement, his** agonie **so great, that** blood for sweate **burst out of his face, and an** Angell **was sent** to comfort him. **Were not these** sower hearbes? &c. **Others thinke they were willed to vse** these hearbs **to put themselues euer in minde of** their sower estate **in the Land of** Egypt **vnder** Pharaoh **and his Officers, out of all which miserie they were deliuered by a gracious God; either the one** vse, **or the other was fit.**

ver. 10. 10. Nothing must be reserued till the morning; but if any were left, it was to be burned with fire: **to shew both** litterally **&** mystically, **that both** they **and all** true beleeuers

should

ſhould be fully deliuered; they out of Egypt, and both they and all the Faithfull out of ſinnes Bondage by ỹ true Paſchal Lambe. Wherefore, as then it ſhould haue bẽne a grẽuous tranſgreſſion to reſerue part and not wholly to eate it, making a diuiſion of that which ought to be whole; ſo now is it as odious, & damnable before God, to receaue the Bread, and not the Cup, as Poperie teacheth to dw; or, to affirme that Chriſt hath frẽd vs from originall ſinne, but left vs to our ſelues to make ſatiſfaction for our other ſinnes, partly in this life, and partly in Purgatorie. For this is not to eate the Lambe whole, but to make a diuiſion, and to reſerue part till the morning. Their Apiſh burning alſo of their conſecrated Hoſts (vpon occaſion) may hẽre be thought vpon; and more and more their abſurd imitations of theſe Moſaicall Ceremonies be noted. *Præcepit prius numeros ſufficientes ad eſum Agni ſimul immolare paſcha; docens eos fraternam charitatem & miſerecordiam erga pauperes. Iam admonet vt reliquiæ carnium comburantur, nec ſeruentur in poſterum diem; hoc pacto compelleus illos accerſere egenos ad feſtum communiter celebrandum. Deinde, quód vetat carnium quippiam relinqui in craſtinum, ſic intelligimus, quód futura vita ſymbolis non indiget, ipſas enim res tunc intuebimur.* Hee commaunded before, ſaith *Theodoret*, a ſufficient number to eate the Paſſeouer; teaching them thereby brotherly Charitie and mercie to the poore. Now hee admoniſheth, that what was left ſhould be burned, and not reſerued till the next day; ſo (as it were) compelling them to call the poore and needie to them. Againe, in that nothing muſt be left till the morrowe, wee may vnderſtand by it, how in the life to come there ſhal be no vſe of ſignes, for as much as we ſhall behold the things thẽſelues. Now, ỹ paſchal Lamb, we know, was a ſigne. &c.

11. They muſt eate it with their loines girt, their ſhooes on their feete, their ſtaues in their hands, &c. That is, they muſt eate it like paſſengers and trauellers ready to depart: figuring ſo in ſhew, that whoſoeuer is a right Eater of the true ver. 11.

true paſchal Lambe Chriſt Ieſus by beléeuing on him, hee muſt not ſtick downe his ſtaffe in this world, and ſay in his heart, It is good being here: but he muſt euer eſtéeme him
Luke. 12. 35. ſelfe as a pilgrime, and ſtranger; haue his loynes girt, his ſhooes on, and his ſtaffe in his hand, readie to depart when the Lord calleth without any looking backe vnto Sodom, and ſinfull cleauing to this wicked world, for we haue not heere an abiding Citie. Which how they doo, who make this world their GOD, much more thinking of it both by day & night than they doo of God, would be thought of whileſt there is time to amend the fault. Surely this kinde of men & women eate not the paſſeouer as they ought, and therefore their danger is great. Note alſo (by the way) how He ſaith, it was the Lords paſſeouer, when it was but a Signe of his paſſing ouer, like vnto that Gen. 17. ver. 13. with many more. Whether they ſate or ſtoode, if you aſke: I take it to be out of Queſtion, that they ſtood: but afterward (when they were deliuered) they ſate, as we reade of Chriſt with his Diſciples. To giue a reaſon wherof, ſome ſay, that it was the manner of ſeruants to ſtand; of freemen to ſit; & therefore they now ſtood, as a token of their bondage and ſeruitude in Egypt: but afterward (being deliuered) they ſate in token of their freedome. Yet I rather thinke that they after ſate, becauſe they vſed (after ỹ paſſeouer eaten) to take their owne Supper, & to bid the poore to them, thankfully diſtributing Gods gifts, & reioycing for Gods great mercies to them. We kneele at our eating, and it is the fitteſt and moſt ſéemely manner for vs, offering to God our prayers & thankſgiuing, as we doo. When (in the 12. verſe) God ſaid, I will execute iudgement vpon all the Gods of Egypt, S. Hierome reporteth it out of the Hebrew Writers, that in the very ſame night they departed out of Egypt, *Omnia Egypti templa deſtructa fuiſſe, ſine terræ motu, ſine ictu fulminum*; All the Temples of Egypt were ouerthrowne, either with earthquakes, or thunderbolts. *Sed vlterius referũt Hebræi, eadẽ nocte lignea Idola putrefacta fuiſſe, metallica*

metallica reſoluta & fuſa, lapidea comminuta. But farther alſo theſe Hebrewe Writers ſay, that in the ſame night all the wooden Images were rotten, all the mettall Images were diſſolued and moulten, and all the ſtone Images broken. Which ſurely were great workes and Iudgements, if they were ſo.

12. And in the firſt day ſhall bee an holy aſſembly: alſo in the ſeauenth day,&c. Where we ſée the lawfull end and vſe of Holy-dayes; namely, to Remember the mercies and fauours of God, and to giue him thankes, wee being by our corruption too forgetfull. As for that of S. Paule, You obſerue dayes and times,&c. It doth not condemne Holy-dayes by lawfull Authoritie ordained for the ends aboue ſaide: but Superſtition and confidence in the worke. For well knew S. Paule, theſe and the like daies obſerued in the law with Gods good liking. Wee ſée alſo the Reuerence of ſuch kinde of méetings by ỹ title giuen them, of Holy aſſemblies: and, How monſtrouſly we abuſe them, when we make them drunken aſſemblies, & curſed aſſemblies, by reaſon of all kinde of riot & abhomination vſed at them! A fearefull abuſe if our hearts were fleſh to féele it: fitter for Heathens and Pagans & Deuils incarnate, than for Chriſtian people that profeſſe God, & ſay they looke to be ſaued by Chriſt. For can we ſay in our conſciences, when we come home, that we haue kept an Holy aſſembly vnto the Lord on theſe daies? aſke but your ſelfe that Queſtion, and I truſt there will much amendment followe of it. Marke alſo how God accepteth dreſſing of our meate, and alloweth it to vs on theſe daies, ſtill conſidering (in his mercie) our neceſſitie. But yet ſo we ought to dreſſe meate, that euer we haue a care of ỹ Saluation of thē that dreſſe it: who being created & redéemed as we our ſelues be, ought not ſo euermore to be kept at this ſeruice, as ỹ neuer they may heare the word, receaue the ſacraments, & praiſe God in the congregation with his people. For that ſhould be to eat the fleſh of thē, & to drink ỹ blod of them moſt cruelly,

Ver. 16.

yea to burie them in our bellies: and for our bodies to destroy their soules for euer. Rather remember Dauids refu-
2. Sam 23. 16 sall to drinke the water that was bought so deere; and prouide so, that the one being done, the other may not be left vndone. Which may, if they goe to Church by turnes, or if your estate be such, by hauing exercise of these duties before they begin their worke in the morning, or before they dresse supper in the euening. This holy Care in you shall greatly please God, and be a comfort to your conscience in your place, as to the Apostle in his, that you are free frō the blood of your seruants, free I say from the guilt of casting them away for the fleshly feeding of your body.

ver 21. 13 Then Moses called all the Elders of Israel, and said vnto them, Choose out and take you for euery of your households a Lambe, & kill the Passeouer, &c. What God had spoken to him he now speaketh to ỹ people. See therefore (in it) the office & authority of the Minister, What hee hath receaued, that to deliuer, calling and requiring his people to come together to heare it, & if he cannot conueniently haue all, then at the least the Elders and Chiefe, who both ought to come, and to their best abilitie assist him (their Pastor and Teacher) in any thing belonging to his dutie. A fit Remembrance for these daies, wherein the best are vsually the worst, that is, the Heads and guides of a Parish, the Gentlemen (if there be any) the Freeholders, & Wealthier sort: for who wring and wrong the Minister, but these? who insult ouer him, and browe beate him, but these? who loke to be lawlesse, and without controlement, but these? Their word must stand, not Gods word; they must teach, and not learne; and (at a word) in steede of any assistance and concurrence with their Preacher, as was here in these Elders with Moses, they are the bitterest and sowrest hinderers that the Messenger and Minister of GOD hath. But doth not the Lord see it, or doth hee see it, and not regard it? No, no. Hee shall euer be true in his word, and make them one day knowe and feele, that the abuse of his

Mini-

Miniſter in his ſeruice is the contempt of him, and that the very duſt of their feete ſhall ſtand powerfull before him againſt the bodies and ſoules of theſe proud deſpiters, to condemne them & caſt them into eternall woe. Therefore good it were for them to take vp betimes, and to follow the aduiſe of Gods holy Spirit by the mouth of S. Paule giuen: Obey them that haue the ouer-ſight of you, and ſubmit your ſelues: for they watch for your ſoules, as they that muſt giue accounts, that they may doo it with ioy, and not with griefe: for that is vnprofitable for you. But I haue not ſpoken theſe things generally, for I well knowe vpon my owne knowledge many ſweete and comfortable encouragers of their Preachers and Miniſters, both of Gentlemen and others of the better ſort. Let them that are faultie amend in Gods feare, & the other goe forward to their great praiſe.

1. Sam 8.7. Mat 10.40 &c Luk 10.11.16. Heb.13.17.

14. When yee ſhall come into the Land, which the Lord will giue you, as hee hath promiſed, then you ſhall keepe this ſeruice. And when your children aske you, what ſeruice is this you keepe? Then you ſhall ſay, &c. If euer a man or woman forget God and dutie, it is moſt to be feared in Proſperitie, when they haue obtained what they diſired, and what with longing lookes they expected; or, as this Text ſpeaketh, when they are come into the Land of Promiſe. And therefore fitly doth Moſes héere admoniſh them, to performe this dutie, and to beware of the lulling ſléepe of forgetfulnes: which I wiſh euery one that readeth this Note to applie to himſelfe, and make religious vſe of. For who knoweth not that the heire (whileſt his Father liueth) is often well giuen, commeth to the Church, fauoureth the Miniſter, diſtributeth to the poore, diſliketh bad ſeruants, and ill companie; yea, both in his heart thinketh, and with his mouth ſpeaketh, That if Gods will bee to bring him to the Land expected, to wit, into his Fathers Place, ſurely & certainly he will doo thus, and ſo, that is, very many good things ſhall flow from him.

ver.25. 26. 27.

But when God hath giuen him his desire, who forgetteth like this man? who groweth sluggish and slacke to come to the Church? who standeth with the Minister for his due? who beateth the poore from his gate? who getteth and gathereth Swearers & Swaggerers to wrong euery man, but this young heire now gotten where hee wished to be? If I speake a Truth, let some feele it, and for His loue, that ruleth Heauen and Earth, leaue it. Thus doth the Scholler, that wisheth a Benefice, forget his dutie when hee hath got it, and suffer his people (the Lords Lambes) to perish by his sloath. Thus doth the Seruant, when hee is become a Maister: and thus doo thousands, who (when they were vnmaried and had little) thought and said, if they had some portion to liue vpon, some reasonable & competent estate, O how would they serue God, and doo good things to their power? But all is forgotten, and they are not the same persons, when the Lord (in mercie) hath giuen them more cause to serue him, than euer they had. Followe this Meditation farther your selfe, and thinke often in your heart what a sweete killing poyson Prosperitie is to many a one, and how needefull this Note of Moses was, That they should Remember their duties to God, when they were come into that pleasant Land of Promise.

15. The Cómaundement, To teach their children what the Passeouer meant, noteth vnto vs, how the Word & Sacraments should goe together: not hiding in an vnknowne tongue, & by neglect of preaching, what Gods ordinance is, but plainly & openly, & euer ioyning Doctrine to it, that the people of God may knowe the Lords meaning in his holy Sacraments, & so vse them as they ought, to his glory and their cómfort. Yea, the children you see should not be brought vp in ignorance, as ours are, to the great prouocation of Gods wrath against vs. But euen when they are young, taught and tolde what a Sacrament is, and what is meant by the Paschal Lambe: for thus would they prooue

good

good seruants of God, when yéeres came on, and the Lord be honoured in our séede when we are dead. Which, whether it can be without a blessing from his hand, both vpon them and whatsoeuer we leaue vnto them, iudge in your owne soule, when you haue considered well how sweete and gracious God is, how many are his promises, & how faithfull he euer is in them. Do therefore as followeth in this your Chapter of this people; ver.7. They bowed thē-selues and worshipped. That is, they thankfully receaued the Lords pleasure at Moses mouth, not as the word of man, but (as it was in déede) the Word of God: And they ver. 28. went their way, and did as the Lord commaunded Moses and Aaron. A blessed obedience both in hearing and doing, a chéerefull alacritie and readines, such as gladded the heart of Moses, and euer will glad all godly Ministers, Chronicled héere vp in the Booke of God by the direction of God to the lasting praise of them that were so touched and moued to obey. God (in his mercie) make it also profitable to thy soule, good Christian Reader, that thou likewise (in the Booke of life,) mayst be Chronicled vp for euermore. Amen.

The second part.

1. COncerning the death of the first borne, which was ver. 29. the second generall Head noted before to be in this Chapter, that which hath béene spoken before in the Denunciation may suffice, to which I refer you, praying that héere may be obserued the great care of Almightie God to haue this thing well remembred, when againe he thus repeateth it with all his Circumstances of time, of persons, their awaking, their crying, their desire to bee rid of the Israelites, their forcing of them away in all hast, &c. Surely Gods works for mankinde in generall, or for any of vs all in particular to be forgotten, must néedes be most displeasing vnto him; when we sée such care as this to preserue in his church & children a due Remembrance of them.

Theodoret in Exod.12.22. Theodoret, speaking of these first-borne, saith *Cur interfecit primogenita Ægypti? Propterea quòd Israele prmimogenita Dei Pharaoh nimis duræ subiecerat seruituti. Hoc enim ipse Dominus Deus dixit, Filius meus primogenitus Israel, &c.* Why did he slay the first borne of Egypt? Euen because Pharaoh had subiected his first borne Israel to too hard and cruell a bondage. For thus speaketh the Lord of Israel, Israel my first-borne Sonne, &c. Againe in this, that the first-borne only dyed both of man and beast, (not the second-borne, nor the third-borne,) wee may with profit well obserue, how the differences of children are knowne to God, who is first? who is second? and who is third? which may yelde this vse, neuer (for any childe) to goe about with craft and subtilty, or any vnlawfull inuention of man, to thrust himselfe into the place and prerogatiue thereof, which God in his prouidence hath not giuen him, but to abide in the order disposed to him of God; and to trust in his mercy, who so disposed; for feare lest God, who knoweth our order, seuerely punish vs for breaking his order. He could haue made the yongest the eldest (if he had pleased;) he could haue made the 3. to be the 2. (if he had so liked:) But he hath not done it, and what he doth is euer best, til his owne hand alter the same. A contented minde much pleaseth God: and a working spirit contrary to his Will, as much offendeth him. Let it be thought on, for there is too much cause in the world giuen, and sinne is counted Wisedome.

2 This mightie power of God is fearefull, and comfortable. Fearefull, for that in one night, yea, in one instant, and with one word (as it were) he destroyed so many first-borne in Egypt. Comfortable, because what iudgment soeuer he vseth and executeth against the wicked, yet he can saue his owne in the very middest of death and danger, So that not a haire of their heades shalbe hurt. Thousands may fall on the right hand, and tenne Thousands on their left, yet no harme happen to them. Also this gratious Cle-

mency

mercy and Mercy in the Lord, is most comfortable, who when he could as easily and as iustly haue destroyed all, yet in his goodnes (that hath neither bottome, nor measure) he taketh but the first-borne, & so graciously humbleth thē by a few. This is that which ỳ Prophet speaketh when he beggeth of ỳ Lord, in wrath to remēber Mercy: so noting his manner and nature euer full of pitty, & long suffering. Habac. 3. 2.

3 Then Pharaoh called to Moses and Aaron, saying, get you hence, &c. That is, he sent his Messengers vnto them to will them to depart: For Moses saw him no more after the departing mentioned in the tenth Chapter, the last verse: And in the eleuenth Chapter, verse eight, you see Moses foretold that thus his seruants should intreat him to depart. Euer till now Pharaoh had some exceptions either of their Children, or of their Cattell, &c. But now all are put in, a libertie graunted vnto all, and glad and glad to be deliuered of them. Thus can God with his mighty arme bring downe the proude stomakes of the greatest, and make them yéelde to his Will wholly, not in part. A fruitfull consideration for those that dayly amongst vs vse to limmit their obedience to God; saying either openly, or secretly in their hearts, Herein will I follow my Teacher, and herein I will not. Adultery, Murder, and such like, be great sinnes; and I will forbeare them: but for my swearing, my oppressing of my Neighbours, my selling of my Benefices in my gift, my negligence at Church and Sacraments, and such like, yee shall pardon me, I know what is fit as wel as he. Thus did Herod heare Iohn Baptist as I haue noted before, in many things, (not in all things;) and namely, not in the matter of Keeping his *B*rothers wife. Now Herod and Pharaoh are but bad Exampels for a man to follow, that hath any care of his soule: And therefore (rather) fix your eye vpon that wish of God in Deut. O that there were such a heart in this people to feare me, and to keepe All my commandements, All, All alway, that it might goe well with Verse. 31. Marke. 6. 20.

them, and with their ſeede for euer. This is a better Example: and he that thus wiſheth, hath Heauen in his right hand, to giue it vs if we hæde it, and Hell in his left hand, to caſt vs into, if we deſpiſe it. Follow this meditation by your ſelfe farther, and beware of reſtraining and limiting your duty to God, but performe all obedience as the Lord ſhall inable you. And if you faile in any thing, let it be frailety in you, not head-ſtrong boldneſſe, for that is dangerous. Remember alſo how Pharaoh here deſired to be bleſſed of theſe men, who erſt were odious in his eies. The ſame God can pull you downe, and make you as glad of your Paſtors prayer for you, as you haue bæne contented ſpitefully and malitiouſly to oppoſe your ſelfe againſt him. Now is the time to thinke of theſe things, & ſo to vſe the meſſenger of God, as he may euer pray for you with an edge, that is, hartily and powerfully..

Verſe.34. 4 They tooke-vp their dough before it was leauened, and departed in haſte. The Lord knoweth euer what is beſt, (haſt, or leaſure) for his children, and ſo he appointeth. Lot was long before he would get-out of Sodom, and his wife was worſe than he. We are all couetous and græedie of theſe worldly matters, and to loath to leaue them, when we are called. Wherefore the Lord in his great loue often preuenteth ſuch weakeneſſe in vs by a ſuddaine and conſtrained haſte. Be it therefore euer vnto vs as he will, for he is alwaies more carefull of our good than we can be. Other things here mentioned haue bene touched before, and therefore I paſſe them ouer.

The 3. part.

1. THeir departure now out of Egypt is the 3. general Head of this Chap. concerning which it is ſaid, that

Verſe.37. They tooke their iourney from Ramaſes to Succoth, &c. This is that Rameſes which you read of in Geneſis 47. ver. 11: Where Ioſeph placed his father and his bretheren.

The

The number also is set downe, about six hundered thousand men of foote, beside children. A most wonderfull increase from 70. Soules, which were all that came into Egypt. And most effectually it sheweth vs, how able the Lord is to increase his Church, notwithstanding all the malice of man & Deuill whatsoeuer: Gen. 12.21. Gen 15. 5. I will multiply thy seede as the sand of the Sea: and we see the truth of it. A multitude also of sundry sorts of people went with them, following the prosperity hoped for in the Israelites, who (they saw) were not touched with ỹ plagues of Egypt: and rightly shadowing what after fell out, and euer will, that Christ shalbe followed of many for the loaues, and his Gospell embraced for the prosperitie and peace that often he vouchsafeth vnto it. Yet (no doubt) some follow it for Religion and Truth sake, &c.

2 Their time of aboad in Egypt is here said to be foure hundred and thirty yeeres: which how it is to be reckoned from the Promise, see Genesis. 15. Actes. 7. 6. Galathians. 3. 17. and see Interpreters, by name Calasius, who reckoneth euery yeere in particular. Note we, and alwaies remember, that so carefull was the Lord of his promise, as, When the 400. and thirty yeeres were expired, the selfe same day they departed, euen the selfe same day. Euer it may comfort vs in our spirituall feares and conflicts, that certainely the Lord will neuer faile in any promise, but euen dayes and howers of comfort fit for his Children, as they are knowne to him, so are they obserued of him most mercifully, most gratiously, and most precisely. Why then should not I (dust and ashes) tarrie his good leasure in assured hope, and in peace of Soule, waiting for the good houre: but I must needes tye the Lord to my time, and to my will, or els I faint, I fall, I speake or thinke amisse, That the Lord regardeth me not, but hath forgotten me, and forsaken mee, and all that Sathan my sworne-Enemy suggesteth is true. O, do it not any more, neither euer Verse. 40.

euer wrong your gratious Father and deere God so much, who you see breaketh not with these Israelites one day, but the very selfe same day deliuereth them which was apointed 400. yeares before. God strengthen vs for his Son sake; for we are weake, but he is faithfull for euermore.

Verse. 43. &c. 3 Some other circumstances touching the Paschal Lamb are heere noted in the end of this Chapter, omitted

Ver. 44. & 48. before; namely, That only such as were circumcised might eate of it; so figuring, that of the true Passeouer Christ Iesus they onely can be partakers, hauing their hearts circumcised and purged by faith, &c. And being circumcised, seruants might eat; shewing that bond and free are alike

Verse. 46. accepted of God. That it must be eaten in one house, signified that out of the Church Christ is not to be found. Not a bone must be broken, which was fulfilled in our Sauiour Christ, as was touched before: yet heere remember Theodorets words, *Ossa conterunt Agni, aui male intelligentes eloquia Diuina, ad suam impietatem illa detorquere conantur.* They may be said to breake the bones of the Lamb, who ill vnderstanding the holie Scriptures, go about to wrest

Verse. 49. them to their impieties. One Law must be to him that is borne in the Land, & to the stranger that dwelled among them: which signified, that whosoeuer, vnto the worlds end, will liue in the Church, he must and ought to be gouerned by the Lawes of ỹ Church. Finally, The obedience

Verse. 50. of the people (heere mentioned) in all things to Moses and Aaron, teacheth vs the like obedience euer to Magistrate and Minister ouer vs, which the better we performe the more assured may we be that we are true Israelites. Thus may this Chapter profit vs in Gods blessing.

CHAP.

Chap. 13.

The generall Heads of this Chapter are chiefely these.

1. The *Sanctification* of the first-borne to the Lord.
2. By what way the Lord led them.
3. The *Signes* of *direction* vouchsafed to them.



Oncerning the first; The Paschall Lamb (as hath beene shewed) was a liuely remembrance of the Lords passing ouer their houses, and not slaying their first-borne, as he did the Egyptians: yet doth God heere againe institute, for an other Remembrance of it, that all the first-borne should be offered to him in sacrifice. Which plainely sheweth our dulnes to be so great, that either not at all, or very slightly wee remember the Lords mercies and benefits, vnlesse by sundry meanes we be raised and stirred vp thereunto. Let vs therefore thinke of our selues as the Lord knoweth vs to be, and rest euer thankefull for this great care of his ouer vs, testified in his sundrie waies and meanes to awake and worke in vs due duties towards him, and vse the same appointed meanes continually and euer, as we are commaunded: otherwise, we condemne both the Lords care, and wisedome: and the punishment at last must needes be very fearefull. Let it strike all negligent hearers of the Word, all secure and earthly contemners of the Sacraments, all that refuse to read, to conferre, and to do whatsoeuer els as a meanes that leadeth to the Lord. The Reason which the Lord aleageth of this Law of the first-borne to be sanctified vnto him, is, because they were his, (for they are mine, saith he.) Which doth not note any reiectiõ of the second-borne, Verse. 1.

or

or third, from his grace and fauour, or yet tye his mercy and liking euer to the eldest (for we know, He hated Esau, and loued Iacob:) but we are to vnderstand it thus, that albeit all were his indede, yet these first-borne he challenged to be his by a double right; both because he had deliuered them from bondage and seruitude as the rest, and because he saued them aliue, and slue them not, when he killed all the first-borne in Egypt. I make this vse of it, euen to think with my selfe, That the more God hath done for me, the more titles he hath vnto me, and the more I am his, and ought to be in al the duties and seruices that may flow from either heart or body of so wretched a creature. And if I do not so thinke, and so striue to shew my selfe, euen so many witnesses against me are his sundry mercies to me, and I shalbe destroyed. The ends then of this Law of sanctifying the first-borne vnto the Lord, were these; To be a Remembrance of their deliuerance; To be a witnesse of the Lords right to them, and ouer them, whom he had so gratiously and mightily deliuered (euen as an earthly Lord seeketh a peny or a Rose for an acknowledgment of his right, not for any increase of his welth:) That the Priestes might haue hereby a maintenance to liue to preserue doctrine & knowledge among them; That Christ hereby might be liuely shadowed and shewed, who being the first-borne, was offered vp a holy and sufficient sacrifice for all our sinnes, &c.

The Law of Redemption of the children, ver. 13. 15. was to mittigate the rigour of the Lawe, if they should haue dyed; and still sheweth, how sweete and merciful the Lord is. Afterward, the Leuites were taken in their place; and the Redemption of the vncleane beastes teacheth vs, that God will haue his due, if not by sacrificing them (because they were vncleane,) yet by a price for them, or by their death. Which all wicked Robbers of God in his Tithes and Offerings may make an vse of: and cease so to offend any more, if admoniti-

on

on may finde place with them. Other things haue béene touched before, as the vnleauened bread, the instructing of their children and such like; wherefore I passe them ouer. The frontlets spoken of in the 16. verse (béeing for Remembrance) the Iewes afterward abused and had their Philacteries, &c. As our Papists haue sundrie superstitious things about their neckes and armes, to put them in minde of I know not what. ver. 16.

The 2. part.

1 COncerning the way by which GOD led them, you sée héere in the 17. verse what is said; namely, That God caried them not by the way of the Philistims Country (though it were neerer,) lest any should repent when they saw warr, and turne againe to Egypt. *Si enim cum longius esset* (Numb. 14) *regredi voluerunt, quid si tam vicini essent?* For if, when they were farther of, they would haue returned (*Numb.* 14.) what, when they were so neere? (saith Saint Cyril:) wherin behold a most singular Testimonie of Gods fatherly care ouer our infirmities, in not suffering vs to be farther tryed, than in him, and through him we shalbe able to indure, and at the last to ouercome also, according to the most gratious promise specified by the Apostle. 1. Cor. 10. 12. Let a troubled Spirit euer thinke vpon this, and euen féede upon it to the comfort of Soule, as one would féede vpon swéete and pleasing meate, for the good of bodie. Your weakenesse is knowne to God; and (as you sée here) he thinketh before hand what you can beare, and what you cannot; what will lead you to the Land of promise, and what will make you turne backe to Egypt; and had he not strength in store for you in his good time to be giuen you, thereby to ouercome the troubles you now are in, whatsoeuer they are, spirituall or worldly, in such sort as he knoweth to be best; truly hee would haue preuented them, and neuer Ver. 17.

haue

haue ſuffered you to fall into them, more than hee would ſuffer heere the Iſraelites to paſſe by the Countrie of the Philiſtims; for he is not the God of the Iſraelites alone, but your God and my God alſo; no reſpecter of perſons, but ſweete to all that cleaue vnto him. And therefore ſince theſe things are thus now with you, reſt in hope, and be cheerefull; there is a good houre comming, aſſure your ſelfe, wherein his ſtrength ſhall appeare and giue you victorie, theſe things turning to your good, and not to your harme. For, euen as an Eagle fluttereth ouer her birds, ſtretcheth out her winges, taketh them and beareth them vpon her wings: ſo doth the Lord for his people, ſaith the Song of Moſes: and let it comfort you, for God is true.

Deut.32.11.

Another vſe againe I make of this place thus. The Lord heere (I ſée) would not ſuffer them paſſe by the Philiſtims, leſt they ſhould ſtart backe, and ſo ſinne greeuouſlie againg him. And what if in like ſort hee preuent my ſinning, and your ſinning againſt him, by taking away from vs ſuch things, as he in his wiſedom knoweth would be occaſions of euill vnto vs, if we had them, whatſoeuer we thinke, as Riches, friends, power, health of body, peace of minde and ſuch like, is not he therein carefull of vs, and as gracious vnto vs, as heere hee was to theſe his people, in not ſuffering them to goe that way, which (though it were nearer) might endanger them? Certainly he is: and therefore pray for eyes to ſée it, and a hart to feele it with aſſurance; be content with your eſtate, and with his will, the end ſhall ſhew you, all this is true.

Why? but could not God haue ſtayed them from returning, although they had gone the nearer way? Cyril anſwereth, *Non Deus omnia operatur vt poteſt, ſed quandoq; (humano more) pericula fugere illos voluit, id nos facere docens, etiam dum apertiſſimè Deum adiutorem habemus.* God doth not worke all things as he can, but ſometimes doth eſchew perils (after the maner of men) therein teaching vs to doe the like (namely by vſing meanes) euen then when moſt

Cyril. in Exod.

Aug. queſt. 49. in Exod. vide.

most plainly we haue God our helper.

2. The Children of Israel went vp armed out of the Land of Egypt, saith the Text. And it may teach vs wariesse and circumspection in our vocations; euer reckoning of the enemie in this our holy march towardes the Land of Promise. Ioseph's bones are caried away with them, according to the oath made vnto him; which may teach vs faithfulnes and truth in the desires of dead men euermore: a thing alwaies of good regard with good men, and too little regarded by many that would be iudged good men. But no shewe of warrant heere for the Popish foleries and impieties vsed about their Reliques. For this promise to translate his bones, was taken by Ioseph to shew his Faith in the promise of GOD, touching the Land of Promise to be giuen in time, and it was performed by the Israelites in discharge of truth without any superstition, or Idolatrie, as in Poperie is vsed most offensiuely.

Ver. 18.

Ver. 19.

The 3. part.

The last generall Head is, concerning the signes of direction which the Lord vouchsafed them; namely, a Cloud by day, and a pillar of fire by night. Whereof the Psalme speaketh, alludinʒ to this Storie, In the day time he led them with a Cloud, and all the night long with a light of fire. And againe, Hee spread a cloud to be a couering, and fire to giue light in the night season. By this Great miracle shewing that ỳ Israelites deliuerance was from himselfe, and by no other meanes vnder Heauen. Secondly, that hee was present with them to defend and saue them from all their enemies. And thirdly, that in like sort hee guideth and protecteth his faithfull, marching out of Egypt towardes the promised Land, through the Wildernes of woe and affliction: which indeede hee still doth by his Word and Sacraments, two guides to vs as

Ver. 21.

Psal. 78. 14.

Psal. 105. 39.

theis

these pillars were to them. So necessarie is it after deliuerance to be guided, that without the one the other will not serue. And if more particularly you wil meditate on them, consider in ỹ Cloud, how it not only directeth the way, but is spread, as the Psalme saith, for a couering; namely, against the heate of the Sunne, sauing them from the violence thereof, and comfortably cooling and refreshing them. Remember also howe the afflictions of this world in the Gospell are noted by the heate of the Sunne. And be you assured in a true Faith, that euen euer, euer, against these heates the Lord, in his good time, will send you defence and comfort. For still you must know that yesterday, and to
Heb.13.8. day, and for euer He is the same. Meditate on the Apo-
2.Cor.1,3. stles experience, 2. Cor. 1. Blessed be God, euen the Fa-
4. ther of our Lord Iesus Christ, the Father of all mercies, and the God of all comfort, which comforteth vs in all our tribulations, (see the cooling Cloud) that wee may be able to comfort them which are in any affliction, by the comfort
5. wherewith wee our selues are comforted of God. For as the sufferings of Christ abound in vs, so our consolation aboundeth through Christ, &c. Thus to Paule, thus to you, thus to all assuredly. In the other pillar of fire obserue, that (beside direction by going before) it also gaue light vnto them in the night. And thereby learne with a feeling comfort, that whosoeuer followe Christ as their Guide and Leader, they still haue light in others darknes.
Iohn.8.14. So saith Hee himselfe, Hee that followeth mee, shall not walke in darknes, but shall haue that light of life. In both the one and the other see a Notable Figure of Christ, in whō there is cooling, & without whom there is scorching heate; in whom there is light, and without whom there is hellish darknes: In the world yee shall haue trouble, but in mee yee shall haue peace. The wordes which followe, (That they might goe both by day and by night) most notablie remember vs, that in trauelling towardes the spirituall Canaan we must not rest, but labour forward continually.

The

The Children of this world are often looking back toward Egypt, and often pitch downe their Tents: so in this Wildernes, that they are loath euer to take them vp and to remoue. But with the Saints of God it is not so, but they say with themselues, We haue here no abiding Citie: and fixing both eye & heart on their Heauenly house, they iourney on still both day and night in true pietie and obedience: and they are not quiet till they haue attained to the Hauen, & see their God with his holy company in the highest Heauens. Last of all, when it is said, Hee tooke not away the pillar of the Cloud by day, nor the pillar of fire by night from before the people. ver. 22. Let it euer assure your fearing heart, cooling & comforting, shining and lighting, guiding and directing his little flocke, shall neuer be taken away frō any member thereof, but euer be readie & present with vs both by day & night, to the eternall praise of his goodnes, and vnspeakeable comfort of our soules; blessed againe and againe be his name for it. And thus far of this Chapter.

Chap. 14.

The Heads of this Chapter may be these.

1. The pursuing of *Pharaoh* after them.
2. The feare of the *Israelites* whē they saw him. *ve.* 10.
3. Their fall and sinne through their feare. *ver.* 11.
4. The *Lords* deliuerance of them.

1. TOuching the first, marke what a straite the Lord brought his people into, when He commaunded Moses to speake vnto them to campe before *Pi-hahiroth*, betweene *Migdol* and the Sea, ouer against *Baal-zephon*: where the Sea was before them, Mountaines ver. 1. & 2.

taines on either side, and Pharaoh with his Hoſt at their backes, the Lord hardening his heart to follow after them: yet was not this diſtreſſe for their hurt, but for their good, that God might be honoured, they miraculouſly deliuered, and their enemies gloriouſly ouerthrowne. How then do wee feare in euery aduerſitie before wee ſée the end? Surely we wrong the Lord much, and our ſelues, in ſo doing; he being as good, as euer he was; as mightie, as euer he was, to finde meanes; and as iuſt as euer hee was to puniſh our malicious enemies. O, thinke then with your ſelfe, and reaſon thus: Loe, héere I am diſtreſſed on euery ſide, as the Iſraelites were at the Red-Sea: and it is the prouidence of God, that I ſhould be thus, as it was his Will they ſhould pitch in that place. But do I know the Lords meaning, & what he will do? No indéede. And therefore I will patiently waite for his bleſſed Will, not murmuring as the Iſraelites did, but comfortably aſſuring my ſelfe, that one way or other the Lord will giue iſſue to his glory and my good (although as yet I ſée not how) becauſe hee is no Changeling in his loue to his Seruants, and did (beyond all conceite of man) deliuer theſe Iſraelites from this perill. Surely there can be no perpleritie in this world greater than this was, if all things be conſidered, and yet all was moſt well in the end. Remember we therefore alwaies the words of Dauid in his Pſalmes, When I am in heauines I will thinke vpon God, when my heart is vexed I will com-
Pſal. 77. 1. &c. plaine. I wil cry vnto God with my voice, yea euen to God will I crie with my voice, & he ſhall hearken vnto me, &c. The whole Pſalme is comfortable, if you reade it.

ver. 3. 2, For Pharaoh will ſay of the children of Iſrael, they are tangled in the Land; the Wildernes hath ſhut them in &c. So they were indéede, if wee conſider the place where they were: yet there is no tangling where the Lord will haue a paſſage. But ſée you here in your Meditation, how, when the deſtruction of the wicked is at hand, the Lord (in his iuſtice) offereth them ſome baite or other to pull them on:

on: that, as here He saith, He may winne his honour vpon them, & they know he is the Lord. So was Ahab drawne to his end with a desire to recouer Ramoth Gilead which once was his, the bait allured him, the wrath of God slewe him. So were Senacharib & the Asyrians baited, as it were, with former successe with their multitude, & the smallenes of Ezechias his number. But how gloriously did the Lord deliuer his, and destroy them that so boasted? Many such Examples may you remember by your selfe, all teaching what a sure thing it is to belong to God, & to haue our trust in him onely. For otherwise there will be a time of falling for vs, & we shall euen runne vpon it grædily as these men did. You may also here think of the number noted by Iosephus, who addeth to the 600. Chariots mentioned in the Text, ver. 7. fiftie thousand Horsemen, & two hundred thousand footmen more, all marching after Gods people with great confidence & iolity, & yet all ouerthrowne in the dæpe by a mighty God most easely: So great a God is our God, and it must euer comfort vs, & make vs strong. Obserue againe their words vttered before they pursued after them, Why haue we this done, & let Israel goe out of our seruice? Ver. 4. ver. 5. Which sheweth how quickly the wicked repent them of their good, but seldom or neuer of their euill. For to let them go was good, & yet they repented; but to pursue after them was euill, & they repented not. Many such there be in our daies which often grieue at an houre spent in the Church, and neuer of daies & yæres spent in sin. But let them loke vpon these Egyptians here, & be warned in time, if God so will. The difference of the hosts againe in this place is verie worthie obseruing, the one all warriers & well appointed, the other full of weake women & little children. The chiefest men without great munition or any exact order militarie to match with them, yet the weaker liueth, & the stronger dieth: euer to teach vs to fire our harts vpō God, & not to be tied to outward shew, For there is no wisedom, no counsell, nor strength against the Lord. The horse is 1. Kings. 22, 3. Pro. 21. 30.

31. prepared against the day of battell: but ſaluation is of the Lord. And as the Prophet Eſay ſaith, Gather together on
Eſay, 8.9. heapes, O yee people, & yee ſhall be broken in pieces, and hearken all yee of far Countries: gird your ſelues, and you ſhall be broken in pieces, gird your ſelues & you ſhall be
10. broken in pieces. Take counſaile together, yet it ſhall be brought to naught: pronounce a decree, yet ſhall it not ſtand: for God is with vs, &c. Repeating things ouer and ouer, that we may be aſſured, & alwaies ſtrong in him.

3. Againe I ſee heere, and marke it for my good, that when wee are once deliuered out of Egypt, then doth the Deuill muſter his Chariots & Horſemen, & after vs he wil, if he can get leaue. He cannot abide to loſe his ſeruants ſo, His we were, & he hath loſt vs, and his we muſt be againe, if by all his ſtrength he can poſſibly gaine vs. A Land that floweth with milke and honey, may not be inherited without reſiſtance. Out of Egypt wee may be deliuered, but from following afflictions we ſhall not be quite freed. Hue and Crie will be made by Hell after vs, & we ſhall be tried as God pleaſeth. Thinke of that Deuill in the Goſpell, who
Mark. 9.26. when he muſt needes depart & loſe his poſſeſſion, did rend and teare the poore party moſt cruelly. Thinke of thoſe Stories of the Primatiue Church, how Nero, Domitian, Diocleſian, & all thoſe perſecuting Emperours purſued the Chriſtians, deliuered from darknes to light. What were they all but Sathans Hoaſt, doing then as Pharaoh did here by the mighty hand of a iuſt reuenging God. The Land of Canaan is ours, but in our way thither loke for lets. When the Deare is hued in by the Hunters, & the dogges placed to make a courſe, if hee take his way vpon the Dogges, euery man is ſilent, and letteth him goe, for that is the way to death, and it well pleaſeth the Hunters. But if hee offer to breake out ſome other way, & to eſcape the Dogges; then they crie and beate the hedges to driue him backe againe, and if he eſcape, how diſconted are they? So, ſo, in our Deliuerance from Death and Hell do wee

plainely

plainly ſée it. And therefore hoping for the beſt, when God ſhall ſée it fit, be prepared alwaies in your ſelfe for ẏ worſt, and (reckon of it) Pharaoh will purſue you.

4. When Pharaoh drewe neere, the Iſraelites were ſore afraide, and cried vnto the Lord. Others ſaid vnto Moſes, haſt thou brought vs out of Egypt to die in the Wildernes, &c. Philo ſaith, *Quatuor tribus in aquis ſubmergi voluiſſe, ne ad Ægyptiorum manus peruenirent; alias quatuor ſe tradere Ægyptijs conſtituiſſe, cum ſpe veniam impetrandi; ſed reliquas quatuor (ſcilicet, Iuda, Leui, Ioſeph, & Beniamin) vſq; ad mortem cum illis pugnare decreuiſſe.* That 4. Tribes reſolued to drowne themſelues in the waters, rather than to fall into the Egyptians hands; other 4 Tribes determined to ſubmit themſelues to the Egyptians, in hope of pardon and forgiuenes; but the 4 Tribes left after theſe (namely, *Iuda*, *Leui*, *Ioſeph*, and *Beniamin*) ſetled themſelues to fight (as long as they ſhould be able to ſtand aliue) againſt them. ver. 10. 11. Philo *in vita* Moſis. Note then héere how affliction trieth what is in vs: for ſuch as héere reſted vpon God cried (you ſée) vnto him, and no doubt hoped of helpe from him, well conſidering that, *vbi humanum deeſt conſilium, ibi Diuinum adeſt auxilium.* Where mans Counſaile faileth, there Gods helpe is preſent. Aug. *in Pſ. Qui habitat.* Others not ſo grounded & ſetled, foulely and ſinfully diſcouered their corruption, & quarrelled with Gods Miniſter ſent for their comfort, reproaching him bitterly, as you ſée in the Text. Loke therefore how the fire trieth the gold, parting the droſſe from that which is pure: ſo doth aduerſitie try ẏ ſonnes of men, & ſeuer the good from the euill. Be we roted therefore in his holy promiſes, and loke not too much vpon heapes of men as theſe murmuring Iſraelites did; for it is all one with the Lord to ouercome many and fewe, and with many, or few. Faith muſt euer loke at him, and ſay chéerefully as Dauid, The Lord is my light and my ſaluation, whom then ſhall I feare? the Lord is the ſtrength of my life, of whom then ſhall I bee afrayde? Though an hoaſt of men vvere layde Pſal. 27. 1. 3.

againſt me, yet ſhall not my heart be afraide: And though
Pſa.17.3. there roſe vp warre againſt mee, yet will I put my truſt in him, &c. For if wee looke at the billowe of the Sea comming againſt vs, wee ſhall bee afraide, and begin to ſinke.

ver. 13. 5. Then *Moſes* ſaide to the people, feare yee not, but ſtand ſtill, and beholde the ſaluation of the Lord which hee will ſhewe to you this day. For the *Egyptians* whom you haue ſeene to day yee ſhall neuer ſee againe.

14. The Lord ſhall fight for you, therefore holde you your peace. Ioſephus relateth a long Oration wherewith
Ioſephus 2. *antiq. cap.* 14. Moſes exhorteth them: but theſe wordes are effectuall, and containe the ſubſtance. A worthie and wonderfull ſtrength in the ſeruant of GOD, who héeretofore looked at the difficulties of his Calling, at his owne weakenes and wants, and at the ingratitude of men towardes thoſe that haue beſt deſerued; yet now raiſeth himſelfe aboue all theſe in a moſt holy Faith, and comforteth the people with aſſurance of a great and moſt gracious Deliuerance. Thus can the Lord giue ſtrength to any man in his vocation when hee will, making him mount aboue all earthly conceites, and to ſée nothing but the power of God, and truth euer in his promiſes. Wherefore pray for this Grace in all touches and plunges of this miſerable world: And learne of Moſes here, by vſe & experience to caſt behinde vs the vndeſerued ſpéeches of men either malitious or vnthankfull, and bee ſtrong and chéerefull in our Charge, notwithſtanding a thouſand of them. Learne alſo of him, both in our ſelues to be aſſured, and to aſſure others in the diſtreſſes of the Church: that, as God waketh when we ſléepe, ſo will hee fight for vs, when we ſtand ſtill: and that in our greateſt weakenes his ſtrength ſhall appeare.
Eſay.13.15. The Egyptians are vanitie ſaith the Prophet, and therefore God crieth to Hieruſalem, That her ſtrength is to ſit
2.Chro.15. ſtill. And againe to Iehoſaphat, Feare not, neither be afraide for this great multitude: for the battell is not

yours,

yours, but Gods. You ſhall not neede to fight in this battell: ſtand ſtill, mooue not, and behold the ſaluation of the Lord toward you, &c. Iehoſophat **thereupon to the people**, Heare O Iuda, and inhabitants of Hieruſalem: put your truſt in your Lord your God, and you ſhalbe aſſured: beleeue his Prophets, and yee ſhall proſper. **All Notable places euer to be in our remb**z**ance, yea euen in ſpirituall conflicts ſay thus with your ſelfe**: O my Soule, feare not **though** Sathan **thꝛuſt thus ſoꝛe at thée, and ſéeke thy deſtruction; but loke vnto him that is mightier than al Hell: beléeue his** Prophets, **beléeue his** promiſes, **beléeue his** Word, **and** the Egyptians (whom thou haſt ſeene to day) thou ſhalt neuer ſee againe, **that is, thoſe frights and thoſe feares, enemies to thy peace and comfoꝛt in God, thou ſhalt neuer be troubled with them any moꝛe; but God ſhal ſo dꝛowne them in ẏ** Red-ſea **of his deare Sons bloud, that they ſhall not ẏurt the noꝛ harme thee, ſhake thée noꝛ ſhiuer thee, nip thee noꝛ touch thee as they haue done. The Loꝛd ſhall fight foꝛ thee**, O my Soule, **therefoꝛe ſtand thou ſtill, and wait vpon him**, &c. **Further may you goe in this meditation, if you will.**

6. And the Lord ſaide vnto Moſes why cryeſt thou vnto me, bid the people goe forwarde. **God doth not ſpeake this**, ſaith One, *quòd eius clamor illi diſpliceret, ſed vt ſe exauditum cognoſceret.* becauſe his cry did diſpleaſe him, but that he might know that he heard him. **Sée the courſe of a holy Gouernour; the people murmur and repꝛoach him wickedly, yet be foꝛ them pꝛayeth moſt hartily; See alſo the mercy of God in ſparing and not confounding ſuch vnthankfull ſinners: and ſee the foꝛce of prayer,** though it be but in groanes of your inward heart; **it euen** cryeth **in Gods eares, it peaꝛceth the heauens and pulleth downe comfoꝛt as is fit. See likewiſe the dutie of all faithfull beleeuers**, To goe forward, **as here is ſaid to the Iſraelites, notwithſtanding Seas beſoꝛe vs, hilles about vs, and whatſoeuer it may be that is againſt vs, leauing all** ver. 15.

Clamor iſte erat oratio cordis; vnde Chaldeus *legit, ſuſcepit orationem tuam. &* Rupertus *fidei magnæ vociferationem interpretatur.*

to the Lord who knoweth his owne purpose, and will manifest the same in due time. Forward, Forward, saith God here, speake vnto the Children of Israel that they goe forward: And let it ring in our eares whilest we liue: But why did Moses cry thus in his hart to God, when it was reuealed to him, what should be ẏ end of the Egyptians? Surely, because neither promises nor reuelatiõs hinder ẏ Children of God frõ vsing ordinary & appointed means; but in stead of being made any whit slouthful or careles therby, they are euen more & more stirred vp by ẏ same to beg & craue ẏ performance & effect of them. The lifting-vp of his rod to smite
Ver. 16. the waters, (in shew) was but a simple & ridiculous thing, but when the Word concurreth with a Signe then not the Signe but the Word is to be loked vpon, and the Signe in ẏ Word: as here, not the Rod, but the might of him that com-
Ver, 17. maundeth. God hardening their harts to follow, sheweth how in wrath the Lord blindeth sinners till they run and
Ver. 18. rush into their due destruction, as we haue noted before: and then they know & acknowledge him to bee the Lord, when it is too late. Wherefore God in his sweete mercy vouchsafe vnto vs eies, in time to see him; hearts, in time to loue him; & liues, in time obedient to him, that it neuer be said vnto vs, it is too late. Amen, Amen.

Ver. 19. 7 And the Angel of God which went before the host of Israel remoued & went behinde them. Who this Angell was we saw in ẏ Chap. before ver. 21. & we may see againe in this Chap. ver. 24. euen Christ ẏ Son of God by whose conductiõ they into ẏ Canaan, & both they and we withall true beleeuers into ẏ true Canaan are conducted & brought. This God going before, now remoueth behinde, and so keepeth them safe from their pursuing enemies. The
Ver. 20. Cloude on ẏ one side gaue light to ẏ Israelites, & on ẏ other side was dark to the Egyptians: & in respect of ẏ darke side,
Columna ista non presso aere vaporibus constipata, sed aliud quid- was called a cloude, although it were not of the nature of other Cloudes, but a more Diuine thing, higher than mans minde is able to comprehend, by which (in the daie time)

the

the heate of the Sunne was tempered; and in the night a comfortable light giuen saith Greg. Nyssen writing of the life of Moses. The comfort and vse I take from it, is this, that in new perilles the Lord can haue new remedies at his pleasure: Now before vs, and now behinde vs, and euermore with vs, if wee bee with him by a sure trust in his goodnesse, blessed be his Name euermore for it. *The winde which the Lord vsed, to cause the Sea to runne-backe, was not for any neede of such meanes, but that he might shew his power ouer all creatures, to vse them & commaund them at his wil. So by the water of Iorden he healed Naaman; when he could haue healed him without it. By clay and spittle he opened eies, and diuers such things in the Scriptures, when (at other times) by his only Word he did as much, without any meanes at all. Then went they through, on dry land, and the waters stood as a wall vnto them, on the right hand, and on the left. If you aske, how they durst aduenture to passe so dangerously, seeing the waters might haue gushed together againe, and haue ouerwhelmed them? The Epistle to the Hebrewes telleth vs, That by faith they passed through the Red-sea as by dry land, which when the Egyptians had assaied to doo they were swallowed-vp. If you looke at the waters on either side, you may see the condition of Gods Children in this world, beset on the right side with a flood of prosperitie, & beset on the left side with a flood of aduersitie: & yet (through a true faith) walking through both, and hurt by neither, they arriue on the other side safely, when by either of these many others are destroyed: pray we then euer for this Faith.

dam diuinius atq; altius quam humana mens percipere valeat, fuit: quæ in die, Solis ardores temperabat: & nocte tenebras remouebat. Nubem vocat Nyssenus quod ex parte Egyptiorum tenebrosa & obscura erat, licet ex parte Israelis lucens.

*ver. 21. Psal. 22.

Heb. 11. 29.

8 The Egyptians feele the Lord against them, and then would flie, but it was too late. And let it euer preach vnto our mindes the danger of deferring our conuersion to GOD. For when wee would, wee shall not; but euen perish and die, as here did the Egyptians. O what newes in Egypt was this, when it came? what woe, and what weeping? what wailing and wringing

Ver. 25.

wringing of hands by wiues for their husbands, children for their Fathers, and friends for their friends which now were deuoured of the cruell Sea? But it is too late: Had I wist commeth euer behinde saith the old Prouerbe. And therefore a notable Example is this to all degrees, one to perswade with an other vnto Religion and the true seruice of God, that such fearefull newes may neuer be brought to our friends of vs. For the Lord will not euer beare with our contempt, but as here was a heauie Morning, when the Sea roaring returned together, and they flying and crying in the middest of it: so assuredly shall there be either a morning, or an euening of miserie vnto them who proudly disdaine to be taught of their God: happy are they that thinke of it in time.

ver. 27.

ver. 28. 9 The glorious victorie of the Church here is a thing worthy all due consideration; yeelding vs comfort to the worlds end in all our perplexities. For, how doe they see their enemies destroyed, and themselues deliuered? how triumph they in Songs of ioy and gladnesse in the next Chapter, verse 1. &c? This is the Word, and we must beléeue it; these are his promises, and we must be strong in them. The Church is Christs body, [a] therefore it shall not be forsaken: It is the house of God, [b] therefore it shall not be forsaken: He hath bought it with his bloud, Acts 20. 28. 1. Pet. 1. 18. therfore it shall not be forsaken: It is his spouse, Hosea 2. 19. 2. Cor. 11. 2. Apoc. 21. 2. 9. therefore it shal not be forsaken: It is built vpon Christ Mat. 16. 18. therfore it shal not be forsaken: In a word the Gates of Hell shall not preuaile against it, neither of his kingdome shall there be any end, Math. 16. Luke 1. 33. The harmers of his Church shall in their time be punished, and the fauourers of it euer blessed. I will blesse them that blesse thee, (saith God to Abraham) and curse them that curse thée. Sehon King of the Amorites, and Og the King of Basan with all the rest of that sort, how did they fall before Gods people and were destroied? The Great Monarchies

[a] Rom. 12. 5. Eph. 1. 23. Chap. 4. 12. Colos 1. 24.

[b] 1. Tim. 3. 15. Heb. 3. 6. 1. Pet. 4. 17.

Non ædificabo me super te, sed ædificabo te super me Aug.

Gen. 12. 3.

of

of the world the Chaldæan, the Persian, the Græcian and the Roman, which were not obedient to his Truth and fauourers of his flocke, where are they? On the other side, how blessed be the Midwiues that were kinde vnto his people? how saued he Rahab and all her familie? The Widow of Sarepta lost not her loue to his Prophet neither the Ethiopian in Ieremie, nor any other. So is his Church right deare vnto him, you plainely see; and it is the comfort strong of euery member: For the loue of the body draweth a loue of the hand and foote and euery part, we see in experience by our owne bodies. No part can perish without a great greife to the whole, neither the vilest part bee but a little touched, without an offence to the very heart. What comparison betwirt vs, and Christ, in our loue, and his? None, none, and the more he exceedeth vs, ỹ more is our comfort & ioy. We neuer saide ỹ God wanted a Church before Luther, as wee are either foolishly vnderstood, or malicioslly reported; but we know, he blesseth not all times alike, punishing mans ingratitude often with Cloudes yet euer he hath his people and euer shall haue to the end. In regarde of which variable estate, the Church is resembled to the Moone, which after full hath a wanne, and neuer abideth still full. It is compared to a ship tossed and tumbled in the Sea, and in great perill many times, of which you may often thinke with much profit. How the Arke of Noe figured the Church, you may reade in the Notes vpon Genesis, Chapter 6. And if you desire to peruse the old Fathers, these marginall places may direct you. *Nauis non ex vno ligno constat, sed ex diuersis, &c.* A ship is not made of one board, saith Epiphanius. No more doth the Church consist of one man, or of one sort of men. A Ship is narrow at the beginning, and then much broader in the middle: so the Church at first is small, and farre greater in time; yea, euen spread abroad in the world. Narrow and straight is Abel, and Sheth, little and small in Noe and his familie, but seuenty Soules came into Egypt

Exod. 1. 20. Iosua. 6. 25. 1. Kings. 17. Ier. 39. 17.

Origen, *ho.* 2. vpon Gen. Aug. *de ciuit. dei lib.* 15. *cap.* 26. Epiph. *hæres.* 61. *&c.*

gypt yet thousands & thousands grew of thē. Narrow was the Ship in Elias time, but Achab & Iezebel being gone, it grew broader. The Apostles & Disciples were but few; but when at one Sermon there were added three thousand Soules, the Ship you see grew broader. And so of those persecuting Emperours till godly Constantine came. A Ship hath a Gouernor to direct her, and so hath the Church her Pilots also. And as in the Ship the Pilot may not be blinde, that he cannot see Rocks and Promontories dangerous to be touched; may not be deafe, that he cannot heare the aduise of others; may not be vnskilfull in times and seasons, with many other things: euen so much lesse may the Church Gouernours be such. The Mariners in a Ship may not be without hands, vnable to row when there is neede; no more may Men in the Church be vnfit for the places they possesse. In the Ship there are many Offices, and yet all care for the Ship; so in the Church there are
Eph.4.11. 1.Cor.12.8. diuersity of administrations and yet al must labour for the Churches sake. Some Prophets, some Apostles, some Euangelists, some Pastors and Doctors. To one is giuen by the Spirit the word of wisedome: and, to an other the word of knowledge: To one faith, to an other the gift of healing &c. There be Ships of true men, and Ships of Pyrats; so there is a Church true and a Church false. The false Church falleth, when it riseth; And the true church riseth, when it seemes to fall. The true Church endureth nothing strange; & in the false Church euery thing is strange. Re-
Ezech 27.5. see Hierom vpon the place. member what you read in the Prophet, of Tyrus: and make vse of it to this end. They haue made all thy ship bords of
6. Firre trees of Shenir: they haue brought Cedars from Lebanon, to make masts for thee. Of the Oakes of Bashan haue they made thine oares: The companie of the Asyrians
7. haue made thy banks of Iuorie, brought out of the Iles of Chittim. Fine linnen with broydered worke, brought frō Egypt, was spread ouer thee to be thy saile, blew silke and purple brought frō the Iles of Elishah, was thy couering.

The

The inhabitants of Zidon, and Aruad were thy mariners, O Tyrus: thy wise-men that were in thee, they were the pilots, &c. Euen so, so, in the false Church is euery thing strange, and far fet. For if it come not from Rome, it is not for this Church, neither any account, or vse made of it. Strange Doctrines in euery point of Religion, strange Ceremonies neuer knowne, or vsed of the Apostles: beades and bables, infinite toyes and trickes of hallowed trash too long to be repeated, all as strange as euer was any thing in Tyrus. Wherfore, as the fal of Tyrus was also strange, so shal it be of this church in Gods time. Ezech. 27. Apoc, 18. This Ship in the Gospell is said to be troubled, and it noteth what the Church, and euery member thereof in this world is subiect vnto. The perils of the Ship are amplified by certaine Circumstances there mentioned; as of time, ỹ it was night; of place, that it was in the Sea & ỹ midst of the Sea, of contrarie windes, and of Christs absence, all occasions of more trouble, and danger. For in the night there is darknes, the Rocks cannot be so well discerned; there is lesse helpe, than on the day time; stormes and tempestes are vsually greater, and many other discommoditiss. In regard whereof the Poet Virgil could say, Marke. 6 47.

Eripiunt subito nubes cœlumq; diemq;
Nautarum ex oculis, ponto nox incubat atra:
Presentemq; viris intentant omnia mortem.

Lib. 1. Aeneid.

This night naturall may resemble vnto vs a double night, where in the Shippe of the Church is much indangered, the night of ignorance, and the night of sinne. Either of them is a great darkenesse, and yet little thought of. No night so full of perill to a sayling Shippe, as either of these to the militant Church. Of the first Saint Basil complaineth to his Friend in his Epistle, saying, *Ecclesia sine Pastoribus nauigatio in nocte, pax nusquam; Christus dormit, quid non igitur timendum est?* Basil. Epist. 89.

The

The ſayling heere of the militant Church without Paſtors and Teachers, is a ſayling in the night, no light any where; Chriſt is a ſleepe, and what therefore is not to be feared? Of the ſecond night (the night of ſinne) the Scripture euery where it ſelfe complaineth, ſhewing the diſtreſſe of the Church where ſuch darknes abideth. In the Pſalme:

Pſal.12.1. Helpe Lord, for there is not one godly man left: the faithfull are gone from amongſt men. Euery one talketh of
2. vanitie with his neighbour, they flatter with their lips, and diſſemble in their double heart. [a] There is none righteous
[a] Pſa.14.2,&3 no not one, there is none that vnderſtandeth, there is none
[b] Pſal.5,9. that ſeeketh after God. [b] Their throate is an open Sepul-
[c] Pſal.140.3. cher, they vſe their tongues to deceite. [c] The poyſon of
[d] Pſal.10.7. Aſpes is vnder their lips. [d] Their mouth is full of bitter-
[e] Eſay.59.7,8. nes and curſing. [e] Their feete are ſwift to ſhed blood. De-
Rom.3.15.16. ſtruction and calamitie are in their wayes, And the way of
17. peace they haue not knowne. The feare of God is not be-
18. fore their eyes. What a fearefull night now is this vpon the Church? yet add vnto this the 3. of Eſay and many ſuch other places, and iudge if it can goe worſe with any ſhip at Sea in the blackeſt night, than with the Church in ſuch dangerous darknes as this. Euſebius ſpeaketh of it, and

Lib.8.hiſt.cap.1 (me thinke) his words are much to be noted; *Poſtquam, res noſtræ per nimiam libertatem ad mollitiem & ſegnitiem degenerarunt, & alij alios odio ac contumelijs ſunt perſecuti, & tantum non nos ipſos per nos ipſos armis ac telis verborum vbicunq; contigit, impugnauimus, & Epiſcopi in Epiſcopos irruerunt, ac populi contra populos ſeditiones mouerunt, deinde infanda hypocriſis & ſimulatio ad ſummum vſq; malitiæ progreſſa fuit: Diuinum iudicium pro more ſuo ſenſim ac pedetentim nos inuiſere cepit &c.* After, all things amongſt vs through too much liberty grewe vnto wantonnes and ſloath, and euery one with hatred and ſlaunder perſecuted another, &c. Biſhops falling vpon Biſhops, and people vpon people, hypocriſie and diſſimulation growing to an height, Gods iudgement (according as it vſeth) by little and little viſited

Summa procul villarum culmina fumant; maioreſq; cadunt altis de montibus vmbræ. Virgil. *Eglog.1.*

viſited vs, &c. See this night of the Church, which wee ſpeake of, and the danger of it.

The ſecond Circumſtance was of place, the ſhip was in the Sea, and in the midſt of the Sea, not neere any Hauen, farre from all helpe by land, and expoſed to the very full power of winde and water. A great Circumſtance of perill and danger, as we all knowe. And thus is the ſhip of the Church ſaid to be, when either hereſies or ſchiſmes abound in it, or cruell perſecution rageth againſt it. Of the firſt S. Baſil ſpeaketh, comparing the troubles of ỹ Church to the ſurges of the Sea, in which the ancient bounds of the Fathers are moued, euery foundation and ground of Doctrine ſhaken by Schiſmatickes and Heritickes, who are as the froth raiſed by thoſe waues and ſurges. To the ſecond we may referre thoſe raging furies of Nero Domitian, and the reſt, of whom Theodoret writeth thus, *Quod illi crudelitatis genus in Chriſtianos commenti non ſunt? an non manus pedeſq; abſciderunt? an non aures nareſq; obtruncaruut, &c?* What kinde of crueltie did not they deuiſe againſt the Chriſtians? Did not they cut off their hands & feete, their eares and noſes, and iuuent all ſtraite bands to the height and extremitie of torment, &c? Thus wee ſee the Church in the midſt of the Sea, compaſſed about in this ſort with enemies domeſticall and forreigne. Domeſticall, heretickes and Schiſmatickes, who (as a generation of vipers) gnawe aſunder their Mothers belly. Forreigne, Pagans and Heathens, who cruelly and bloodily trouble the poore ſhip: by meanes whereof, ſometimes ſhe mounteth aloft, as a ſhip doth, being praiſed and commended greatlie; and ſometimes ſhee is throwne downe by reproches and contumelies of much contempt, being in caſe euen fitlie to ſay with the Poet,

Baſil. *de Spirita Sancto. ca.* 30.

Tollimur in cœlum curuato gurgite; & iidem
Subducta ad manes imos deſcendimus vnda.

Or rather, with the Pſalme, Wee are caried vp to the Heauens, and downe againe to the deepe. Our ſoule melteth

melteth in vs, and wee are euen at deaths dore.

Another Circumſtance were contrarie windes, which vehemently did beate the ſhip, euen as ſtill and daily infinite croſſes do the Church and members of it: as, when we are in health, and ſaile merrily, ſodainly commeth a contrarie winde of ſickneſs, & ſhaketh vs ſhrewdly. When we are rich, loſſes come; when we haue friends, they die; our good name is touched, our ſeruants deceaue vs, our children miſcarie or rebell againſt vs, and infinite are the contrarie windes that ariſe, and trouble this ſailing ſhip of ours in this worlde. The laſt (but not the leaſt) was Chriſtes abſence from them. For as ſone as hee had ſent
Mark.6,46. them away, ſaith the Goſpell, hee departed into a mountaine to pray. Let this informe vs how dangerous the ab-
Exod.32.1. ſence of the Paſtor is. When Moſes was abſent, the Iſrae-
Math.13.25. lites fell to great and groſſe Idolatrie. Whileſt men ſleepe the enemie ſoweth tares. And what too much abſence of Paſtors hath done of euill in England, who can tell? Wee are preſent often in the time of profit, but abſent too often touching paines. The ſhippes therefore, ouer which the Lord hath appointed many of vs, are not onely troubled as this was; but almoſt euen ſunke and caſt away by contrarie windes of Romiſh charmes. Theſe are the perils of the ſhip. Now may we likewiſe in the ſame place of the
Math.14,23. Mark.6.48. Goſpell obſerue our duties in theſe perils. *Laborant in remigando.* They tooke great paines in rowing; paines and paines together, with conſent and agreement: Two excellent thinges, and moſt worthie noting. Wee may not then caſt away hope in euery ſtorme, and commit the ſhip to the mercie of the Sea; for thus did not heere the Lords Diſciples: but we muſt rowe, and labour in rowing, and that ioyntlie all hands together; not ſome rowe, and ſome ſleepe; not ſome rowe forward, and ſome backward; not ſome helpe, and ſome hinder; but all, I ſay againe, and all together, as Water-men lift together, and ſtrike together; and all one way, with one heart and will, ſeeking to ſaue

Baſilius *vltro reconciliat* Euſebio *epiſcopo loci, ne Ariani ex eorum diſſidio prævalerent.* Niceph. *lib.*11.18.

the

the ſhip againſt contrarie windes, waues and perils: for thus did the Diſciples heere. Princes and Prelates are theſe Rowers in the ſhip of this Church: and then euery one that hath any intereſt in his place, and for his place, muſt ſhewe his care and ioyne his helpe that all may be ſafe. For though the ſhip almoſt touched the ſhore, yet may ſhe quickly be driuen backe againe into the deepe, if this rowing ſlacke. Darius the Father of Xerxes was wont to ſay, that the warres made him wiſe, and ſurely ſo may the ſhips dangers make euery man more expert. But no man muſt faint and giue ouer in perill, for the end will be good, and ſuch fainting feare ſhould be very ſinfull. If I ſhould enter into particulars, ſurely much negligence might appeare: but I rather wiſh euery man to awake his owne heart; that whatſoeuer is paſt, yet hereafter it may be better, and if there be euer a ſleeping Ionas, awake him, and bid him call vpon his God. Thus doing, the end (I ſay) will be good. For marke nowe what followeth in the Goſpell. The Diſciples thus labouring painfully in rowing, the Lord Ieſus ſawe them, came vnto them, and all was well. Hee ſeeth all men and all matters, but a gracious eye hath hee euer to thoſe that are labouring in rowing according to their calling, which what a comfort it is, iudge you. And hee not onely ſeeth them, but commeth vnto them, ſaith, It is I, and maketh all thinges well. This is the happy victorie of the Church and euery member of the ſame at laſt, ouer all perilles and daungers, windes and waues, ſtormes and tempeſtes whatſoeuer. To this therefore caſt both eye and heart, and bee euer cheered in the aſſurance of it. The tempeſt is great, Acts. 5: but they rowe on, and ouercome. There is a great billowe riſeth againſt Saint Paule, Acts. 13: euen Elimas the Sorcerer; but ſtrongly Paule rowed on, and ouercame. Athanaſius and Hilarie againſt Arrius, Baſil againſt Eunomius, Tertullian againſt Hermogines, Origen againſt Celſus, Auguſtine againſt Fauſtus and Pelagius,

Cyprian against Nouatus, &c, How painfully, how carefully did they rowe, and ouercome? *Scripturæ remis Doctores aquora verrunt*: With the oares of Gods holy word these Doctors ouercame all those waues and windes. *Post lachrimas risus, post exilium Paradisus, dixerunt Veteres.* After weeping comes laughing, and after banishment comes Paradise, said our Elders. *Cæsar* bad the Mariner bee of good comfort, because hee caried him, so great a Monarch: But howe much more may the ship wherein Christ is be comforted? When came Christ to them, saith the Text? Surely, not till the fourth watch of the night, that is, not till the Morning or daies dawning. For the night being deuided in to foure watches or parts, to wit, the beginning of the night, the midnight, the Cockes crowe about three of the clocke after midnight, and the dawning: This you see is last; so that all the night it pleased Christ to let them be troubled, and hee did not by and by come vnto them. Teaching thereby all his faithfull to be strong and patient not yeelding to temptation, if in hast the Lord come not with helpe, but stoutly & stronglie wrestling till hee come, leauing the time to his owne good pleasure, and comfortablie being assured that hee will come at last, as heere and euer hee did. *Turbatur mare, fluctuabat nauicula: nauicula Ecclesia est, mare seculum: sed venit Dominus & ambulauit supra mare, & pressit fluctus spumantes & magni (potestate scilicet) & reges crediderunt Christo, & subiugati sunt.* The Sea is troubled (saith Saint *Augustine*) and the shippe is tossed: the ship is the Church, and the Sea is the world; but the Lord came and walked vpon the Sea, and represſed all these swelling waues and billowes, to wit, the Kings and potentates of the earth beleeued in Christ, and were subdued to him. Who whilst they raged against the poore ship, were so farre from sinking her, (as they desired to do) *Vt planè illis persimiles inuenti sint, &c.* That altogether (saith Theodoret) they became like vnto those, that seeking to quench

Confide nauta, nam Cæsarem vehis.

Aug. *in Psal. 92. in fine.*

quench the flame, fondly poure oyle in, and ſo make it greater. And euen as the buſh that Moſes ſawe was not conſumed with fire: no more could the enemies with their warres and weapons ouerthrowe it. *Simones, Marciones, Valentini, &c.* The Simoneans, the Marcionits, the Valentinians, and a number more (ſaith Greg. Nazianz.) they are all drowned in their owne deepes, and the Church is deliuered. Euer therefore, as the Iſraelites heere againſt Pharaoh and his hoaſt; ſo ſhall Gods Church haue victorie againſt her enemies; but in Gods time, not at her owne will. Till then conſtant Faith and painfull rowing be graces becomming the Church and euery member of it. I am *Ioſeph* your brother, was a word of great comfort, you knowe, in the Figure; and It is I, it is I, be not afraide, is a farre greater comfort in Chriſt who was figured, blotting all feares whatſoeuer out of our hearts.

Laſtly, Thus *Iſrael* ſawe the mightie power, which ver 31.
the Lord ſhewed vpon the *Egyptians*: ſo the people feared the Lord, and beleeued the Lord, and his ſeruant *Moſes*. This is the end of Gods mercies to his Children, and of his iudgement vpon their foes, To encreaſe all good duties in them towards him: and (by name) a reuerend feare of his Maieſtie: and a faithfull aſſurance in his loue. They beleeued before in ſome meaſure, but now in a greater meaſure, as may bee ſaide of the Diſciples where the like Speech is vſed, Iohn, 2. 11. They beleeued alſo his ſeruant Moſes, that is, they nowe plainly ſee that God was with him whom they ſo wickedly had abuſed. Let it profit vs to beware by them either to diſtruſt God, or to wrong his Miniſters appointed ouer vs, and let vs learne, that although Faith reſpect GOD onely, yet is there ſuch an vnion betwixt him and his Miniſters, as in deede and truth we cannot beleeue him, vnleſſe we alſo beleeue his Miniſters ſpeaking from him. And therefore who God hath ioyned (euen in this ſenſe alſo) let no man ſeuer,

but beleeue the Lord, and his ſeruant Moſes. What is paſt of vnkindnes towards your faithfull Miniſter caring for you, praying for you, and weeping for you when you are faſt on ſléepe in your bed, Let it grieue your heart in your ſecret chamber, and do ſo no more; the Lord is with him, & his ſeruice is Gods mercie to you, the abuſe or contempt of him will ſo grieue the Lord, that you are ſure to féele his heauie hand for it. Be wiſe therefore, & let both this particular and the whole Chapter profit you in Gods bleſſing.

Chap. 15.

Conſider in this Chapter *theſe two generall Heads.*

1. The *thanksgiuing* both of men and women.
2. The *fall againe* of theſe *Iſraelites* at *Marah.*

1. TOuching the firſt obſerue ỹ antiquitie of writing in verſe, and the reaſon why Moſes vſed verſe here: euen to continue a longer and better remembrance of ſo famous a worke of God for his Church: for we all ſée by experience, that what is written in verſe, both more affecteth, and more ſticketh in the memorie, than what is written in proſe. We muſt learne alſo by this Example, euer after mercies and comforts to giue thanks. For the Cuſtome of the Church is the inſtruction of euery particular man and woman in the Church. The cuſtome wee ſée héere, and in other places. What Melchiſedech did after Abrahams victorie, wee reade in Geneſis. What Deborah and Barak did, wee reade in Iudges. What the women ſang to Saul and Dauid, we reade in that Storie: as alſo what was carefully done after that great victorie and deliuerance vouchſafed to Iehoſaphat.

Gen. 14. 18.

Iudg. 5. 2.

1. Sam. 18. 2.

2. Chron. 20. 27. 28.

A feaſt was kept euery yeere to remember thankfully Hamans deſtruction, and the Iewes ioyfull deliuerance. Heſter. 9. 17. Iudeths ſeruice and bleſſing with God is not forgotten: Iudeth. 16. 1. And, if you goe to Dauids Pſalmes, how many of them are Pſalmes of thankſgiuing after benefits? Of the cleanſed Luk. 17. 15. Leapers though nine forget yet one is thankfull. The man Luk. 5. 25. healed of the palſie taketh vp his bed, & praiſeth God. The Acts, 3. 8. Creeple healed entred into the Temple, walking, and leaping, and praiſing God. God and man abhorre the contrarie, and when thou art truly ſaid to be vnthankfull (but euen to man) there is in that one word all euill contained and affirmed of thée. Now, if priuate benefites ſhould be remembred, much more publique which touch ſo many. Wherefore for both, be euer thankfull to God as the fountaine, and to man, as his meanes. Imperfection in this dutie beſéech him to pardon, &c.

2. When was this thankſgiuing made? The Text telleth ver. 1. you in this word THEN, Then ſang Moſes & the children of Iſrael. That is, euen preſently as ſone as they could gather all their companie together on the other ſide of ỹ ſea, whither ſo happily they were brought on drie foote by a mighty God. In the 5, of Iudges you may note it alſo, THEN ſang Deborah & Barak, euen the ſame day. And ſurely, to defer, it is alwaies dangerous, ſo ſone are we cooled and become dull and heauie after the greateſt mercies. Do it therefore whileſt thy heart is hot, & thy féeling ſwéete of his fauour found. Do it quickly & hartily: and ſo thou moueſt the Lord to more mercy. For *gratiarum actio eſt ad plus dandum inuitatio*, Thankfulnes is an inuiting of God to giue more, ſaith S. Ambroſe. Do what wee can, wee ſhal be weake, and our beſt duties be full of wants: but yet ſpéede will helpe ſomewhat, and our care in making ſpéede ſhall finde mercie for ſuch wants. When dulneſſe crept in by careleſſe delay, ſhall be puniſhed.

3. Note wt your ſelf again the maner of their Song; namely, how they being many, yet vſe ỹ ſingular number, & ſay,

but beleeue the Lord, and his ſeruant Moſes. What is paſt of vnkindnes towards your faithfull Miniſter caring for you, praying for you, and weeping for you when you are faſt on ſléepe in your bed, Let it grieue your heart in your ſecret chamber, and do ſo no more; the Lord is with him, & his ſeruice is Gods mercie to you, the abuſe or contempt of him will ſo grieue the Lord, that you are ſure to féele his heauie hand for it. Be wiſe therefore, & let both this particular and the whole Chapter profit you in Gods bleſſing.

Chap. 15.

Conſider in this Chapter *theſe two generall Heads.*

1. The *thanksgiuing* both of men and women.
2. The *fall againe* of theſe *Iſraelites* at *Marah.*

1. TOuching the firſt obſerue ỹ antiquitie of writing in verſe, and the reaſon why Moſes vſed verſe here: euen to continue a longer and better remembrance of ſo famous a worke of God for his Church: for we all ſée by experience, that what is written in verſe, both more affecteth, and more ſticketh in the memorie, than what is written in proſe. We muſt learne alſo by this Example, euer after mercies and comforts to giue thanks. For the Cuſtome of the Church is the inſtruction of euery particular man and woman in the Church. The cuſtome wee ſée héere, and in other places. What Melchiſedech did after Abrahams victorie, wee reade in Geneſis. What Deborah and Barak did, wee reade in Iudges. What the women ſang to Saul and Dauid, we reade in that Storie: as alſo what was carefully done after that great victorie and deliuerance vouchſafed to Iehoſaphat.

Gen. 14. 18.
Iudg. 5. 2.
1. Sam. 18. 2.
2. Chron. 20. 27. 28.

A feaſt was kept euery yéere to remember thankfully Hamans deſtruction, and the Iewes ioyfull deliuerance. Heſter. 9. 17. Iudeths ſeruice and bleſſing with God is not forgotten: Iudeth. 16. 1. And, if you goe to Dauids Pſalmes, how many of them are Pſalmes of thankſgiuing after benefits? Of the cleanſed Leapers though nine forget yet one is thankfull. The man healed of the palſie taketh vp his bed, & praiſeth God. The Creeple healed entred into the Temple, walking, and leaping, and praiſing God. God and man abhorre the contrarie, and when thou art truly ſaid to be vnthankfull (but euen to man) there is in that one word all euill contained and affirmed of thée. Now, if priuate benefites ſhould be remembred, much more publique which touch ſo many. Wherefore for both, be euer thankfull to God as the fountaine, and to man, as his meanes. Imperfection in this dutie beſéech him to pardon, &c. Luk. 17. 15. Luk. 5. 25. Acts, 3. 8.

2. When was this thankſgiuing made? The Text telleth you in this word THEN, Then ſang Moſes & the children of Iſrael. That is, euen preſently as ſone as they could gather all their companie together on the other ſide of ẏ ſea, whither ſo happily they were brought on their ſote by a mighty God. In the 5, of Iudges you may note it alſo, THEN ſang Deborah & Barak, euen the ſame day. And ſurely, to defer, it is alwaies dangerous, ſo ſone are we cooled and become dull and heauie after the greateſt mercies. Do it therefore whileſt thy heart is hot, & thy féeling ſwéete of his fauour found. Do it quickly & hartily: and ſo thou moueſt the Lord to more mercy. For *gratiarum actio eſt ad plus dandum inuitatio*, Thankfulnes is an inuiting of God to giue more, ſaith S. Ambroſe. Do what wee can, wee ſhal be weake, and our beſt duties be full of wants: but yet ſpéede will helpe ſomewhat, and our care in making ſpéede ſhall finde mercie for ſuch wants. When dulneſſe crept in by careleſſe delay, ſhall be puniſhed. ver. 1.

3. Note wt your ſelf again the maner of their Song; namely, how they being many, yet vſe ẏ ſingular number, & ſay,

I will ſing: When in a right phraſe of ſpeech they ſhould haue ſaid, we will ſing. This plainely teacheth vs that a good forme of giuing thanks is, euery particular perſon out of his owne feeling to ſay I, I, good Lord do yeeld vnto thy Maieſtie, my bounden thankes for my ſelfe and for my brethren, for my ſelfe and for thy whole Church. And ſo euery one feeling, and euery one thanking, the Lord is praiſed of all, as his mercie and goodnes reach To all. A contrarie courſe it is, to truſt to other mens giuing of thanks for me, and to be dull and dumbe my ſelfe. Dauids words
Pſal. 118. 28. haue another touch, Thou art My God, and I, I will praiſe thee, euen My God: therefore I will exalt thee. I, I, againe in mine owne perſon, and with mine owne heart, and with mine owne tongue, &c.

4. I will ſing, that is, not onely in heart will I feele and thinke; but with my voice will I expreſſe and publiſh the due praiſes of ſuch a God. Outward ſignes ſhall goe with inward truth: that both outwardly and inwardly I may do my dutie. As I am glad that men ſee his goodnes to me; ſo thinke I it fit they ſhould alſo behold my dutie to him. I publiſh the one, I will not hide the other; I am glad of the one, and farre be it from me to be aſhamed of the other. Dauid ſpeaketh of the great Congregation, and, I will ſing in the middeſt of his people.

5. To whom? To the Lord will I ſing, who is the fountaine: not to my ſelfe and my wit, to my friends and my Fortune, to my bagges & my baggage or any other thing. No Creature with mee ſhall rob him of his right, but to the Lord will I ſing. And why? For hee hath triumphed glorioufly: the horſe and him that rode on him hath Hee ouerthrowne in the Sea: He, He, hath done this for me, for
ver. 2. vs, &c. The Lord is my ſtrength and praiſe, and hee is become my ſaluation. Some put their truſt in Chariots, and ſome in Horſemen; but wee will remember the Lord our
Ier. 17. 5, God. Curſed be the man that truſteth in man, and maketh fleſh his arme, and withdraweth his heart from the Lord.

For

Thus for men to be a meanes to ſtirre vp women, and one woman to ſtirre vp another, Fathers to moue their Children, Mothers their Daughters, Maiſters their Seruants, and friends their friends, what a comfort is it where God graunteth it? Their Timbrels & their daunces were according to the manner of thoſe parts, a graue and modeſt going in order with Songs and ſignes of ioy; no light nor wanton leaping, neither men and women together, as in the commaundement againſt Adulterie hath béene ſhewed. She is called Aarons ſiſter, becauſe Aaron was the elder brother, yet ſhe was Moſes ſiſter alſo.

The 2. part.

1. THeſe thinges thus ended concerning the Thankesgiuing, from the Red-ſea they went into the Wildernes of *Shur*, and in three daies trauell they found no water, afterwards they found ſome, but it was ſo bitter they could not drinke it. A newe triall of their Faith and patience: and wee may well Note in it the courſe of the life of a childe of God in this world: euen to paſſe from triall to triall: and ſtill to be tried one way or other: That through many tribulations at length hee may enter into the Kingdome of God: and after many fights receaue that Crowne of righteouſnes, which the Lord, the righteous Iudge, ſhall giue at that day, vnto all them that ſo haue finiſhed their courſe in Faith, and loue his appearing. In thoſe hote Countries the want of water is a greater affliction than elſe where: and yet great is the want of it any where. But when they had found it, to haue it ſo bitter, was croſſe vnto croſſe, making Moſes wordes true, God tooke vnto him a people by ſignes and wonders, by warre and might, by a ſtretched out arme, by great feare, and (nowe marke) BY TEMPTATIONS. Yet ſhould all haue béene endured patiently, hauing ſuch Tokens of his

Acts. 14, 22.

Deut. 4, 34.

his care for them. But (alas) see what followeth.

ver,24. 2. Then the people murmured against Moses, saying, what shall we drinke? Who would haue thought it possible so soone after such a glorious Deliuerance for such infirmitie to shew it selfe againe. But this is man both to God and his Ministers: as soone as any contrarie winde bloweth against him. Truly therefore saide the Lord of Gen.6.5. vs, That our wickednes is great in the earth, and all the imaginations of the thoughts of our hearts onely euill continually. Let it strike vs and humble vs, that no man thinke he is supported. For certainly this is our mold to murmure euer when we are displeased. Let the Minister of God obserue this Nature, and be prepared for the like in his people, if occasion serue. Moses was a great man, and full of all iust matter of high reuerence with his Flocke: yet we see how he is dealt with. As soone as any thing toucheth them, WHY? WHY? and WHAT? WHAT? still flying vpō him with their venomed words of bitter impatiencie: and he must answere for all the trials it pleaseth God to lay vpon his Church, or any member thereof. A fitter course it had bēene for a people so taught with passed fauours, to haue assured themselues of future helpes in Gods good time, and with patience and Faith to haue expected the same, assuring themselues that he neuer had done so great things for them to giue them ouer in any nēede. This is therefore their great fault: and let it profit vs neuer to offend so: But to looke vpon Dauid that good Patterne who reasoned soundly and comfortably, That he which had deliuered him from the Beare and the Lyon, would also saue him from that vncircum-2.Cor.1.10. cised Philistime: to looke also vpon S. Paule, who maketh the same Argument, that God did deliuer him, doth deliuer him, and hereafter will deliuer him assuredly. This, this is the right way, To remember how many baskets full of broken meate were taken vp: and neuer to feare any want where such a powerfull God is. To remember what

what God hath done for mee, and to make that an argument both of my prayer and hope, as Dauid doth when he saith, Thou hast set me at liberty when I was in trouble: haue mercie vpon me and helpe me. As for murmurings and repinings, faintings & fearings, they offend God, they grieue his Minister, they shame our selues, they offend the Church, and no way can they profit vs, be they neuer so violent & bitter. Blessed Iobs Speech therefore is a blessed practise for euery good man & woman, If the Lord should kill me, yet will I put my trust in him. Psal. 4. 1. Iob. 13 15.

3. What doth poore Moses thus grieued againe with a peruerse People? surely againe he runneth to his God and crieth to him. And this still is the refuge of the poore Minister, and of all those that feare him. Vse it and kéepe it, God is not as man, to be wearie; and thou shalt finde the fruite of it, as Moses did againe in this place. For vpon this his crying the Lord shewed him a Tree, which when hee had cast into the waters they were sweete: and the people dranke of them, with great contentment to their fill. Hath not GOD then an issue for euery temptation, if wee would expect it? Are not the Cries of his Seruants heard? and doo not they crie to him when others murmure against him? Marke all these things with your selfe, and be the better; for I passe them ouer with this pointing at them. And for this tree, which being cast into the waters made them sweete, take it for a most Excellent Figure of Iesus Christ our Sauiour, by whom all bitter affliction is made sweete: and the sowre curse of the Lawe condemning all men without him, quite and cleane taken away. For who is able either to endure the crosse or to taste of the Lawe without Christ; yet in him, and by him both are sweete, affliction fitting vs to Gods Kingdome, and the Lawe teaching vs what to doo, and what to flie. Consider of these Marginall Quotations by your selfe, and add the like vnto them. And touching these bitter waters, marke howe they are a meanes to discouer the ver. 25. 1. Tim. 1. 8. Rom. 3. 31. Galat. 5. 14. Ephes. 2. 10. 1. Thes. 4. 3.

the hidden bitternes which lay in the hearts of these Murmurers; and thinke with your selfe, that euen so doth bitter aduersitie in many men and women at this day, disclose secrets, and shewe them to haue weakenes, before not knowne, or thought of. Secondly, Note howe in trauelling to the Land of Canaan, wee must assuredly passe by Marah, and there wee must make a pitching place for a time, till it shall please God to graunt a Remoue. Bitter, bitter, and very bitter will the waters proue: but murmure we not as these men did: for hee that was so gracious as to make them sweete to such Repiners, what will he doo in his good time to vs, if we patiently abide his will: surely he will much more respect vs, and euen boast of our patience to our eternall good; as he did of his seruant Iobs righteousnes. But now for the tree; some aske, whether there were any such vertue in it by Nature to sweeten waters? and if there were, what néede God had to vse any such meanes, séeing with his onely word hee could haue helped them? for answere whereunto, it may first be saide concerning the first, that the Lord hath giuen most excellent vertues to his creatures, beastes, hearbes, plants, stones, trées, and such like, thereby to shewe his mightie power, wisedome, and mercie. As for beasts, their blood, their flesh, their fat, &c, what vertues are in them? for hearbs, some comfort and helpe the braine, some the eyes, some the liuer, some the heart, some one part, some another, with most rare and soueraigne qualities giuen them of GOD for this end. The consideration whereof hath greatly delighted many worthy persons, and caused them both to speake and write of them with great pleasure. Methridates that great King of Pontus, and of one and twentie Kingdomes more, for his wonderfull skill in hearbes, and his soueraigne remedie against poyson and contagious diseases, called after his name Methridate, is become in all Bookes and Monuments of learning, renowned and famous. Lysimachus Eupator King of Ilyricum,

Arist. hist. animal. Plinie. Aelian. Zanch. de operibus. Leuinus Lemnius, &c.

ricum, is ſaid to haue bẽne moſt ſkilfull in hearbs. Artemiſia the wife of Mauſolus King of Caria, was an excellent Lady for knowledge in hearbes. Marcus Valerius Coruinus, a worthie Romane was ſo delighted with the ſtudie of hearbs, that he withdrewe himſelfe into ẏ Countrie where he might wholely (as it were) dwell in his Garden. But what ſpeake I of theſe, ſince we all knowe what is written of Salomon? namely, how he wrote of all Trees from the Cedar which is in Libanon, vnto the Hyſſop which ſpringeth out of the wall, that is, from the higheſt to the loweſt: hee wrote of plants and hearbes, beſides of beaſts, fowles, creeping things and fiſhes, worthie Bookes no doubt, if it had pleaſed God to let them continue to this day. The ſtrange vertues of precious ſtones diuers likewiſe haue written, whom both with pleaſure and profit we may reade. Concerning all which happie qualities vouchſafed to theſe Creatures, and euen particularly of this wood we now ſpeake of, remember with your ſelfe that Notable Teſtimonie of Ieſus the ſonne of Syrach in his Booke. The Lord, ſaith he, hath created medicines of the earth, and he that is wiſe, will not abhorre them. Was not the water made ſweete with wood, that men might knowe the vertue thereof? So he hath giuen men knowledge, that he might be glorified in his wondrous works. With ſuch doth he heale men, & taketh away their paines. Of ſuch doeth the Apothecarie make a confection, &c. Such vertue therefore was in ẏ wood giuen to it by God, who is the God of Nature, and giueth all theſe things. To the ſecond (why God ſhould vſe ſuch meanes, being able with his word to ſweeten them?) true Anſwere may bee made, that although God be able to do all things by himſelfe, yet chuſeth hee often to worke by meanes, and that for our good. As firſt, that ſo he might teach vs his Soueraigne power ouer all Creatures vſing them at his pleaſure, when, and how, he ſhall beſt like, and draw vs to the true reuerence & worſhip of him as Creator, Ruler, Lord,

Franciſcus Ruæus.

Zanch. de creatis Dei, &c.

Eccleſ. 38. 4.
5.
6.
7.
8.

Why God vſeth meanes?

and

and Gouernour of all the creatures. Secondly, that hee might manifeſt by this meanes his loue and goodnes to vs much more, when he maketh all his creatures ſerue to our health, comfort, and good, and ſo drawe and ſtir vs vp to true thankfulnes vnto him for it. Thirdly, that he might teach vs thus not to abuſe thoſe his creatures, which with ſo excellent vertues and qualities are created for vs, to doo vs good. Fourthly, that we might learne by this meanes, not to contemne ſecond Cauſes and meanes, by abuſing (through a vaine preſumption) the holy Doctrine of his prouidence. For, when God himſelfe is pleaſed to vſe theſe inſtrumentes, who are wee that wee ſhoulde reiect them? and if we doo, what doo we contemne and reiect, but his Ordinance? Lewd and wicked therefore are the Anabaptiſts: who, as of the ſoule, ſo of the body, caſt away the meanes of health: and yet ſay, they deſire the health of both. S. Auguſtines words I cannot paſſe ouer, (fit for them, and fit for vs in this matter) in his whole 29. Chapter of the 7. Booke of the Citie of GOD, ſhewing howe God vſeth ſecond cauſes in the gouernment of the world, becauſe he hath created them to that purpoſe. Yet euer he doth not tie himſelf to theſe things, but ſometimes without them, and euen contrarie to them, hee worketh his will alſo: that thereby wee might learne, his vſing of them to be without nede, ſeeing hee can worke without them, if he pleaſe. Secondly, that when hee vſeth them, it is he that worketh by them, and not they without him; as he giueth light in the Sun, he feedeth vs in our meate, &c. For if without them it be he, much more in them and by them it is he. Thirdly, that wee might ſee how many waies he is able to helpe vs, when any thing is wanting vnto vs which is needefull. And this we may well thinke was the cauſe heere, why it pleaſed GOD to ſhewe this Tree, that they might be aſhamed of their impatiencie and miſtruſt, neuer more ſo ſinning againe; ſeeing (by one meanes, or other) there is with him euer ſo readie a ſalue helpe.

Of ſecond cauſes.

helpe. Yea this is the cause also why (euen contrary to Nature) he worketh often; that neither to Nature we should tie him, despairing of health, wealth, or liberty when we see no meanes, or meanes (in reason) working to the contrary; forasmuch as he is still aboue all, and can with meanes, & without meanes, agreeably to Nature, & contrary to Nature, giue his Name praise, and his children comfort in a moment. Profit wee therefore thus by this Tree shewed to Moses in extremity to make the waters sweete withall.

4 There he made them an ordinance and a lawe, Ver. 25. & 26.
and there he prouoked them, and said, If thou wilt diligently hearken, O Israel, vnto the voice of the Lord thy GOD, and wilt doo that, which is right in his sight, and wilt giue eare vnto his Commaundements, and keepe all his Ordinances; then will I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee. Where the Lord tryed them by want of water, there he also admonished them by his Word, declaring vnto them their iust deseruing of such Plagues and diseases as were inflicted vpon the Egyptians: from which they had beene free hitherto, onely by his free mercy and goodnesse; and acquainting them that ỹ only way for them so to continue still, was to hearken to his Will, and to obey the same; otherwise he being the only Author of health, it could not be so with them. Which word of his, let it informe vs what also is our defence from all euill, certainely euen the same LORD, and none but Hee. The way also to obtaine it the very same that was then, To hearken and to obey not our willes but his, not our wisdomes but his, not our lawes but his. This, this shall abide, and stand and only this. All mans deuises, and will-worship shall vanish as vile from before him. Consider well of the Psalme, where first is put forgiuenesse of Sins, and then the healing of all infirmities. Psa. 103. 3. Eccles. 38.

Ver. 27. *Hirom.* of 12. Disciples, &c.

5. Then came they to *Elim* where were twelue fountaines of water and seuenty Palme trees: and they camped there, by the waters. So commeth comfort after sorrow, and plenty after scarcety. For now they haue 12. fountaines of water and goodlie trees to yeelde them cooling shadowes for their comfort. And surely the trialls of the Church, or of any particular member therein, shall haue a ioyful end: and though they be neuer so many, yet the Lord deliuereth out of them all. Who would not trust then in such a God, and tarry his time that neuer faileth. God, for his mercy sake, giue vs faith and constant patience, Amen, Amen.

Chap. 16.

The generall Heades *of* this Chapter *are chiefely these.*

The grieuous murmuring of these *Israelites.*
The gift of *Manna* from heauen.
The *lawes* and Orders concerning the same.

1. BEfore their murmuring, there is in ỳ first verse mention made of an other camping, namely in the Wilderneſſe of Sin, which was the 8. place they had pitched in, since their comming out of Egypt. And in the booke of Numbers a particular Record is made of all the places together, as likewise in an other place of that Booke. That at the commaundement of the Lord they iournied, and at the commaundement of the Lord they pitched. By all which wee comfortably may see, that the Tabernacles or Tents of the Church, and euery particular member, are pitched where the Lord will

Numb. 33.

Chap. 9. 18.

will, and taken vp and remoued when hée will, and whither hée will. For hée it is that gouerneth and guideth all these things, euen as hée doth all other matters in this world, & nothing is done without his Will. The lot is fallen to me (saith the Prophet Dauid) in a faire place: I haue a goodly heritage: Thereby ascribing to the Lord this honour, that by him euery mans portion and place in this world is appointed. He diuided the Land of Canaan, and gaue to euery Tribe that part which by his seruant Iacob he had foretold long before. Which doctrine may yéelde euery heart patience and peace, to be quiet and contented with Gods Will howsoeuer it be. For beggars may be no choosers; and wée are all his beggars that ruleth these things. Haue I little? it is his Will, and I ought to be pleased. Haue I more? it is more mercy, and God make me thankfull. Thankfull for the one, and thankfull for the other, and euer contented with his Will. My pitching is here, or there, by his prouidence, in a faire house, or a foule; in a rich liuing or a small; in a good countrie, or a bad; in England or in Fraunce: and whersoeuer, or howsoeuer, it is aboue my merit; and therefore I should bée pleased, and thankfull.

2 The time is named, to wit, the fifteenth daie; to let vs all know that euen so much more detestable was their ingratitude, by how much the remembrance of so great and wonderfull a deliuerance from their enemies was more fresh in memorie, béeing so late. And will it not bée so in vs? Therefore, thus woulde I haue vs profit by it, euen to thinke in the Morning of our safety by his mercy all the Night: And at Night of our safety all the daye: And still fil of freshe fauoures; which vnlesse I bee thankefull for, I must néeds bée a great offender, séeing it is not possible to pleade forgetfulnesse in such fresh and newe thinges: Nay, if it were a fault in these Israelites to forget or to be dull in a matter of fiftéene dayes olde, how much greater a fault in the

morning to forget to bee thankfull for the nights mercy last before, and but euen now ended: but you see my drift, follow it further by your selfe. Surely, surely, fresh fauours would haue fresh remembrances and zealous and hearty thankes for them.

Murmuring. 3. Their murmuring is next spoken of, and next by vs to bee considered. A foule and grieuious fault euer: but in this people so blessed with happie experiences of care and loue, of might and mercy in their Allsufficient GOD, more damnable and more odious than in others. Whereupon the Apostle giueth them for an example to all people in all ages to learne to auoide this
1. Cor. 10. 10. wickednesse, saying, Murmure not, as some of them murmured, and were destroyed of the destroyer. *Numb.* 14. 36. For all these things came vppon them for examples, and were written to admonish vs, vppon whom the ends of the worlde are come. The whole course of Gods sacred Scriptures crieth out of this sin in men and
Phil. 2. 14. Women, chiefely professing God. For do al things, saith the same Apostle, without murmuring & reasoning. And S.
1. Pet. 4. 9. Peter, Be ye harberdours one to an other without murmu-
Wisdom. 1. 10. ring. The eare of Iealousie saith Wisdome, heareth all things, & the noise of grudgings shall not be hid. There-
11. fore beware of Murmuring which profiteth nothing; and refraine your tonge from slaunder: for there is no word so secret, which shall goe for nought, and the mouth that speaketh lies, slayeth the soule. Caine mur-
Gen. 4. 14. mured, and the Scripture noteth it as his sinne. These Israelites were grieuous murmurers, sometimes for their
[a] Exod. 5. 21
[b] Exod. 16. 25 labour[a], sometimes for drink[b], sometimes for flesh[c], some-
Exod. 17. 3. times in distrust to obtaine the Cittie so strongly walled,[d]
[c] Exod. 16 sometimes for feare to bee killed of their enemies,[e] some-
[d] Num. 13. 31.
[e] Numb. 14. 2. times at GODS iustice vpon their disobedient bre-
[f] Num. 16. 42. theren,[f] sometimes for want of dainties, as Figges,
[g] Numb. 20. 3. Pomegranats, Vines, &c.[g] sometimes, for that they were ouercloied with Manna[h], and for other like causes:

vpon

vpon all which the Holy-Ghost setteth a brand of dislike: and so by their sinne admonisheth vs to beware. Miriam murmureth against her brother Moses the Lords faithfull Seruant; and how fearefully was she smitten with a Leprosie? Let this smite the heart of euery Christian Reader, and make him consider what may quickly happen to himselfe, if hee bee a murmurer. From the Old Testament come to the New, and obserue as much. The Pharasies murmure at Christ his mercy to poore Publicans: there is murmuring for good done on the Sabbath day: For not washing before meate: that such as came late had a penny as wel as those that had borne the heate of the day: that the ointment was powred vpon Christ, and not rather sold, and giuen to the poore: that the Widowes were neglected: and that Mary doth not helpe Martha, but sit and heare Christs words. But still obserue how all these were sinfull and grieuous to God; and what a diligent record is made of them and of the seuerall causes; that wee might learne and see no cause to warrant this lewde behauiour. For either all or most of these occasions might haue much saide in defence of them. And therefore these Quotations of Scripture with that of Iude, short and sharpe: These are murmurers, complainers, walking after their owne lustes: whose mouthes speake proude things, hauing mens persons in admiration, because of aduantage, &c. Murmurers and grudgers, and complainers, such as mutter, & murmure, and grudge & groan, if all things fall not out to their contentment, such as mislike their places & callings, Estats and conditions, and are angrie with God if in all things hee please not their humors. If they be restrained of liberty, if they be touched w̄ pouerty, if they be pinched with penury, if they be subiect to affliction and aduersitie, if they be not in highest places, & exalted to greatest authority, they fret, they fume, they are offended and discontented with ỹ Highest. These are the greedy dogs spoken of by Dauid, which run about

Num. 12. 1. 10

Iude, ver. 16.

the Cittie, and grudge if they bee not satisfied. Irenæus the auntient Father giueth them a fit name (but a foule name) calling them *ora Diaboli*, the Deuils mouthes. And the words of Plato are as fit of vnbridled mouths sending out iniury both to heauen and Earth. The end of which mouthes Euripides by the light he had, could well discern, that it would be misery and woe, as indeede it will, trye who list. Circumstances increase this sinne very much; as Who numbreth? against whom? and in what matter? who murmureth? A subiect, a sonne, a friende, to whom much fauour many waies hath beene shewed; A professor of the Gospell, well acquainted with the Word, and vpon whom many eies are cast &c. Against whom? Against Prince, against Parents, against Friends, to whom obedience, duty, and loue with al the Testimonies therof are due, and most due; against God, whose Word is in our hands, & in our mouthes, and whose seruants wee would gladly bee esteemed. In what matter? In a small matter, in a trifle; and wherein, or for what, we ought rather giue thankes, in a matter lawfull, tollerable, good, and no way to bee grudged at. These and such like Circumstances I say make the fault much fouler and greater. Old Writers haue vttered these kinds in these wordes, *Est murmuratio contra Deum per displicentiam, contra Prælatum per inobedientiam, & contra proximũ per inuidentiam.* There is a murmuring against God by discontentment, against our superior by disobedience, & against our Neighbour by enuie. But from what fountaine floweth al this filthy water which so offendeth God, so grieueth man, and so infecteth the very aire? Surely either from impatience, or from pride, both bad and very bad fountaines. Of the first that was an example in the Acts of the Apostles about the Widowes of the Grecians: For not able with patience to endure their conceited griefe, till there might bee declaration made thereof, and order taken accordingly, they fell to secret carping and biting vnfit for the pro-

Irenæus Lib. 12. cap. 12. & 29.

Plato de legibus lib. 3.
ἀχαλίνα στόματα.
Eurip.
τῶν ἀχαλίνων στομάτων τέλος δυσχιά.

Acts. 6. 1.

ſeſſors of the Worde: and in that heat touched euen the Apoſtles themſelues with want of care. Of the later, that is a moſt fearefull example in Numbers of proude Corah and his company, whoſe pride, enuie & ambition brought them to ſo ſtrange and dreadfull a death. They grieued that Moſes ſhould haue ſuch authority, they thought themſelues worthy of ſome of it, and what they thought fit, not what pleaſed him, God muſt do. Of which kinde of Murmurers and enuiers Saint Gregorie hath a good saying in his Morales, *Qui contra ſuprapoſitam ſibi poteſtatem murmurat, liquet, quòd ei non reddat quis eandem poteſtatem dedit*: Who ſo murmureth againſt authority ſet ouer him, it is manifeſt, that he reproueth him who gaue the ſame authority. And vpon the ſeuenth Pſalme, *murmurantes dicuntur intrare in iudicium cum Deo*: Murmumurers are ſaide to enter into iudgment with GOD: They are like, ſaith An other to a filthy ſwyne, who whether hee wake or ſleepe is euer grunting. *Murmuratores ſimiles ſunt verſantibus in gyrum, donec capite & ſenſibus perturbatis cætera omnia perturbari putant*, Murmurers are like vnto ſuch as turn roūd about til their heads & ſenſes being turned, they imagin al things to turne round. Pythag. *Sed noli aduerſus quemquam murmurare, eſt enim abiectorum*: But be not thou a murmurer againſt any man, for it is a baſe thing, and the quality of a baſe perſon. *Errata propria magis quam aliena reprehendito*: Rather reprooue thine owne faults than other mens. Democritus. *Diſcat non murmurare, qui mala patitur, etiam ſi ignoret cur mala patitur: per hoc enim quiſquis ſe iuſtè pati arbitrari poteſt, quia ab illo iudicatur, cuius iudicia nunquā ſunt iniuſta*; And let him that ſuffereth harme not murmur; although he know not the cauſe why he ſuffereth it: becauſe euery man may thinke he ſuffereth iuſtly, ſeeing he is iudged of him, whoſe iudgments are Iſidorus. neuer vniuſt. A very notable ſentence, if you marke it; not allowing this vice in our hardeſt eſtate; and when we know not any reaſon of it. *Qui in pœnis murmurat ferientis*

iustitiam accusat: for hee that murmureth at Gods punishment, or any iust punishment, accuseth the iustice of him that punisheth. But goe we forward. Felicitie consisteth not in things of this life: therefore wee should not murmure for the want of them. Iob blesseth the Name of God in his greatest affliction, and murmureth not. Of the Godlie it is often saide, The praise of GOD is euer in their mouthes: Then not murmuring. Murmurers want Dauids staffe so comfortable to him, therefore we should auoid it. No Artificer can like that his worke bee dispraised of one which hath lesse skill, or euill will: And shall God like to haue his predestination, his prouidence, his iustice and mercie and whatsoeuer is holy, and good to be censured, and grudged at by dust and ashes? No, no. The Wise mans Counsaile is excellent in this behalfe: Hearken vnto me, yee holy children, and bring forth fruite, as the Rose that is planted by the brookes of the field, And giue yee a sweete smell as Incense, and bring forth flowers as the Lilly. What is this sweete smell that must be giuen out? Marke what followeth, Sing a song of praise; and blesse the Lord in all his workes. Giue honour vnto his Name, and shew forth his praise with the songs of your lips, and with Harpes, saying after this manner, All the workes of the Lord are exceeding good, and all his commaundements are done in due season. None may say, What is this? wherefore is that? For at time conuenient they shall all be sought out, &c. Reade the whole Place your selfe I pray you. And see howe far this is from murmuring and grudging. *Optimum est pati quod emendare non potes, & Deum, quo authore cuncta proueniunt, sine murmuratione comitari*, It is best, saith Seneca, to suffer what thou canst not amend, and to follow God (from whom, as from a fountaine, all things doo come) without murmuring. *Malus est miles qui imperatorem sequitur gemens*, He is a very bad Souldier that followeth his General with grumbling. And certainly he is as bad a Christian, that controuleth God in his

Iob. 1. 21. Psal 70. 4. Psal. 33. 1. &c. Psal. 135. 21. Psal. 23. 4.

Sirach 39. 13. 14. 15. 16. 17.

his workes; and thinketh this, or that, might bee better. Some will haue faire weather, and some will haue foule; some wet and some drie; some dearth, and some plentie: who can repeate mens vaine conceites herein, neuer caring for others, but for themselues: and therein also mightily deceaued, because man indeede is not able to comprehend, what will euer bee best for him. Holcot vpon the Booke of Wisedome telleth a Tale of an Heremit, that hauing sowed pot-hearbs in his Garden, desired faire weather, and foule weather as hee iudged to be best for his hearbs, and so had still graunted of God according to his request, but not one hearb came vp: whereupon he thought, there was a generall failing in all places of such hearbs, till on a time walking to another Heremit not far off, hee saw with him a very excellent crop: Then hee tolde him what he had begged, and obtained, touching the weather, and what effect it had. Whereunto the other Heremit answered, *Putabas te sapientiorem Deo, & ipse ostendit tibi fatuitatem tuam, &c.* Thou diddest thinke thy selfe wiser than God, and hee hath shewed thee thy folly. I for my crop neuer asked any other weather than GOD should please to send. I would this olde Heremit might teach many in our daies to be lesse wise in their owne conceites, concerning both weather, and other matters: and to relie more vpon Gods mercifull prouidence and bottomlesse wisedome, that hee both knoweth what is best for mans vse, and will accordingly (for his owne goodnes) vouchsafe the same. Then would there not be so many faithlesse feares and doubts amongst vs as are, much lesse any opening of our mouthes against Heauen, as, I feare, is. But let such remember what Seneca writeth of Cæsar, who hauing appointed a great Feast for his Nobles and friends of all degrees, and it falling out that the day was so extreame foule as nothing could be done, being highly displeased at it, in extreame madnesse willed all them that had bowes to shoote vp their arrowes at Iupiter in defi-

Lect. 9.

ance

ance of him, for that foule weather. Which when they accordingly did, their arrowes lighting short of Heauen, fell downe vpon their owne heads, and hurt a number of them very sore. Euen so do our muttering and murmuring words, either for this or that which God sendeth, not hurt him but wound our selues both deepely, and dangerously. Another desire of men is, euer to be in prosperitie, and not to taste of any aduersitie; if they do, then they murmure, and then they grudge, saying, or thinking the Lord dealeth hardly. But these men forget that if the Phyſition desire a mans life and health, he restraineth him of many things wished and longed for, and ministreth manie things vnto him bitter and vnpleasant; whereas, if he despaire of the parties well doing, hee suffereth him to eate and drink what he will. They forget that those Cattle which the Grasier putteth into his best pastures and fedeth fat, are vsually appointed to the slaughter. They forget that too much rancknesse hurteth the corne, and too much fruite breaketh the trées. They forget that Christ gaue both a sop and a dipped sop to Iudas, and yet he was a reprobate; the rest (being chosen vessels) had no such thing. A whirle winde caried Elias to Heauen, & so hath affliction many an one. But the Rich Glutton that had all pleasure in his life time, lost his pleasure, and gayned woe for euer. It is not good to haue our wages too soone, but to remember chærefully, that when the day is ended, then wages will be paid. He that trauelleth in the way against the Sunne, hath the light before him, and the shadowe behind him: so haue the wicked prosperitie & comfort heere, none hereafter. But hee that trauelleth with the Sunne hath the shadowe before him, and the light after him: so haue the godly crosses heere and eternall ioy after. Murmure not therefore at any wants, neither grœue if other be made rich, and the glory of their houses encreased: for as thy shadowe goeth before, so will thy light followe: And as his light is before, so will his shadowe follow most assuredly.

assuredly. Nothing shall he carie with him when he dieth, neither shall his pompe follow him. *Qui honoratur in via, in peruentione à inimicis tradetur, Et quasi per amœna prata in carcerem venit, qui per prosperitatem præsentis vitæ ad interitum pendit.* Hee that is much honoured in the way, at the end of his iourney is damned. And as it were through a faire pasture he passeth to a prison, who by the prosperitie of this life present goeth to destruction and confusion. It is enough (if any Counsaile may be enough) to banish from vs all sinfull murmuring either at other mens prosperitie, or at our owne aduersitie. For certainely as your selfe would be more carefull of a childe of yours that you had done little or nothing for, than of one that was prouided for, and had plenty: so is the Lord of Heauen (that kinde Father aboue all Fathers) most carefull of their good, who heere in this life haue had least, and are indeede yet vnprouided for. O beleeue it, they shall haue a day, and that a sweete day and a ioyfull. Their turne will come, though others haue beene serued before them, yet shall their portions at last bee as Beniamins was with Ioseph, greater and better than all the rest. Till then let your want make you as hunger doth ỳ Hawke, flie more earnestly at your pray, that is, at Heauen, at God, at Christ, at the life to come with all his ioyes. Pitch your eyes vpon it & your heart also; flie, and flie strongly to that marke, thinking euery day two, til the Lord graunt it. If a traueller haue but a little money left to bring him home, hee trauelleth farther in a day than otherwise hee would: And so do you by your present wants, take occasion to goe forward faster and faster in a holy course, that you may be at home and take your rest. Away with murmuring and all euill speaking, for a man is knowne by his speech as mettall is by his ring. And no glasse sheweth more plainely the spots of your face, than your tongue will shewe the spottes of your heart. Let it greeue you to heare others do it: for the Lord is not with them; And to be sorie for a bodie, from which

Greg. Moral.

Ἀνὴρ δὲ γνωσθήσεται ἐκ λόγου συνέσεως, Ἐξαλλομένου δὲ ἐκ λόγος. μισεῖ μαῦρος λόγος.

Aug. *Non ſunt in te viſcera pietatis, ſi ploras corpus a quo anima, & non animam a qua Deus receſſit.*

which the ſoule is departed, & not for a ſoule from which God is departed, is not pietie, ſaith S. Auguſtine. Foliſh men ſpeake foliſhly, but our ſpeech ſhould be with a graine of ſalt. S. Auguſtine notech it very well, that S. Iames doth not ſay None can tame, but no man can tame the tongue, that when it is tamed, wee might knowe it to be a worke of God, and not of man. It is walled in with two walls, the lips and the teeth, to note a double triall that ſhould be taken of our words before we ſpeake. Firſt, whether it be lawfull; ſecondly, whether it be expedient that we meane to ſay. And if both theſe, then ſpeake on and ſpare not, all ſhall bee well. But if either of theſe want, then kéepe the dore faſt, and let not that little member haue his will. The good Abbot ſalve both the good, and the difficultie of this, who being vnlearned, and very deſirous to be inſtructed, when hee was come to that verſe of the Pſalme (I ſaide I will looke to my waies, that I offend not in my tongue) bad Stay there, till hee had learned that leſſon, which he feared would be both hard, and long. But happily I am too long alſo in this point, and therefore I ſhut vp with this wiſh, that no tongue may bee like that curſed Bay tree whereon the Prouerb grew, *Inſana laurus*, The contagious bay tree. My meaning is, that no man or woman haue a tongue ſo venemous to make murmuring whereſoeuer it is, as that bay tree would make chiding and ſtrife, as long as any iote of it were in ones hand: for you ſée the ſinne of ſuch a tongue, and let it ſuffice. God ſéeth, and God heareth, who as Auguſtine ſaith, is euery where, and cannot be mocked. But happily you will thinke, why then doth God ſuffer any murmuring to bee? And I pray you remember Saint Gregorie his Anſwere, *Permittitur murmuratio & detractio, vt caueatur elatio*, GOD ſuffereth murmuring and detraction, that it may keepe downe in men pride and arrogancie. Thus much of this matter of Murmuring, if not too much, of purpoſe enlarged, becauſe the fault is too generall both

Aug. *Deus vbiq; eſt, intra omnia non incluſus, extra omnia non excluſus, ſupra omnia non elatus, infra omnia non oppreſſus.*

both in perſons murmuring, and in matters murmured at.

4. But did they all murmure without exception? No: but although ỳ Text make no exception, yet we may ſafely think, the Lord had his number among them that did not murmure at all. Yet forasmuch as this number was very ſmall in comparison of the Murmurers, therefore there is no mention made of it, but all in generall are ſaid to murmure. And indeede what are the godly but as wheat hid vnder a great heape of chaffe, which doth not appeare ſo well, till the chaffe be wynowed & blowne away? It was ſufficient that the Lord well diſcerned both, &c.

5. The words of their Murmuring are expreſſed in the 3. verſe, Oh (ſay they) that we had died by the hand of the Lord in the Land of Egypt, when wee ſate by the fleſh-pots, when wee ate bread our bellies full! for yee haue brought vs into the Wildernes to kill this whole companie with famine. Words of ſuch impietie, as I knowe not how to begin to ſpeake of them. *O impiam et nefandam vocem!* O wicked and horrible words! (ſaith a godly Interpreter) O ſinfull and curſed ſpeech! may all that reade it, and taſte of GOD ſay; eſpecially in this people ſo acquainted with Gods mercy, grace, and power, ſo made famous ouer the world with miracles wrought for them againſt their enemies. For, what is this which they ſay? but all one as if they had ſaide; wee care not for our Deliuerance out of Egypt, and from all the bondage and crueltie againſt vs and our Children, wee giue GOD no thankes for it, for wee were better ſo, than thus; O, that hee had let vs alone by the fleſh-pots, and come to deliuer vs when wee had ſent for him. Such height of vnthankfull contempt who trembleth not to reade, and ſhaketh not to thinke of in his heart? But let it profit vs; for to that ende the Lord hath Chronicled it in his Booke. Firſt then, let it teache vs and tell vs, yea ſoundlie ſettle in vs, howe quicklie theſe ſinfull hearts of ours ſlippe from their duties, if once anie croſſe

lay

lay holde on vs, making those mercies and benefits of God vile, and of no account, which at the first when we receaued them were most great in our eyes, most welcome and acceptable; we then saying, O, how should we thanke the Lord enough for these thinges! But is this well? Doth the word teach vs thus? or do wee our selues endure this measure to be measured to vs by those to whom we haue béene good and kinde vnto? No, no: And therefore abhorre it as most odious both to God and man: and loke wee at the Rule which teacheth vs otherwise. Great were the fauours that Iob had receaued from his God: aduersitie commeth, and that (as you know) in a great degrée. Doth Iob vilifie therefore either in tongue or heart those former fauours, and say, O, that God had neuer bestowed them on me? No, you know, but holily and vertuously he embraceth Gods will, and telleth his repining wife, That since they had in former times receaued good things from God, should not they also receaue euill, when it was his pleasure? Yes, yes: And therefore saith hee, The Lord gaue, and the Lord hath taken: and blessed, blessed be the Name of the Lord euen in taking, as well as giuing, and euer for all thinges that he doth. The Apostles of Christ were exalted by him to the highest dignitie in his Church, it was no doubt a great grace vnto them and very acceptable, but afterward cōmeth persecution, imprisonment, whipping, and many crosses; Do they then say as these Israelites, (O, that wee had died by the hand of the Lord! O, that wee had neuer beene Apostles!) and so cast the mercies of God in his face for the troubles which followed such fauour? Not so, you see, but they went away reioycing, that they were made worthy to suffer those things for so kinde a Lord as had exalted them to that dignitie, and giuen vnto them such graces and places as then they had. Let vs loke vpon such Examples as these, and pray to God for strength to followe them. Let vs often remember that good Counsaile of the wise man, My sonne,

Acts, 5. 41.

if

if thou wilt come into the ſeruice of GOD, ſtand faſt in righteouſnes & feare: AND PREPARE THY SOVLE TO TEMPTATION. Settle thy heart, and be patient: bowe downe thine eare and receaue the words of vnderſtanding, and ſhrinke not away when thou art aſſailed; but waite vpon God patiently. Ioyne thy ſelfe vnto him, and depart not away, that thou maiſt be encreaſed at the laſt end. Whatſoeuer commeth vnto thee, receaue it patientlie, and be patient in the change of thine affliction. For as gold and ſiluer are tried in the fire, euen ſo are men acceptable in the fornace of aduerſitie. And ſo forth much more; if you will, reade the Place your ſelfe. Forget not what the Apoſtles in the Acts did, and ſaid; Who confirmed the Diſciples hearts, and exhorted them to continue in the faith; affirming that wee muſt through many afflictions enter into the Kingdome of God. There are many ſuch places in Scripture. Away then with thoſe croked wayes wherein too many doo walke: and be taught by theſe Examples what euer to doo. The Goſpel is welcome to manie at the firſt, and they greatly reioyce in it; but when either trouble groweth for it, or they are reſtrained by it from their accuſtomed ſinnes of ſwearing, drunkennes, ſenſualitie, couetouſnes, oppreſſion, vſurie, and ſuch like, then they wiſh they had neuer bëene troubled with ſuch preaching, and all Gods mercie is returned to him with great vnthankfulnes, as hëre it was of theſe murmuring Iſraelites. If authoritie and offices either in Church or Cõmon-wealth be giuen in Gods goodnes to ſome men, they receaue them ioyfullie, and ſay they are much bound to God for them: But when ſuch things happen as vſuallie followe ſuch places, to wit, trouble and charge, lies and ſlaunders, contumelies and reproaches, with great vnthankfulnes then they turne both tongues and hearts, and wiſh they neuer had bëene ſo graced. For Matches and mariages, O, what impietie is in many, many times! curſing the parties, and almoſt curſing God that gaue them

Sirach. 2. 1.

2.

4.

5.

Acts. 14. 22.

Math. 16. 23, 2. Tim. 3. 12.

ſuch

such a match: when yet at the beginning all was well, and euery body pleased. Let all these and all others faulty in like sort looke vpon these murmuring Israelites, and be ashamed of such sinne. For man and wife, let them consider but one thing which GOD hath giuen them in their owne bodies, and see how it will instruct them. Their two eyes if they goe together and looke both one way, be it vpward or downward, to the right hand or to the left, All is well and comely in the face. But if they bee seuered and the one eye looke one way, and the other an other, there is a blemish wee all confesse, and it is not well: So man and Wife who as the two eies are made to looke one way, should neuer bee seuered to goe a sunder, to crosse one an other, to reproach one an other, to shame one an other, to breake vp house and depart one from another. Surely the blemish is great, and as many as care either for pietie or honestie, will consider of it. Secondly, these words of the Israelites may shew vs what is the course of too many Men and Women in the world another way, euen to prefer the flesh-pots of Egypt before the Land of Canaan, and bellies full of bread before a blessed deliuerance out of cruell bondage, that is, Earth before Heauen, and the ioyes of this world before all that can bee giuen when this life is ended. A miserable and monstrous blindnesse, yet such as no perswasion will preuaile against, it is so setled and rooted in sinfull hearts. Remember what you reade in the 11. of Iohn, when Christ had raised vp Lazarus to life againe, And many that had seen these things beleeued on him: Then gathered the high Priests a Councill, and said, what shall we doe? If we let this man thus alone, all men wil beleeue in him (now marke) and the Romanes will come & take away both our Place, and Nation. So before Christ they preferre their places, and for the world adieu to Heauen. Such others were those in the Prophet Ieremy, who measured Religion by plenty and scarcitie, iudging that best which brought most profit, and that worst

Ioh. 11 44. 45. 47. 48

worſt wherein there was any want. The word which thou haſt ſpoken (ſay they) to vs in the Name of the Lord, we will not heare of thee, But we will doo whatſoeuer thing goeth out of our owne mouth, as to burne incenſe to the Queene of heauen, and to poure out drinke offerings vnto her, as we haue done, both wee and our Fathers, our Kings and our Princes, &c. For then had we plentie of victualles and were well, and felt no euill. But ſince we left off to burne incenſe to the Queene of Heauen and to poure out drinke offerings vnto her, wee haue had ſcarſeneſſe of all things, and haue beene conſumed by the ſword and by famine. 17. 18

But if you reade the reſt of the Chapter, you ſhall ſee that their Plagues grew becauſe they ſinned againſt the Lord, and would not be ruled by his Word, to worſhip him, and him onely, according to his Word. Such Arguments made the Heathen againſt the Chriſtians in former times, as witneſſeth Tertullian, Cyprian, and others; attributing all calamities (that happened) to the Chriſtians: becauſe that they worſhipped not the Idols of the Heathens: but they anſwered euen as Ieremy, that ſuch calamities fell, becauſe they (the Heathens) would not forſake their Idols, & embrace Gods true Religion, & ſo indeede they did. Such words, and euen the very ſelfe ſame words, vſe the Papiſts againſt vs, and the Goſpell at this day: telling vs often and too often (vnleſſe it were truer) how great plenty was in former times when Popery ſwaied, how many egges forſooth for a penny, and all this geare; grounding an argument thereupon, that therefore that was truth, and this is falſhood, euen as Heatheniſh and Iewiſh Idolaters did before them. But with Ieremy and the godly Fathers we truely inuert their argument vpon them: that their contempt of truth, and foule Idolatry in deſpite of truth prouoketh God to many croſſes, and will yet prouoke him further if they continnue without amendment. And touching their pretended plenty when Popery ruled, Tertul. *Apologet.* 51. *Si Tybris exundat, ſi grando, ſi gelu. &c. Cypr. ad Demetrianum.*

we say it is a Tale, for as great dearth was then as since. Touching our owne country of which I chiefely speake, let them remember what our Chronicles note in Richard the first his time, how sharpe a scarcity there was by the space of three or foure yeares. What a Sommer that was in Edward the 3. his time, called the deere Sommer. In Richard the 2. his time what a dearth, when the people were forced so to feede vpon fruite to sustaine Nature, as that thereby many fell into flures, and dyed. How the childrens cries were so pitifull for the want of foode which their Parents had not to giue them, as a stonie heart could not indure to heare. Of Henry the firth his time, when people were forced to make bread of Fearne rootes. And (to go no further) of Acrone bread in Queene Maries time. Were there now so many egges a penny, and all cheape, cheap? Yet Poperie swaied in blinded hearts too much. No, no, The calamities which haue beene in places where this Ignorance ruled, haue beene equall or greater than vnder the Gospell, euer, as all Stories tel vs. Hath Rome it selfe neuer beene afflicted? hath the Pope himselfe neuer beene taken prisoner? Haue Romish warres euer prospered, or Popish conspiracies had their wished effects? Blessed be the God of Heauen for it, they know the contrary. And that Spanish, Romish, and Diuelish attempt in the yeere 1588 yeldeth them matter of wisdome, (if God so please,) and vs eternall cause of thanksgiuing vnto God for it. Euer praised from our heart roots be the glorious Name of him that so respected vs. But yet this is not the matter; for if they had euer had plenty, and euer scarcity, true Religion is not measured by the belly, by flesh-pots or great loaues, or any outward prosperity or aduersity, but by the Rule which God hath left vs in his holy Scriptures; Therefore although wee could obiect vnto them the vnspeakeable blessings of God vpon this Land of ours, and thereupon reason as Gamaliel did; yet doo wee not: but throwing our selues downe

Esay. 8. 20.

at

at his fæte, who gaue them all, wée reſt our ſelues vpon his Word: and ſo both know truth, and hate erroꝛ, as in mercie he enableth, leauing fleſh-pots and all fleſhly reaſons to ſuch doughtie diſputers as they are, that ſtand vpon ſuch arguments: and to ſtrengthen our hearts againſt this great ſinne hære noted in the Iſraelites, Wee looke vpon Demas, whoſe ſhame liueth in Gods Booke foꝛ imbꝛacing the woꝛld, and foꝛſaking Paule. Wée thinke vpon that fearefull crie, One drop of water to coole my tongue: When all the pleaſures of the woꝛld which eyther he had, oꝛ we can haue, coulde not helpe. And as Elias couered his face with his mantle, ſo do we hide our eies from beholding this woꝛld and the deceipts thereof. Wée aſſure our ſelues Saint Hierom ſaid true: *Difficile, immo impoſſibile eſt, vt præſentibus quis & futuris fruatur bonis, vt hic ventrem ibi mentem impleat, vt de delitijs tranſeat ad delitias, vt in vtroque ſeculo primus ſit, vt & in cœlo & in terra appareat glorioſus.* It is hard, yea it is impoſſible that one ſhould enioy both preſent and future good things, that *heere* he ſhould fill his belly, and *there* his minde; that from pleaſure he ſhould paſſe to pleaſure, that in both worldes he ſhould be chiefe, and both in earth and heauen appeare glorious. So wee leaue the fleſhpots of Aegypt to all earthly Iſraelites, and beſeech the Lord to bring vs to his kingdome, although it be through many tribulations.

Reade *Baſils Tract. Non adhærendum rebus ſecularibus. Pag.* 436.

6. Then ſaid the Lord to *Moſes*, behold, I will cauſe bread to raine from heauen to you, and the people ſhall goe out, and gather that which is ſufficient for euery day, &c. O Admirable Mercie, and bottomleſſe Fountaine of all comfoꝛt, and pitie! Will he now rayne bꝛead from heauen to theſe vngratefull Murmurers, who much rather ſhould haue bæne deſtroyed from the face of the earth? Let neuer penitent ſinner than deſpaire of mercie, let neuer troubled ſpirit caſt away comfoꝛt. Foꝛ how can the ſighes of a groaning heart ſoꝛrowing foꝛ ſinne bée neglected of ſo ſwæt a God, when ſuch pꝛoud offendoꝛs finde

Ver. 4.

mercie: neuer, neuer can it be, assure your selfe. Therefore lay vp this place in your minde, and feeling your selfe grieued either for things committed, or omitted, bee not too much shaken as one out of hope, but with faithfull assurance say cheerefully, O kinde Father, and sweete GOD, doo not cast away thy creature, that crieth, and flieth vnto thy mercy. I am vnworthy full wel I know it, but thy goodnesse hath no bottome, and with ioye I remember it; These murmurers and complainers against thy mercies thou yet shewedst more mercie vnto, and thy poore seruant suing for grace wilt thou cleane reiect? No deare father thy nature is not so, and therefore by this fauour to thē, I gather cōfort: & beseech thee to be as thou hast euer been, my kinde, my gratious and louing Lord.

7 And can God raine bread from heauen? why then wee all see that albeit the fields should faile, and the whole earth grow barren, yet can the Lord nourish his people, and send foode to al those that trust in him. It is most true, and it is most comfortable, leauing no cause why wee should in any distresse be cast downe too much, seeing the Lord is not tyed to ordinarie meanes, nor our maintenance to the fruites of the earth. The [a] Rauens shall both finde meate, and bring meate to Elias, if he commaund: and [b] a little oyle shall continue running till many vessels be full when he so pleaseth. Infinite is his power, and infinite are his waies, to comfort them that cleaue to him. Lift vp your thoughts therefore aboue the course of Nature when you thinke vpon GOD: and although you haue neither bread nor money, nor the whole land any corne; yet past hope take hold on hope: and leaue God to himselfe. Iacob was prouided for in that extreme famine, and Gold was brought to Mary and Ioseph from far, when they thought not of it. What the LORD will doo, hee can doo, and on our partes Faith onely is required: that wee may see his Glory and incomprehensible mercy.

Greg. Nazian. calleth these works of God, *quæ supra leges naturæ ac facultatem hominum facit*, Δυναμεις τῦ θεῦ, Dei potētias: *Quas nostræ mentis intelligētia nequaquam consequi possumus.*

[a] 1 King. 17.4.
[b] 2. King. 4.4.

Gen. 47.11.
Math. 2. 11.

8 But

8 But why did not God thus comfort his people before they murmurd? Surely because he might open vnto them the hidden corruption of their nature, and so make them see, & all posterity also, that not merit in them, but mercy in him drew all the fauoures that were shewed to them. And remember euer this vse of affliction, how it is often sent of God to discouer vs, not vnto him who knoweth vs well, but to our selues who dote vpon our worth, and thinke wee are farre otherwise than wee are; yea, and to the worlde also, which many times is deceaued by our golden shew. Stand wee therefore alwaies vpon our watch, when the crosse knocketh at our doores, and know there is a spie entered & a very tel-tale. He will looke into vs, drawe out frō vs what is within; our faire looks shal not deceiue him: but as we are he wil make vs shew, ỹ we may be knowne. How Iob and his Wife differ hee wil describe: Sarais infirmitie, and Zipporahs waspishnesse against their good husbands he will open; and in one word, hee will tell all. Pray we therefore with Dauid euer, O let my hart be sound in thy statutes, that I be not ashamed. Sound without glosing, fainting & haulting; sound without grudging and inward complaining; that from soundnesse within may flow holinesse without, euen patient comfort in Gods Will, and so no Shame grow where no shameles thing is done, &c. The Lord graunt it to vs euer, Amen.

Iob. 2. 9 10. Gen. 16 5. Exod. 4. 25.

The words in the 8. Verse, (your murmurings are not against vs, but against the Lord) notably may feare vs frō abusing of Gods Ministers: and conferre with them the words in Samuel, They haue not cast thee away, but they haue cast me away: And the words in the Gospell, He that despiseth you, despiseth me.

Ver 8.

1. Sam. 8. 7. Luke. 10. 16

The 2. part.

Ver.13. In the Morning the dew lay round about the hoſt. And
14. whē the dew that was faillē was aſcended, behold, a ſmale
round thing was vpon the face of the Wilderneſſe, ſmall
15. as the hoare froſt on the earth. And when the children
of Iſraell ſaw it, they ſaide one to an other, it is *Man*, for
they wiſt not what it was. And *Moſes* ſaid vnto them,
This is the bread which the Lord hath giuen you to eate.
Here is alſo mention made of Quailes, ver. 13. but wee
will reſpite that for an other place, and conſider now
onely of Manna: wherein we may obſerue many profita-
ble and comfortable things.

1. Concerning the Name, it is ſomewhat obſcure as
it lieth in our Engliſh; They ſaid it was *Manna*, for they
wiſt not what it was, But the Hebrew maketh it very
plaine, wherein it is thus: They ſaid this is Man, that is,
as your Mariginall Note hath, a part, a portion, a gift, or
meate prepared, for they wiſt not what it was on the ſud-
Datum. daine, and at firſt ſight, but a thing giuen or prepared for
Paratum. them, that they knew it was. Or (which for my part I
Τι ἐστι τοῦτο? like better) They ſaid *Mah hu*, or *Man hu*, What is this?
Quid eſt hoc? for they knew not what it was.

2 Concerning the manner of the comming of it ſome
queſtion is made, whether it was naturall, or miraculous?
They that would haue it naturall, tell vs of the Manna of
Arabia, which is ſould in our Apothecaries ſhoppes, and
ſay that out of the earth there iſſueth and commeth *dulcis*
halitus, a certaine ſweet vapoure, which beeing drawne vp
by the heate of the Sunne, is purged from his groſſe
earthlineſſe, and made more pure and ſweete, then with
the cold of the night is hardened, and before Morning fal-
leth downe againe vpon the earth like dew or the hoare
froſt, and ſo is gathered dried and kept as medecineable
for mans bodie. They ſay that is ſmall and white, ſo was
this; That falleth downe with the dew, ſo did this;
both of them ſweete euen as the hony, and happely the
ſubſtance of both, one, &c. But what of all this? There-
fore

fore ſhall it follow that this was not giuen miraculouſly to the Iſraelites? nothing leſſe. For as they weare like in ſome things, ſo were they alſo vnlike. This Manna in the ſhoppes is not ſo ſwéete as this, giuen héere, was: it melteth not away with the Sunne as this did, neither is it ſo hard that it néedeth to be brayed in a morter, or ground on a mill as this was to make bread of it. This Manna came not before a certaine time, and houre, appointed by God and foretold by Moſes. No change of the aire and alteration of the weather hindered the comming of this Manna, but in Sommer, in Winter, in Froſt, in Raine, ſtill ſtill it kept his courſe: and fell downe euery night againſt the morning for the ſpace of fortie yeares together. The abundance of it was aboue any naturall courſe euen inough to ſuffice for ſix hundred thouſand men beſide women and children, ſo long. The ſixt day it was doubled to them, that they might gather both for that day and the next, which was the Sabbaoth: and ſo reſt vpon the Sabbaoth: a very plaine token that all was not naturall. If vpon any day they gathered more than their limmitted proportion, it putrified and rotted, wormes grew in it, and it ſauoured ill. But on the ſixt day when they gathered double, it did not ſo, but was very ſwéete and good, till the next day: yea a pot of it was kept in the Arke, ſweet and good, long, which would not haue béene ſo, if all had béene naturall. Againe whereſoeuer the Iſraelites were, it followed them: and was about their tents, not in other fieldes and places remote from them. Now, they that write of the Arabian Manna ſould in ſhops, ſay it ſpringeth not out of all earth, and by name, not out of deſert places, but out of ſome certaine places only in Arabia, as wée ſée in other matters ſome kinde of earth yeeldeth a ſwéeter, a fatter, and better ſap than other earth doth. But this Manna followed the Iſraelites, whatſoeuer the earth was: and by name in the wilderneſſe and deſert. No way therefore was this Manna altogether na-

turall. Laſtly, when they came into the Land of Canaan, which was a more excellent earth, preſently it failed and came no more. A great miraculous worke therefore of God this Manna thus giuen from Heauen was, and ſo to be eſteemed, that God may haue his due glorie, & we ſuch comfort and inſtruction as will flowe from it. A taſt whereof in this that followeth you may take.

The 3. part.

1. They are commaunded to goe forth euery morning to gather this Manna, and to make them bread of it: which teacheth vs thus much, that as God doth ſomething for his part towards the nourishing & maintaining of vs, ſo wil he haue vs likewiſe againe to do ſomething for our parts. Hee wil giue Manna in his mercy and goodnes, but we muſt goe out and gather it: That is, hee wil prouide meate, money, cloath, and all worldly matters for vs, as ſhall be good for vs, but we muſt labour in ſome honeſt & lawfull vocation, and ſo come by theſe things. Idlenes he will not foſter nor abide in any man. Corne he will giue to ỹ Huſbandman, but (conditionally) that he plough and ſowe. Riches hee will giue to the Merchant, but ſo that he goe to ſea and take paines. Whereupon the Heathens did ſay, *Dij omnia vendunt laboribus*, The Gods ſell all things for labour. And for the Scripture, it is plentifull in this point, as hath béene ſhewed elſe-where. Man in his innocencie was appointed to dreſſe the Garden, and not ſuffered to be idle. Againe, euery man heere was appointed to gather Manna; which néeded not, if God had liked of Ingroſſers, to take vp all into a fewe hands, and then to deliuer out to others as they pleaſe: but follow this Note farther your ſelfe, and be bettered by it.

2. How much might euery one gather? euen ſo much ſaith the Text, as is ſufficient for euery day, ver. 4: that is, they

they ſhal prouide for the day & no more. Wherein Note howe carefull the Lord is to haue men depend vpon his prouidence, with chéerefull hope in his goodnes, and not wretchedly and deſpairefully to mucker vp what ſhal neuer doo them good, nor any peraduenture that they purpoſe it for. Thus is the prayer which our Sauiour taught vs, Our daily bread giue vs for the day. And from diſtruſtfull feare the whole Scripture driueth vs in euery place. He that fédeth the Sparrowe ſo ſmall in price, and heareth the young Rauens that call vpon him, He that openeth his hand and filleth all things liuing with plenteouſnes, will hee either forſake or forget man or woman truſting in him? No; it is a Hellish thought, and away with it for euer out of your heart. The life is farre more worth than meate; and the body than any rayment. Wee are much better than any fowles, and yet the Lord feedeth them, when they neither ſowe, nor reape, nor carie in to anie barnes. Could not God heere haue bidden them gather for many daies, if he had would, and lay vp in ſtore for a deere yeere, as wee vſe to ſpeake: yet hee would not, but tieth them to a dayes foode, and for the next day to depend vpon him. He failed them no day, nor euer faileth vs if wee beléeue. Caſt your care then chéerefully vpon him, and cleaue faſt vnto him, you ſhal ſée his Mercie, you ſhal ſée his Truth, you ſhal ſée your Comfort. If the earth yéeld neither corne, nor graſſe, and that for fortie yeeres together: yet can hee nourish you and yours with bread from Heauen, and the daintie fleſh of Quailes at his pleaſure. The hard Rocke or the drie tooth ſhal yéeld drinke for your thirſt, at his will. Elias had bread and meate brought him by the wilde Rauen: And the little meale and oyle in the Cruze waſted not till the dearth was paſt, and ſo forth as you heard before. Theſe Iſraelites garments were not worne, nor the ſhoes of their feete torne in ſo many yéeres: who then will diſtruſt ſuch a GOD? Hee can doo what hee will doo; and he will doo Luke. 11. 3.

what

what is best, be euer assured with ioy. Many a time hath the poore woman had no bread in the morning for her children, and before night, both bread and money. Goe farther your selfe, for this meditation is most sweete. That man liueth not, or euer shall, who cleauing to God, hath beene forsaken by him.

Ver. 16. 3. For the day then, how much might they gather? without stint? No. The Text saith, An OMER for a man, according to the number of the persons: this was the stint. Euery man was to take for them in his Tent. This OMER was about a pottle of our measure. Marke howe the Lord alloweth a sufficiencie, and vtterly disliketh all needeleese superfluitie. Our wanton wils he will not follow: but our iust neede hee will supplie. Would wee learne this blessed meane in all our courses, God would ioy in it, and the childe vnborne be the better for it. Our houses and land would tarie with vs, and descend from vs to them wee loue; our Tenants should taste of better bargaines, and liue and die at our feete; the poore would send a shreeking crie to the eares of God, for mercie and goodnes to be poured vpon vs for our releeuing of them; The Common-wealth should finde vs furnished, either to defend, or offend vpon occasion; and in one word, both Heauen and Earth be glad of it. O, why, why then should not our OMER content vs for the day? God is wise that made this Lawe, and who euer followed his wisedome and repented? You see the Note, and to a feeling heart I neede not amplifie it any farther.

Ver. 21. 4. But might they gather this pottle of Manna anie time of the day? No. It was to be gathered in the morning: for when the heate of the Sunne came, it was melted. So God would teach them, to take time whilest time serued: And it may well admonish vs to do the like. We haue a Morning, & we haue an Euening. Our able youth and good health is our morning; our feeble Age and sicke estate is our euening. Spend not the first vainely, and you

shall

shall not want in the last vncomfortably. God is good, and giueth vs a gathering time, he loueth we should vse it as he intendeth, that is, in the morning to goe forth to our labour, honestly and truly to liue in a lawfull vocation, to do what wee are called to, faithfully and carefully. So shall we eate the fruite of our labours when the euening of age and sicknes commeth, and all shall be well. But a careleſſe youth and an ill spent health will make a wanting age, and an helpleſſe sicknes. Gods blessings are not at our election to haue them when we will, but when wee seeke when he bids, we shall finde. His Manna is readie if we come in time, and if we linger till we list, he hath his Sunne to melt it away, and it is gone. O, take time then, and be ruled by God: youth and health you see is a blessed time. In the Booke of Wisedome see another vse of this time of this day, and euer remember it, namely, That it might be knowne, how wee ought to preuent the Sunne rising, to giue thanks vnto God, and to salute him before the day spring. For the hope of the vnthankfull shall melt as the Winter Ice, and flowe away as vnprofitable waters. Let vs do thus then, and be most assured that such Morning sacrifice shall be no lesse profitable vnto vs than pleasing to him. Wiſd. 16. 28. 29.

5. And did they iust gather their measure, and no more, euery man? No. The Text saith, Some gathered more, and some lesse. Yet when they did measure it with an OMER, hee that had gathered much, had nothing ouer, and hee that had gathered little, had no lacke, &c. By which miracle the Lord would both restraine the greedie Scrapers of this world, that are neuer satisfied, and comfort his owne Chosen that haue not such heapes. For what hath the greatest Baker that liues amongst vs at this day touching himselfe, but his liuing? and hath not the poorest man by his little as much? yes assuredly, wee see it daily. May we see more, namely, that this little, little, which the poore man hath, yeeldeth him often a more healthie Ver. 17. 18.

thie life, and a merrier minde, founder sleepe and quieter thoughts, than that great abundance which the greedie Gatherer hath gotten. Daniel with his thinne fare of pulse and water, looketh as well or better than they that liue vpon the Kings allowance, such a mighty God euery way is our God. And why then should our desire to haue, be so exorbitant? or our hearts so dejected, if wee haue but little? GOD will make my little stretch to an OMER, that is, to enough, and his much shal be no more, doo what hee can. O minde, minde, then bee content; Looke vpon thy God, and feare nothing: he is the same, he is no Changeling, &c,

Ver. 19. 20. 6. Did they reserue nothing of all their gatherings till the morning? your Chapter goeth on, and saith, Let no man reserue thereof till the morning. Notwithstanding they obeyed not Moses, but some of them reserued of it till the morning, and it was full of wormes, and stanke: therefore Moses was verie angrie with them. See euer in the world some disobedient and distrustfull wretches, let all the Preachers in the world (were they as good as Moses) say and doo what they can. They will rake, they will scrape, they will hoord and mucker vp: their wicked Mammon is their GOD, and their Chest their hope in time of neede. But what became of Manna it selfe, when it was kept contrarie to Gods liking? Wormes bred in it, as you see; it stanke, and no wayes serued to their vse that so disobediently had laide it vp. Euen so, so shall it euer bee with this Crue, let them make their reckoning of it, and rest assured. Ill gotten goods shall not prosper, nor the thirde heire bee the better for them. Our eyes daylie see what may teache our hearts, if GOD bee within vs: and this notable place of rotting Manna would neuer bee forgotten.

Ver. 24. 7. Yet the sixt day they reserued, and it corrupted not. Verie true, and let it neuer goe out of your minde whilest

whileſt you liue. For vpon the ſixt day they were commaunded to gather both for that day and the day following, (ver. 5.) which was the ſeauenth day and the Sabbath: to the end they might reſt vpon the Sabbath: and not goe out to gather, and it corrupted not. No more ſhal any goods you get and gather with the will and good liking, and by the commaundement of Almightie God, that is, truly, lawfully, and with a good conſcience, but the Lord ſhal bleſſe that baſket, and that ſtore to you whileſt you liue, and to yours when you are gone: and though it bee but little, yet hee ſhall make it ſufficient to ſuſtaine your ſelfe, to bring vp your Children, and to doo what they which haue thrice as much as you comming in, cannot doo. Your Children againe after you, maintayned with that which you haue well gotten, ſhall proſper either in learning, or trade, ſo that they ſhall come to great Places often, and to bee Great menne: to carie ſuch Offices of credite as are in the Countrie or Towne where they dwell, and leaue Gods mercies againe to their Children after them, to a thouſand generations louing and fearing Gods holy Name and kéeping his Commaundements; when the quite contrarie ſhall come to paſſe with the goods ill gotten, as you haue ſéene.

8. Forget not to marke héere alſo the great care that GOD hath of his Sabbath, that it bee kept holy according to his appointment, when hee will not ſuffer theſe Iſraelites to gather ſo much as his Manna for their foode vppon the Sabbath day, but appointeth them to doo it the day before. May not a good ſoule thus reaſon then with himſelfe, or her ſelfe: Good Lorde, what doo I vppon the Sabbath day: This people of his, might not gather Manna, and may I ſafelie gad to Faiers and Markettes, to dauncinges and drinkinges, to wakes and wantonneſſe, to Beare-baytinges, and Bull-baytinges, with ſuch like wicked prophanations

of

of the Lords day? May I bee absent from the Church, where Gods people are gathered together in his Name, & he in the midst of them, walking about my Closes and grounds, sending my Seruaunts and Cattle to Townes with corne which I haue solde before, because I will not spare them on the wéeke daies, and so forth? Are these workes for the Sabbath? Is this to keepe holy the Sabbath day? Can I answere this to my God that giueth me sixe daies for my selfe, and taketh but one day to himselfe of which I rob him also? No, no, assuredly I shall not be able to endure his wrath for these thinges one day; and therefore I will leaue them, and regard héereafter his holie Sabbath better than I haue done. Yes assuredly this is a sound and a blessed Reason: and therefore I pray God to set it in our hearts, since now a-daies there is so much offending this way.

9. When came this Manna from Heauen, in the day, or in the night? In the night, when the dewe fell downe, this Heauenly bread fell with it, and in the morning as hath béene noted (verse, 14) When the dewe ascended, this lay all scattered vpon the earth to be gathered till the heate of the Sunne melted it away (ver. 21.) What a swéete Note do I sée heere? namely, that when his Children slépe and are at rest, Gods prouidence for them slépeth not, but worketh and giueth thinges for their vse, and for their comfort, for their health, for their life, & for their aduancement vnto honour. Groweth not the grasse when wee slépe, and the best hearbs for our health and vse? Come not the swéet showers when we slépe that make the Husbandman reioyce and sing? Peter was a slépe in the prison, the next day to suffer death by cruell tyrannie, watched and warded, and bound with chaines: neither was there any helpe in mans eyes for him, only the little flocke of Gods Children (gathered together in the house of a religious woman) prayed for him; but the prouidence of God was not slépe, which watched ouer him and his life, and

Act. 12. 7, 8.

sent

ſent his Angell to deliuer him in ſuch miraculous manner as you reade of: euer and euer leauing vs a Teſtimonie of his care, loue, mercie, and power as ſhall be good for vs, the ſweetneſſe whereof I am not able to reach vnto: but crie with the Prophet from my heart, O bleſſed, bleſſed is the man that hath the Lord for his God! it is better to truſt in him, than in all the Princes of the world: And if he be on our ſide, wee neede not care what man can doo againſt vs. Such another Example is that of king Ahaſuerosh not able to ſleepe, but calling for the Chronicles, and hitting vpon that place where Mordecai his loyaltie and faithfull ſeruice was mentioned, thereby enquiring what had beene done for him, and ſo exalting him to great honour. Poore Mardocheus was a ſleepe when this was done: and little thought of ſuch a matter. But his ſweete and gracious God was not on ſleepe you ſee, ſending from Heauen his Manna, that is, his comfortable Mercie to his Childes honour, and his whole Churches good by his aduancement. Shall wee euer then fall from this God, by diſtruſtfull feare, that thus careth for his when they be on ſleepe? Lord, Lord giue vs the vſe of theſe thinges, and ſtrengthen our Meditation to an immoueable Faith, and ſtrong comfort in Thee euermore. Conſider the olde generations of men, ſaith the wiſe Sirach, and marke them well: was there euer any confounded that put his truſt in the Lord? Did euer any continue in his feare, and was forſaken? or euer any call vpon him, and was deſpiſed? No, no; no, no. And therefore lay it vp in your heart & marke the Scriptures. If wee beleeue that he hath made our bodies; ſhall wee not alſo beleeue that hee will prouide for them, ſeeing the creation is greater than the preſeruation? Hath hee care ouer the wicked to doo them good, and will hee not much more reioyce to doo his Children good? Did the Lord loue vs when wee were his enemies? and will he leaue vs ſuccourleſſe when we are reconciled to him in ſo deere a price as his owne Sonnes precious blood? O, if he

Eccleſ. 2. 11.

Math. 6. 25. Pſal. 139. 17.

he did vs good when hee might haue punished vs for our sinnes, will not hée now do vs good, when through his grace we hate sinne, in some measure sanctified by his holy Spirit? Hee will, he will, and neuer feare therefore, but cleaue fast. Thinke with your selfe how the Fathers before the flood eating nothing but hearbes, yet liued some seuen hundred, some eight hundred, & some nine hundred yeares; & know by it that man liueth not by these meanes, but if neither grasse, nor corne, nor any vsuall foode now amongest vs were in the earth, yet could God preserue vs and keepe vs both aliue, and in health, and in good liking. But much more now by flesh and fish and his other good blessings can he do it. Moses & Elias liued forty daies without meate: and the Israelites walked (as I noted) forty yeares in the wildernesse with the same apparell not waxen olde. By which and many such things mo in the Scriptures, you see that the blessing of God is all in all; and that these earthly meanes are but things giuen of GOD for our vse, which yet he can want when hee will; & notwithstanding preserue vs. Up with your hart then, how hard soeuer the world goeth with you, and fix both heart and eies vpon GOD, beléeue his Scriptures and reade them for your comfort, all shalbe well, assure your selfe in his time.

Exod.34.8. 1.King.19.8. Deut.2.7

ver.32.33. 10 The Lord by Moses commaundeth a pot of this Manna to be kept in the Arke for a remembrance euer of this great miracle, and so it was; which very notably may teach vs, euer to be carefull to keepe in minde the gracious fauours of our good God shewed vnto vs, and not to suffer them to be forgotten. The Scripture often layeth this point before our eies, if you remember. As in *Deut.* Take heede to thy selfe, and keepe thy soule diligently, that thou forget not the things which thine eies haue seene, and that they depart not out of thine heart all the daies of thy life: but teach them thy sonnes, and thy sons sonnes. So in the sixt Chapter againe. These wordes which

Deut.4.9

Deut.66.

which I commaund thee this day, ſhalbe in thy heart. And 7.
thou ſhalt rehearſe them continually vnto thy children,
& ſhalt talke of them when thou tarieſt in thine houſe, &
as thou walkeſt by the way, and when thou lyeſt downe,
and when thou riſeſt vp. And thou ſhalt binde them for 8.
a ſigne vpon thy hand, and they ſhall be as frontlets be-
tweene thine eyes. Alſo thou ſhalt write them vpon the 9.
poſtes of thine houſe, and vppon the gates, &c. When
they paſſed ouer Iordā on dry land preſently twelue ſtones Ioſua 4. 21
were ſet vp for a remembrance. Dauid in his Pſalme, Pſal. 103. 2.
Prayſe the Lord O my Soule, and *forget* not, *forget* not *all*
his benefits. So the Fathers haue many good Sayings to
this end. As Saint Gregorie. So much ſhall thy Soule
finde more ſweet reſt in *Heauen*, by how much thou gi-
ueſt thy minde leſſe reſt in this Worlde from the conti-
nuall remembrance of GOD and his Workes. If thy
Corne lay in a low moiſte and dankiſhe vault, where
it might putrifie and corrupt, Wouldeſt thou not
ſpeedelie and carefully raiſe it vp to a higher and
ſweeter Place, that ſo it might continue ſweete?
Why then dooeſt thou ſuffer thy Minde to lye ſo lowe
among the rotten thinges of this *World*, that alſo
will corrupt it with a grieuous corruption, and dooeſt
not ſpædely and carefullie alſo raiſe it vp to a ſweete
remembrance of GODS fauoures and great workes
for thee, for thy Neighboures, for thy Countrie, for
his Church and Children in all ages? Here, here is the
ſweete beeing of the Minde, and not below. Againe,
marke how the eyes of thy bodie (if they bee in a ſmo-
kie place) are vexed and grieued with that foule
ſmoake, and ſhedde out their teares to bee deliue-
red there hence: So thinke of the light of thy minde,
that with vile thinges it is much offended, but with
remembrance of good things much pleaſed and bette-
red. Euer therefore let it haue his comfort: and looke
vpon that pot of Manna which God hath giuen thee from

heauen, that is vpon his mercies and fauoures vouchsafed vnto thée many waies in thy life time, which to thée are the Testimonies of his loue and gracious prouidence, as this Manna here was to the Israelites. Another saith, Will the young Lamb be drawne from his damme, or the young kid, the young calfe, the little chickens, and such like? will not they still kéepe with their kinde, not stray away farre, but run to the damme againe? So certainely should our mindes not stray from our God, and the thankfull remembrance of his mercies: but euer kéepe here, and tarie here, and ioy here as in our swéete and quiet comfort. A good carefull seruant is still in his Maisters eye, and cannot abide to be farre off. No more can the seruant of God assuredly bée pleased in the forgetfulnesse of his God and his great workes. The fire of the Altar went not out either by night or by day: No more should the fire within you, that is, the heate of thankfull feeling and due remembrance of Grace receiued from a swéete God. The Priests did bring wood to that fire vppon the Altar, and still nourish it that it might euer burne: so will the zealous Preacher to thy inward Soule giue a holy heate, continually, & kéepe in that blessed fire of loue, of zeale, of thankfulnesse and so forth, to Almightie God, if thou diligently frequent his company and heare his words. For the Lord hath appointed him to this end, to kéep this fire within his people, and his ordinance shall not be in vaine, vnlesse the fault be yours. What a heate will the fire giue to the coldest water if it be set to it? But remoue the same water from the fire againe, and it returneth to his former coldnesse: So, so is it in the matter we speake of, and forget it not. The preserued fruite that is boiled in sugar loseth his owne tartnesse, and taketh a swéeter taste from the sugar, that all men may know where it hath béen: And euen so assuredly wil a minde much meditating on Gods benefits, and (to the end it may the better dw it) much frequenting the reading and hearing of the Word, taste most swéetly

ly

ly both with God and Man. Wherefore follow this aduise of Scripture and Fathers, and learne by this reseruing of Manna for a remembrance, what an acceptable thing to God, and what a fit dutie for his seruant this carefull remembrance of his works is.

11. Now as by this Figure of the kept Manna, men were taught to remember all Gods mercies in generall: So in particular it did lay before the Israelites the promised séede Christ Iesus, of whom it was a very notable Type, and therefore may likewise teach vs, as to remember all Gods mercies, so (by name) this great mercie aboue all, the gift of his deare and blessed Sonne our Sauiour for vs. The type is resembled by learned men in this sort. First, Manna came down from heauen, so did Christ as touching his deitie. Secondly, Manna signifieth a gift or a thing prepared: so was Christ giuē & prepared by the loue of God, without all merit or cause in vs. Thirdly, Manna was but a small and contemptible thing to loke on; so was Christ little regarded of earthly minded worldlings, but as the Prophet notably declareth, much despised & set at naught. Manna was round, which is ỹ perfectest figure, and so was Christ a perfect Sauiour to all that euer beléeued in him. Manna was white, the colour of innocencie, and our Sauiour Christ without spot or blot of any sin. Manna was sweet and like the hony, so is Christ sweéter than any hony to all those that tast him by a true Faith. Manna was brused and beaten in morters and milles, Christ was tormented for our sins with many torments. All were commanded to gather Manna, and all that trauell and are heauie laden are commaunded to come and take holde of Christ. Manna continued till they came into the land of promise & then ceased, Christ shalbe with vs to the end of the world, shal subdue all things vnder his feete, and then himselfe be subiect to God, deliuer vp the Kingdome to him, that God may be all in all. Thus notably you see was Christ foreshadowed in this Manna. The Israelites might not

Iohn. 6. 41.

Datum, paratū, Donum non debitum, Beneficiū largientis, non præmium accipientis.

Esay 53. 3.

Matth. 11. 28.

Mat. 28. 20. 1. Cor. 15. 24 27. 28.

forget the ſhadow, and may we forget the ſubſtance and thing it ſelfe? No, no. And therefore well prayed the old Father, *Da Domine vt ſicut verbum caro factum eſt, ſic cor meum fiet carneum*. Lord graunt that as the word became fleſh, ſo my hart may be alſo fleſhy, and not ſtony. Maieſtie hũbled it ſelf, & ſhal miſerie eralt it ſelf: Remember often & remember euer this ſweet Manna. *Puer natus, Filius datus,* Eſay. 9. 6. A Childe is borne, a Son is giuen. Datus *ex diuinitate*, natus *ex virgine*. Natus, *qui ſentiret occaſum*. Datus *qui neſciret exordium*. Natus, *qui matre iunior*. Datus, *quo non pater ſenior*. Natus, *qui moereretur*: Datus, *ex quo vita naſceretur*. *Sic qui erat*, Datus; *qui non erat*, Natus. *Giuen* in regard of his *Deitie*. *Borne* in regard of his humanitie. *Borne*, who ſhoulde haue an end. *Giuen* who had no beginning. *Borne*, who was yonger than his mother. *Giuen*, who was as old as his Father. *Borne*, who ſhould die. *Giuen*, from whom life ſhould ſpring. So he that was, was *Giuen*, and he that was not, was *Borne*. *Ambulare vis? ego ſum via: falli non vis? ego ſum veritas: mori non vis? ego ſum vita*. *Noc dicit tibi* Saluator tuus, *non eſt quo eas, niſi ad me; non eſt qua eas, niſi per me*. *Surge homo*, via *venit ad te*. Wilt thou walke? I am the way: wilt not thou be deceiued? I am the truth; wilt thou not die? I am the life. This ſaith thy *Sauiour* to thee. There is none to goe vnto but to *mee*, there is none by whom thou maiſt goe, but by *mee*. Ariſe O man, the *way* commeth vnto thee. Thus remember (I ſay) againe this bleſſed Manna, and let this much ſuffice of this Chapter.

Ioh. 14. 6.

Chap.

Chap. 17.

The generall Heades of this Chapter are two.

A bitter contention for want of water.
A warre with *Amalech.*

1.  Oncerning the first, thus wee may profit, in ỹ wilderneſſe of Sin they complaine of famine and wiſh for the fleſhpottes of Egypt againe, and for their bellies full of bread. Thence they remoue and come to Rephidim, where they as bitterly complaine for want of water. So to an earthly minde that will not looke at God, euery place miniſtreth ſome diſcontentment; when a heart grounded in pietie, taketh all well that God ſendeth: and learneth as well to want as to abound. Againe euen to the godlie, ſuch as many of theſe Iſraelites were (for we may not vnderſtand that all were guilty of theſe murmurings, but a great ſort, or the greater ſort) one croſſe ſucceedeth another, that ſtill our life may bee a true warrefare and no heauen made of earth. A man that is borne of a woman, (ſaith holy Iob) hath but a ſhort time to liue, & is full of trouble, ful of trouble I ſay againe, & we muſt mark it. So ſhal we grow to the Apoſtles reſolution, deſiring to be looſed and to be with Chriſt which is beſt of all. For neuer ſhall wee haue permanent comfort till that day come, but ſtill a mixture and an vnequall mixture; more of the ſowre than of the ſweet, more of the woe than of ỹ weale, that we may crye hartily, Come Lord Ieſu, come quickly. ver. 1. Philip. 4. 12. Iob 14. 1. Philip. 1. 23. Reuel. 22. 20.

2 When they are pinched with this want of water

what doo they? Not cry vnto God, but flie vpon Moſes
Ver.2. with an vnfitting ſpeech ſaying, Giue vs water that wee may drinke; as though Moſes were God to create fountaines and ſprings. Thus doth corrupt man poſſeſſed with impatiencie take a wrong courſe, leaue God and runne to Man, and then ſpeake according to his rage, without due and right conſideration of Mans ability and power. Alike ſpeech had good Rachel to her husband Iacob, when impa-
Gen. 30.1, tiencie had caught her, Giue me children. To whom Iacob anſwered not without griefe, AM I GOD &c? Let vs therefore, in all our wants, ſet our faces the right way, and looke to Heauen, not to Earth; to God, not to Man. For there is the treſurie and the bottomleſſe ſtore-houſe
Mat.7.7. of all comforts. Aske there, ſeeke there, knocke there, and you haue a promiſe. Runne to creatures and you haue none. Againe Moſes was the Magiſtrate ſet ouer them by God, and therefore an high offence to contend with him, to bee troubleſome to him, and to grieue him. Such malecontents are odious to God, and their ends, if they continue in their faultes, euer foule. Moſes was further a meeke Gouernour and moſt milde, the Scripture
Numb.12.3. ſaith of him, that he was the meekeſt man aliue: He had deliuered them from a bloody bondage, and bene Gods inſtrumẽt of many benefits & comforts. The more therfore was their fault a great deale, ỹ better & ſweeter his gouernment was to them. Let it teach as many as haue the like bleſſing to auoide the like ſin, & to be thankful both to God, and his meanes. It is regiſtred for a praiſe euer to indure, & the remembrance of it God will not haue put out, that
2.Sam.20.1. &c. when a rebellious ſpirit made a commotiõ againſt Dauid ỹ Lords annointed, & the men of Iſrael fooliſhly & wickedly followed him, & forſake their King, yet the men of Iuda would not doo it, but as the Text ſaith, They claue faſt vnto their King: to their good King, their religious King, their natural Prince, their louing Lord & Gouernour annointed and ſet ouer them by a mighty God. No Charmes would

they

they hearken vnto against him, but claue fast vnto him, and I say againe, the praise of it shall neuer dye.

3 They are saide also to tempt the Lord; A further degrée of sinne in them. Which all men doo, when they doubt of his power, his will, and his truth, when they take vpon them to prescribe waies & meanes how they wil be helped: and doo not patiently expect his comfort by such waies and meanes, and in such time as to him shall séeme good. That thus they tempted him the 7. ver. sheweth, Ver. 7. where they say, Is the Lord among vs? making that a Question which was so manifest, vnlesse they might haue what they would, & when they would, and as they would. Had euer people greater Testimonies of Gods presence amõg them than they? Did not they euen at this time receiue euery morning a tokē of it, whē they gathered Manna? O impatiéce then! whither wilt thou carry our corrupt nature, if God stay thée not? far otherwise did that Saint of God Dauid, when in as great a distresse as this hee said, 2. Sam. 15. Carry the Arke of God againe into the City: if I shal finde 25. fauour in the eies of God, he will bring me againe, and shew me both it, and the Tabernacle thereof. But if he 26. thus say, I haue no delight in thee, behold here am I, let him doo to me as seemeth good in his eies. Here is patience and contentment in Gods holy wil whatsoeuer it is, bée it to weale, or be it to Woe, bee it to Life, or be it to, Death. And what Man or Woman euer losse by carying themselues thus towardes their GOD? Dauid founde a blessing of this course, and returned in safetie to his house. The Rebelles against him beeing confounded and scatered in GODS powerfull iustice. Pray it therefore with your heart as you doo with tongue, and pray it often both with Heart and Tongue, Thy will be done, Thy will bee done, O my Father, with me euer. In it will I rest, in it will I ioye by thy helping grace, and bee alwaies assured of thy true Worde. All thinges euen all thinges worke for the best to them that loue

thee. I could note by these mutinies and stirres, the difficultie of gouernment, the nature of the multitude, the lot of Gods Ministers and such like, but before they haue béene touched vpon diuers the like occasions; nothing must discourage a man in that calling that God hath placed him in. *Væ tibi si præes, & non prodes, sed væ grauius, si quia præesse metuis, prodesse refugis.* Woe be to thee, if thou gouerne and doest not profit, but more woe be vnto thee, if because thou art afraide to gouerne, thou refuse to profit, saith S. Bernard.

4. Then Moses *cried* vnto the Lord saying, what shall
ver. 4. I doo to this people? for they bee almost readie to stone me. The true refuge of Magistrate, Minister, and all godlie, is euer to flie vnto the Lord by hearty and earnest prayer, as héere you see Moses doth. Thus againe, when Pha-
Exod. 14.15. raoh pursued to the red Sea: and in both places his prayer is called a crying for the earnestnes of it in his heart, although he spake neuer a word with his mouth. So saith
Psal. 109.4. Dauid in his Psalme, Thus and thus they abused me, *but I gaue my selfe to prayer*. It is a blessed course and neuer faileth them that vse it. But stand you not amazed at the other part of the verse: namely, that they were readie almost to stone Moses, such a man, such a Magistrate, so déere to God, so profitable to them, so famous in all Egypt, and almost ouer the world, for those great works wherewith it had pleased God to grace him? *O turba quàm semper es turbulenta!* O *world world*, what trust is to be reposed in thee? this is the constancie of thy fauour euer. The Multitude is thus to be reckoned of, be a mans deserts neuer so good, and yet how hunt many after this breath? howe spend they? how spoile they themselues and all theirs to be great with the people, and to be spoken of by the multitude, neuer thinking in due time of the nature of this creatures, and what all monuments of learning haue saide of it? Do not the Scriptures shew vs, how reuerently the
Math. 11.18. Pharisies sent vnto Iohn, and yet after affirmed him to haue

haue the Deuill? Whereupon, our Sauiour Christ vttereth a Sentence worthie to bee written in a wise mans heart for euer, Iohn was a burning and shining candle; Iohn.5.35. and yee would for a season haue reioyced in his light. Marke these wordes (for a season) and settle them soundly in your heart, that they may euer shewe you, that were you as great as Iohn Baptist, who had not a greater amongst them that were begotten of women, Math.11.11. yet your credite is but for a season with worldly men, and with the common multitude. To day a man, to morrowe a beast, to day none better, to morrowe none worse, to day a God, to morrowe a Deuill. The Lord Iesus himselfe found this measure, and all his Disciples and Seruants after him. Absalon would write kindly to Ioab to day, 2.Sam.14. and to morrowe set his corne on fire. The world weigheth without Ballance, numbreth without Counters, and measureth without Rule. The Ballance, Counters, and Rule of the world, is a fickle fading, hote and hastie humour for a time. Howe close and fast will the Quicksiluer cleaue vnto the gold? you would thinke it could neuer be gotten away, yet as soone as the fire commeth, it is gone and no signe to be seene of it. Euen so is the liking of the world not louing in GOD and for GOD. They that runne at Tilt, looke to the Iudges what they say, and not what the vulgar people say. So must a wise man euer looke, what his Iudge in Heauen alloweth, and not what inconstant men on earth praise.

If anie man would warne you of the fall of the house wherein you are, you would soone bee gone, and shall no warning serue to make you auoyde the tottering applause of the worlde? Glorious Haman howe soone is hee downe, and his glorie gone as if it had neuer beene: Great Holophernes that was so fearefull with his power, falleth and vanisheth in a moment. Mightie Antiochus the King of Syria what a change found hee in an instant? Hee that hangeth vpon

the

the worlds opinion ſhal to day bee great to morrow little, and the third day no body. In one day, and almoſt in one houre, Ioram the King of Iſrael, Ochozias the King of Iuda, and wicked Iezabel, all ſecure in peace and worldly comfort, are ſlaine by Iehu, and their pompe gone. That potent Monarch Alexander after ſuch glory and fame dieth in his flower, and lieth 30 daies vnburied, his friends being buſie in sharing his Kingdomes. Valerian the Emperour taken of the Perſian King, is made a foteſtole for him to tread vpon in going to his horſe. Such Stories manie our Bookes haue: but theſe ſuffice for a taſt. If God and man haue found the worlds loue fickle, ſhal you onely finde it faſt? beléeue it not; But remember worthie Moſes héere, readie to be ſtoned, by thoſe that euen now when the Sea was deuided, honoured him greatly. You can neuer giue any people ſo many cauſes to ſticke vnto you, as he did giue this people to cleaue vnto him, and yet they failed. Write it therefore in your hands, and in your heart for euer, and in well doing depend vpon God, you ſhall finde him neuer to faile you. Marke alſo your Marginall Note héere in your Bible.

5. What anſwereth the Lord, to this inward crie of his grieued and troubled ſeruant Moſes? Sée I pray you in the two verſes following, the 5. and the 6. He biddeth him take his rod, and ſtrike a hard ſtone rocke: and it ſhould yeeld the people water to drinke, and for their cattle alſo at full. A mightie powerfull worke of God, and full of good inſtructions for all thoſe that wil obſerue them. As firſt, that againſt ſuch a rebellious people ſo froward, ſo ſtubborne, and ſo forgetfull of his former fauours, yet he thundreth not out wrath and iudgements as they deſerued, but mildly and mercifully ſtill dealeth with them, adding mercie to mercie, fauour to fauour, and goodnes to goodnes, for all their euill. So teaching all Gouernours patience and long ſuffering, not to followe with rigour extremitie all wrongs, not ſetting power againſt folly,

Ver. 5. 6.

and

and yéelding measure for measure in full recompence of ill deserts, but according to the Course of God here doing good for euill, euen to men of bitter tongues and naughtie hearts against vs, to men forgetfull of the good wee haue done them, and euery way deseruing euill of vs. I know, I know, this is some said, but not so some done. For flesh and blood cannot away with this course. There is a law in our members that rebelleth against this Counsaile. But what then? héere is my God before mee, the best patterne that can be followed: who hath power to punish, and yet spareth, who hath power to hurt, and yet helpeth, who hath power to kill with the breath of his mouth ten thousand worlds, and yet saueth all, and slayeth not the meanest man of all this company that murmured against him. And his power in me can worke that, which otherwise my corruption will not abide to yéeld vnto. That spirit therefore so powerfull, I will pray for to make me able to followe this example of my Almightie Father, and I will set this Precedēt before mine eyes to direct me and teach me, as any way I shal be able to learne. His blessed seruant the Apostle S. Paule treadeth in the same steps when hee saith, Deerely beloued, auenge not your selues, but giue place to wrath: for it is written, Vengeance is mine: I will repay. Recompence to no man euill for euill: but ouercome euill with goodnes, &c. Rom. 12. 19. 17. & 21.

Secondly, it yéeldeth a most strong comfort vnto vs in all our wants. For can we euer thinke that this GOD which regardeth the néed of such Rebels and giueth them helpe euen miraculously, will despise our wants and suffer vs in them to perish without relieue? Search (I say) your owne Soule, & tell me if you can harbour such a thought against so swéete a God? If you cannot, but abhorre to do it, then sée how you are assured by this Place, of his blessed prouidence for you and yours, yea euen for your very Cattle if they want but water. And clap both your hands vpon it, binde it to your heart, and let it neuer depart from

you whilest life endureth in this world of wants. What moued him to this mercie you see, not their merits but his owne promise onely and goodnes. Reason then euer with your weake heart, true to them and not true to me? O fie, fie, auoide vile thought, my God is euer true in all his promises, and to all his Children, neuer failing anie that relieth vpon him. I will tarie therefore the Lords leasure, and submit my selfe to his good will: for hee that helped such Repiners as these, will in his good time looke vppon my want. The eyes of my poore Children shall waite vpon him for bread and drinke: and hee shall fill them with his blessing when and howe hee thinketh fit.

Thirdly, it is a profitable obseruation heere, to see how no euill in man can driue GOD from his promise; and yet Sathan will suggest still, O, thou art not worthie of mercie, thou art sinfull and a great great sinner, thou must bee punished in Gods iustice, hee cannot spare thee, therefore trouble him not, hope not in him, for there is no mercie for such a one, &c. Why vile Sathan, is my comfort reposed in mine owne worth? or do I rest vpon mine owne merit? I tell thee I confesse all thou sayest of mine owne vnworthinesse, and therefore haue no hope that way, but I looke at his promise, and I consider his truth, and I see heere and euery where that no euill in man can make him euill by breaking his promise, therefore I may not despaire. I haue his promise, that hee will forgiue a greeued sinner at all times, for all sinnes were they as red as blood: and that hee will neuer cast any away that commeth vnto him. I beleeue him and I will bee comforted in his neuer fayling truth: auaunt thou vile Tempter from mee. Though the Lord should kill mee, yet will I put my trust in him. In which holy dispute with your selfe, remember I pray you, the olde Fathers howe they haue gone before you in this point, *Tota spes mea est in morte Domini mei, mors eius meritum meum. Refugium meum,*

Iohn. 6. 37.

Iob. 13. 15.

nm, ſalus mea, vita mea, reſurrectio mea, meritum meum miſeratio Domini. Non ſum inops meriti, quamdiu ille non eſt inops miſerationis. Et ſi miſericordiæ Domini multæ, multus ego ſum in meritis. Quanto ille potentior ad ſaluandum, tanto ſum ego ſecurior. Peccaui peccatum grande, & multorum ſum conſcius mihi delictorum, non tamen deſpero; quia vbi abundauit delictum ibi ſuperabundauit gratia, &c. All my hope is on the death of my Lord, his death is my merit. My refuge, my health, my life, my reſurrection, My merit is the Lords mercie. And I am not voyde of merit ſo long as hee is not voyde of mercie. If his mercies bee many my merits bee alſo many. And the ſtronger hee is to ſaue, the more ſecure and ſafe am I. My ſinne is great that I haue committed, yea I am guiltie of many ſinnes, yet deſpaire I not; for where ſinne aboundeth Grace hath ſuper-abounded. Hee that deſpaireth of the forgiuenes of his ſinnes, denieth GOD to bee mercifull, yea hee denieth as much as lyeth in him that GOD hath loue, truth and power, in which three all my comfort conſiſteth, to wit, in the loue of his adoption, in the truth of his promiſe, and in his power to performe. Let my fooliſh Cogitation then mutter what it liſteth within mee, ſaying, who art thou? or by what merit or worthineſſe doeſt thou hope to obtaine ſuch greate glorie? I comfortablie will aunſwere I knowe whom I haue beleeued, and I am ſure that in loue hee hath adopted mee to bee his Childe, that hee is true in his promiſe, and powerfull in performance. And theſe three ſo ſtrengthen my heart, that no want of merit, no conſideration of my owne vileneſſe, no greatneſſe of the future bleſſedneſſe canne caſt mee downe from the height of hope, wherein I am ſoundlie rooted. This is the three-folde corde, &c. To this effect haue many other Fathers written alſo, but I omit them.

Laſtly, this example of God in this place, as it teacheth

cheth patience and long ſuffering when we are abuſed, ſo doth it notablie alſo teach cõſtancie in loue where we once haue loued. A thing worthie following, if I had not bẽne too long in this Note. I will therefore reſerue it to ſome other place, onely now praying you to remember whom you reſemble, if this grace be in you, and from whom you ſwerue if it bee not. It is enough to mooue a Childe of God.

6. Of this ſtriking of the Rocke there is often mention made in the Scriptures; and therefore a thing worthie good consideration.

Pſal.78.15. Hee claue the hard rocks in the Wildernes,
and gaue them drinke thereof, as if it had beene out of the
16. great depthes. He brought waters out of the ſtonie rock,
ſo that it guſhed out like the riuers. Againe in another
Pſal.105.41. Pſalme, He opened the rocke of ſtone, and the waters flo-
wed out, ſo that riuers ranne in drie places. For why? he
42. remembreth his holy promiſe and Abraham his ſeruant.
The things we may thinke of are theſe, The fall of Moſes and Aaron at this time, The figure and allegorie of this rocke. Concerning the firſt reade what is written in the
Numb.20.10. Booke of Numbers. Moſes and Aaron gathered the con-
gregation together before the rocke; and Moſes ſaid vnto
thẽ, Heare now, yee Rebels: ſhall we bring you water out
of this rocke? And the Lord ſaid to Moſes and Aaron, Be-
12. cauſe yee beleeued me not, to ſanctifie me in the preſence
of the children of Iſrael, therefore yee ſhall not bring this
congregation into the Land which I haue giuen them.
Heere you ſée it reuealed that Moſes and Aaron ſtaggered at this matter, and offended the Lord. Whereby we are notably taught, that although there be many in this world who through the grace that is giuen them, fight a good fight, hauing faith and a good Conſcience: yet there is not one frée from all ſinne, ſauing Ieſus Chriſt alone. But euen Moſes himſelfe heere that Great light, hath his darknes and his infirmitie. Hee that had wrought ſuch Great miracles, and deuided the maine Sea through the power of

him

him that now biddeth him ſtrike the rocke: yet heere hee doubteth and fainteth in Faith, as God himſelfe witneſſeth of him. Truly therefore ſaid the Prophet Dauid, If the Lord ſhall marke what is done amiſſe, Who, Who ſhall be able to abide it? And the Apoſtle likewiſe, There Rom. 3. 10.
is none that is righteous, no not one. All haue gone out
of the way: And in the ſight of God can no fleſh liuing be 12.
iuſtified. Let not Sathan then amaze vs with our imperfections: for the ſweeteſt Roſes haue their prickles; and Chriſt came not to call the righteous, but ſinners to repentance. On the other ſide againe, Let not Sathan tempt vs to a conceipt of purity or perfection either in our ſelues, or others: for if Moſes fall, if Dauid fall, if Samuel fall, if Iob fall, if Abraham fall, and all haue fallen, who ſhall ſay, my heart is cleane? Beware of theſe extremities both waies, & walking in the middle way, take holde of Chriſt, by him fearing no imperfection, and for him flying all vaine thoughts of abſolute integritie. Againe, learne heere and forget it neuer, what an odious thing in the ſight of God any doubting in him is, which yet the Doctrine of Rome ſo laboureth to maintaine. For when for this onely fault the Lord is ſo moued with his deere ſeruant Moſes, that he reiecteth him from conducing his people into the promiſed Land, and burieth him in the Deſert: certainly we may not entertaine doubting in our hearts, touching any promiſe of his, and eſpecially in ſo great a matter, or in ſuch a graund Article of Faith as the Remiſſion of ſinnes is.

7. For the ſecond thing, namely the Type: you reade in the Apoſtle, that this rocke was Chriſt, that is, a Figure of Chriſt. With which kinde of phraſe would the Romiſh Teachers not wrangle, that Great contention about the Sacrament needed not. For to giue the name of the thing ſignified to the ſigne ſignifying was neuer ſtrange among learned men, and in this very particular of the Sacrament, S. Auguſtines words are well knowne, *Non dubitabat Dominus dicere hoc eſt corpus meũ, cum ſignum daret corporis*
ſui:

sui : The Lord doubted not to say, *This is my bodie* when he gaue a signe of his body : **To which end also speake other of the** Fathers **abundantly, if it were any purpose here to enter into his matter.**

8 **For the** thirde **thing, namely the** Allegorie, **thus is it noted by the learned. That when all mankind was to be smitten by the** Law **for** sinne; **yet through the infinite** loue **of God the** Rocke **onelie was** smitten, **that is,** Christ **of whom ỹ** Law **laid hold for vs, & hée** submitting **himselfe**

Esay.53.5. **for vs, was** smitten **off it for vs. Thus** saith **the** Prophet, He was smitten for our transgressions, and with his stripes we

Iohn 3.16 are healed. **Other** Scriptures **also,** That God so loued the world, that he gaue his onely begotten Sonne to suffer.

1.Pet.2.24. &c. That he himselfe bare our sinnes in his body on the tree, &c. This **blessed** rocke **thus smitten for vs hath gushed out swéete water for vs to drinke, & to coole that** scalding **heate of burning sin in our soules, which els would**

Iohn.4.14 **quickely kill vs and be our bane.** Whosoeuer drinketh of the water that I shall giue him saith this **our** Rocke **and Sauiour,** shall neuer be more a thirst, but the water that I shall giue, shall be in him a well of water, springing vp to euerlasting life. **But let no man thinke that** this water **that is, the swéete and cheering comfort of the** Gospell, **is to be got by mans merites** (as some teach) **but euer re-**

Esay.55.1. **member the** Prophets **words,** Ho, euery one that thirsteth come ye to the waters, and ye that haue no siluer, come buy and eate; come, I say, buy wine and milke without siluer and without monie, &c. **The** Prophets **words are** full **of force.** First, **calling to** All **to** come, **and excepting none, which is a great cõfort: & thẽ offering mercy without money, that all cursed cogitations of workes and worthes in our selues, might euer die and be abhorred.** Come vnto me all ye that trauell and are heauy laden, and I will refresh you, **not your owne merits and works.** The blood of Iesus Christ cleanseth vs, saith **the** Apostle, from al sin; al sin **I say againe, and not our workes from any.** He, he is the propiti-

propitiation for our ſins, and nothing els wholly or partly. Therfore let vs doo no wrong to this bleſſed Rocke, but being thankfull to God, Father, Sonne, and Holy-Ghoſt, let vs looke to bee ſaued onely by that meanes that ſo graciouſly is prouided, and drinke wee euer and onely of this water.

The 2. part.

THen came Amalech and fought with Iſrael in Rephidim. I ſtill like to put you in remembrance, that as God hath giuen vs bodies, ſo hath he giuen vs ſoules; and as meate for the bodie, ſo for the ſoule, euen his holy and bleſſed Word. If the body fæde not, it cannot liue; and if the ſoule fæde not, it muſt likewiſe die. If the body eate, & yet fæle no taſte of ſweetneſſe and comfort in the meate, or digeſt it not wel in the ſtomacke and conuert it to good nutriment for the parts, wee ſay and thinke the bodie is ſicke, and verelie ſo is it with the ſoule. Wherefore euer thinke with your ſelfe, when you haue red, or heard read vnto you a piece of Scripture, what you are the better for it, what taſte, what reliſh, what vſe and profit you haue by it. And if you finde any, thank your God, and be much comforted with it, for it is an aſſured token that your ſoule is in health. But if you finde none, cal for the Phyſition, euen the Phyſition of your ſoule, and pray him to help you. God ſhalbe pleaſed with your care, and giue a bleſſing. But if he be abſent, and not at hand, til hee come take this my labour, and as farre as it goeth make vſe of it. It may pleaſe God to make it profitable, at leaſt it ſhall ſhew you how I my ſelfe profited both in that which is paſt, and now againe in this ſecond part. Ver. 8.

1 First then I ſee heere a warre, and it is the First

ware that these Israelites had after their deliuerance out of Egypt. I thinke with my selfe (meditating of it) why God should suffer his chosē people deliuered by him with such a mighty arme from Pharaoh, and directed altogether in their iourney by him (for they trauelled not but when and which way he by the cloude in the day, and the pillar of fire in the night directed them) I say, I thinke with my selfe, why God should suffer his people to be troubled in their way, and set vpon and fought withall? And I conceiue these vses. First, that he might fit them for great conflicts which they must haue in the execution of his iustice vpon the Chananites, whose places he had appointed vnto them, determined to rote out and destroy all those inhabitents. Now, euery thing hath a beginning and a training vp euen as schollers in the schoole and Tradesmen in their trades. The young beginner is brought from easier things to harder, and at the last made a Maister of his Art: So doth the Lord fit men by degrees for that which he hath appointed them vnto. If hee will in time haue vs to do any great things, wee must begin to do the lesse: and if we bee appointed to beare great crosses, wee must beginne to beare little ones: and so on on in our appointed warrefare of this life. The good consideration whereof will make you euer welcome what GOD sendeth and thinke it is a Degree of his schoole. You know not yet what you are appointed for, but follow him, and bee thereful, the end, I warrant you, shall be good. Secondly, by this (as by many other Scriptures) he teacheth his people the lawfulnesse of warres both defensiue and offensiue contrary to fantasticall spirits that talke they know not what. The Magistrate beareth not the sword in vaine, but hath it to defend, and offend, as occasion serueth, that is, to protect the good and to smite the euill. Thirdly, to tell vs and his Church euer, that as these Israelites could not trauell to the earthly Canaan but they must fight with Amalech in the way; no

Rom. 13 4

more

more can we trauell to the heauenly Canaan without battaile giuen to many foes. The Deuill, the World, and the flesh they are fierce Amalechites: and they must be fought with, yea they must be ouercome also as Amalech was of Israel, or els we shall neuer see Canaan. Pouerty, Sicknesse, Crosses by children, by feigned friends, and spitefull foes Sclanders and ill reports with infinite more they are Amalechites, and they méete you in your way as you are trauelling towardes the spiritual Canaan; they stop you, at the least they offer to staie you, so that without buckling with them you shall not passe. At them then in the power of our GOD and faint not, be valiant and of a stout courage, He standeth at your backe that is Almighty, and hee ioyeth to see you hartie. To Hell a man may saile with a forewinde and méete neuer an Amalechite, but not to Heauen. When Israel was going to Egypt they met no foes: but when they came from Egypt to goe to Canaan they meete with many. Lazarus, poore Lazarus had a bitter battaile in his way to Heauen: when the Rich-Glutton sayled smoothely to Hell, with neuer a rub in his way, &c. This meditation you may follow further if you will, and be much comforted in it in your crosses: For they are but Amalechites, and you shall ouer come them arriuing ioyfully in the glorious Chanaan prepared for you and all that fight manfully.

2 I consider next what shoulde bée the cause why these Amalechites would fight with the Israelites. For as touching bloud, Amalech came of Eliphaz Son of Esau by Timna his Concubine, & Esau and Iacob were brethrē, so they were too néere to fight one with an other if all had béene well; Neither is there mention made of any iniurie done of the Israelites to Amalech. Nothing then can I finde to bee the cause but that which is too common a cause still still in the Worlde, euen a bitter enuie at GODS mercies vouchsafed vnto them, and a

Gen 36.12. Gen 32.28. Gen 35.10.

wicked desire to haue the spoile of them. GOD was gratious vnto the Israelites, and had long bene, they could not abide it; and GOD meant to be further gratious, they would preuent it. In a word, God may not do with his owne what hee listeth, but if his eye bee good, theirs is euill; though themselues had fauoures beyond their worth, yet spite they that others are fauoured also. An old canker in mans heart; for Abel tasted of it so long ago at his owne brothers hand: and I would it blemished not in our daies those that should be brethren. Perhaps also there was in them naturally a roote of quarreling, iarring, and contending with others, for such rootes there are too deepe set in some heartes. Men that cannot be quiet, that cannot liue in peace with their neighbours, but that delight in trouble and controuersies, in strife and debate: and will damnably boast that they haue health and growe fat by going to lawe with their brethren, whereas if they were quiet, they should dye. Men I say of this nature, very limmes of Sathan, the world hath euer had, and still hath too many. Now these causes were all naught, and therfore this warre ill grounded, ill prospered. For enuie I haue often touched it, but if the Lord also touch not such hearts, nothing will serue. I say no more now, but wishe they woulde earnestly thinke of the Saying of GODS SPIRIT in the Psalme.

Psal. 112. 10. The vngodly shall see it, and gnash his teeth. The vngodlie, the vngodly be these gnashers; And Let him that hath eares to heare, heare. For that filthy desire of hauing from others still, still, that their heape may grow infinite, I wisse that Heathen *Africanus* wel remembred, who when he should haue ioyned with the Priest in praying for more and more increase to the Romanes, answered no no, our state is good all readie and abundantly rich, I will therefore rather pray that God will keepe it and maintaine it as it is. Surely this man shall rise vp in Iudgment against such vnsatiable mindes

and

and bée a ſwift witneſſe againſt them. The Old Saying is wiſe, enough is enough; and, enough is as good as a feaſt. *Mediocria firma*, Meane things be firme, when great things be fickle. In Plutarch is mentioned a reaſon why the Kings of Sparta reigned ſo long: namely, becauſe they were content with their owne limit and deſired no more. The thirde vice is as bad as either of theſe, namely, To be vnquiet. And al Bookes of learning by occaſion ſpeake of the blot it made in that worthy Alexander, when the Scithian Embaſſadours trulie tolde him, That if there were no men to fight & quarrell with all, he would fight with the woods, and the mountaines, and the wilde beaſts. Such an other was Alcibiades, an excellent man many waies, but ſo vnquiet, that the Saying grew, how Græce was not able to beare two Alcibiades. Beware then of theſe cauſes of warre, and contention: and learne by the Rod of GOD vpon Amalech, to liue in peace, and to let Gods children paſſe by vs without trouble. I could héere with iuſt honour remember Her late Maieſties moſt happie gouernment. Her bleſſed contentment with her own, not ſéeking nor deſiring the right of others, no not taking that which was earneſtlie offered vnto Her. In regard whereof ſhe renownedly flouriſhed when other enuious, gréedy, and troubleſome natures fel. But I end this Note here.

3 And Moſes ſaide vnto Ioſhua, Chuſe vs out men, Ver. 9.
and goe and fight with Amalech; wée may obſerue in this the antiquitie of Muſters, and a warrant for them. All did not goe heere, but ſome, and thoſe choſen out by a Muſter and view taken by Ioſhua. Such vſe remaineth ſtill amongſt vs, and in all gouernments els: for it is fit, it is neceſſarie, and I would haue all Menne conſider well how full of honour and credit it euer was in theſe caſes to bee choſen: as contrariewiſe what a blotte it caried often with it to bee omitted: as that either hee was guiltie of ſome fowle vice

or not trusted &c. Then would not men run away and hide themselues as soone as they heare of a Muster towardes, as now a daies they do. Such base mindes and cowardly spirits were not wont to bee in English-men: I would it were amended; for no friende can heare such a one but with blushing and shame. And againe, it worketh an other great mischiefe, namelie, to haue our armies that stand for God and Religion, for Prince and Countrie to consist of such a scumme, as no blessing can be expected where such instruments are vsed. *Non recepiebantur olim milites aliquo publico iudicio damnati, non relegatus ad tempus, multo minus deportatus in insulam, ad bestias damnatus, immo nec reus tantum criminis &c. Ex quorum fœce tamẽ nostri exercitus sunt refertissimi.* In times past (saith *One*) They were not taken for Souldiers which were condemned by any publique iudgment, or banished (for a time, or finally) or to be cast to the beasts, or guiltie of any crime; with which froath yet al our armies are ful. *Obseruauit illud antiqua disciplina militaris, vt arma pro iustitia et repulsione inimicorum hominibus non vitiosis darentur &c.* Old Militarie Discipline obserued this carefully, that armes for iustice and repulsing of enemies, should not be giuen to vicious persons, &c. In Rome when the Empire flourished, hee thought himselfe not a man, that had not serued in the warres *per decennium*, by the space of tenne yeares. And with vs hee thinkes himselfe a Kill-Kowe, that neuer sawe *hostem aut castra*, either enemy or campe: that can better skill to swagger and sweare in an Ale-house, or in a market-towne, with long shagged hayre like a birde of Newgate, than how to serue among men like a man. A foule degenerating from the vertue of our Elders and of our Nation. Let it bee vile hereafter to such as taste of Manhood, or haue true ENGLISH bloud in their hearts.

4 To morrow I will stand on the top of the hill with the

the rodde of GOD in my hand, namely, to praye: for so it appeareth he did. Where see and Note a religious ioining of godlie Prayer with the meanes of outwarde force. This is no newe thinge, but as olde as Moses: acceptable to GOD, and very powerfull euer. Asa did thus, and he was a godlie king. There came out against him the king of *Ethiopia* or Egypt, with an hoste of Ten hundreth Thousand, and three hundreth Charets, (a huge companie.) And *Asa* went out before him, and vsed both these waies. First, they set the battaile in arraie, withall those things, then ioine they prayer also as most requisite. And *Asa* cryed vnto the Lord his God, and said, Lord, it is nothing with thee to helpe with many, or with no power: helpe vs, O Lord our God: for we rest on thee, and in thy Name are we come out against this multitude: O LORD, thou art our God, let not man preuaile against thee. Then the Lord smote the *Ethiopians* before *Asa*, and before Iudah and the *Ethiopians* fled &c. Iehoshaphat did thus and prospered, his notable Prayer is also expressed. Mauritius did thus against the Persians and prospered. Our Chronicles tell vs of Oswald the King of Northumberland how he did the like & prospered against Cedwall. How Ethelred being at prayer, and hearing that his brother Alured was shrewdly distressed in the battaile, yet went on with his prayer and would not stirre till he had ended that dutie, after he went and had a notable victorie, and relieued his brother. The men of S. *Edmondsburie* prayed against that cruell Tyrant Swanus, and the Lord heard them, smote Swanus that hee died roaring and yelling, and they were deliuered. Edward 3. against the French did thus, and prospered. Many moe might be recited. Wherefore good is that Saying of S. Ambrose to Gratian, *Nosti fide magis Imperatoris, quam virtute militum victoriam queri solere*, Thou knowest that victorie is gotten rather by the faith of the Emperour, than by the valour of the

2. Chron. 14. 9.

10.

11.

12.

2. Chron. 20. 3. 6. &c.

Souldiers. Both together fight strongly against all foes and forces as you see. And in this place I pray you well note what followeth.

ver. 11. 5. And when Moses helde vp his hand, Israel preuailed: but when hee let his hands goe downe Amalech preuailed. Thus shewed the Lord to all posteritie and succeeding ages, the force of holy prayer in battell or else-where. Surely, surely, it is euer with the Lord a preuailing power as shall be good for the parties vsing it. Is any sicke amongst you? (saith S. *Iames*) let him call for the Elders of the Church, and let them *pray* for him. &c. And the *prayer* of faith shall saue the sicke, and the Lord shall raise him vp: and if he hath cõmitted sinnes, they shall be forgiuen him. For the *prayer* of a righteous man auaileth much if it be *feruent*. *Elias* was a man subiect to like passions as we are, and he prayed earnestly that it might not raine, & it rayned not on the earth for three yeeres, and six moneths. And he prayed againe, and the Heauens gaue raine, & the earth brought forth her fruit. Agreeable hereunto is that great commendation of prayer in Sirach, Hee heareth the *prayer* of the oppressed. He despiseth not the *desire* of the fatherlesse, nor the widowe when shee poureth out her *prayer*. Doo not the teares runne downe the widowes cheekes? and her crie is against him that causeth them: for from her cheeks they goe vp to Heauen, & the Lord which heareth them, doth accept them. He that serueth the Lord shall be accepted with fauour, and his *prayer* shall reach vnto the clouds. The *prayer* of him that humbleth himselfe goeth through the clouds, and ceaseth not till it come neere, and will not depart till the most *High* haue respect thereunto to iudge righteously, and execute iudgement. &c. As Dauids Harpe wrought when the euill spirit vexed Saul (saith a learned man) so shall thy hartie and zealous prayer quiet thy troubled minde in all distresses, and comfort thy heart in all assaulting feares. Wilt thou be rapsed vp? (saith Another,) then first cast thy selfe downe in feruent

Iam. 5. 14. 15. 16. 17. 18. Sirach 35. 13. 14. 15. 16. 17.

and

and humble prayer? For no man is rayſed that firſt is not downe. Ioſhua by prayer obtained to haue the Sunne ſtand ſtill, that hee might haue day enough to ſlay the enemies of the Lord. In the hoſt of M. Aurelius a companie of Chriſtian Souldiers by prayer obtained rayne, when all the hoſt was like to periſh for want of water. They alſo obtained thunderbolts to bee throwne from Heauen in the faces of their foes, and thereon had a name giuen them of the ſame. *Oratio oranti ſubſidium, Deo ſacrificium, Diabolo flagellum.* Prayer therefore to him that prayeth is a helpe, to God a ſacrifice, and to the Deuill a whippe. But ſée our corruption. If wee receaue not what wee pray for at the firſt aſking, wee faint and ceaſe our praying ſtreight: not remembring how often wee vſe a medicine for the body before wee can bee whole, how manie ſtrokes an Oake muſt haue before it will fall, and how we ouer and ouer, againe and againe, plough our land and delue our Gardens, to reape and gather fruite from them. Let vs then amend this fault in our prayer hereafter: and neuer forget the force of true and godlie prayer in time. Whileſt *Moſes* held vp his hands (that is, continued praying) ſo long Ioſhua and the Iſraelites, whō he prayed for, preuailed. But when he gaue ouer, the enemie preuailed. Thus ſhall it be in your caſe, and in my caſe, and all others that be troubled.

Ioſhua. 10. 12. 13.

Legio fulminea.

Dum extendebat manus Moſes, præ ſe ferebat typum eius qui crucifixus eſt pro nobis. Quemadmodum enim ſeruo extendente manus cecidit Amalech, ita cum Dominus manus extendit, diſſoluta eſt acies Diaboli. Theod. in Exod. ver. 12.

6. But *Moſes* hands were heauie: therefore they tooke a ſtone and put vnder him, and hee ſate vpon it: And *Aaron* and *Hur* ſtayed vp his hands, the one on the one ſide, and the other on the other ſide, ſo his handes were ſteadie vnto the going downe of the Sunne. And *Ioſhua* diſcomfited *Amalech* with the edge of the ſworde. This heauineſſe of Moſes handes may teach vs the weakenes of all fleſh in Chriſtian exerciſes. Wee cannot holde out and continue as we ought, but heauines and dulneſſe will ſteale vpon vs, and ſéeke to cole vs and hinder vs. The helpe that Aaron and Hur performed vnto him may teach vs

ver. 13.

The *ſpirit* is willing.
The *fleſh* is fraile.

Ministri pijsese mutuo adiuuent. Vide Galasium.

vs the benefit of Christian companie in such holy exercises, and the needefull dutie of praying for him that prayeth for vs, that God would be with his spirit, that is, strengthen him and quicken him and ayde him, so to pray: so to continue his prayers, as the end may be to his glorie and our comfort. In regard whereof our Booke of Common prayer hath that answere: And with thy spirit. The outward gesture may heere also be noted, which you shall finde in the Scriptures to be diuers. Salomon kneeled, Ezekias turned to the wall, Christ fell prone vpon his face, the Publican knocked vpon his breast, and heere Moses lifteth vp his hands. All which gestures please God as long as they arise from zeale and truth within, and are not hypocriticall. And what the Custome of the Church wherein we liue establisheth and vseth, wise & peaceable persons will keepe and follow.

1 Kings. 8. 54.

ver. 14. ver. 15.

7. Lastly, the Lord commaundeth them to write this for a remembrance in a Booke. And *Moses* built an Altar, &c. All this hath vse to tell vs howe carefull wee must be in keeping a Register in our hearts of Gods mercies and fauours towards vs in our selues, in our friends, in our Countrie, in our Magistrates, and Ministers, or any way. The point hath beene touched heeretofore, when we spake of Manna: and therefore I passe it ouer nowe: but I pray you remember Examples in this case and followe them, Deborah, Iudith, Hester, Anna, Mary, Toby, the one cleansed Leaper that returned to giue thanks, the Israelites when they passed ouer the Red Sea, &c, for all these built Altars in their hearts for Gods fauours, by being truly and feruently thankfull. The earth rendreth the Husbandman her fruite for his paines bestowed on her; so doth the Horse and Ore their labour for the meate which they haue giuen them. How much more should man remember what he receaueth, and be thankfull to his good God? But I stay heere. These thinges may yeeld you a taste of the vse of this Chapter if you will now reade ouer the

the Text againe and obſerue the particulars: for what is my deſire, but to worke a liking of reading the Text, by ſhewing ſome fruite which we may receaue when we are deſtitute of better teaching?

Chap. 18.

In this Chapter *we haue* two *generall Heads.*

{ The comming of *Iethro* to his ſonne in law *Moſes.*
{ And the appointing of more Iudges to heare cauſes.

1. Concerning the firſt, the Text ſaith, When *Iethro* the Prieſt of *Midian*, *Moſes* Father in law heard all that ver. 1. God had done for *Moſes*, and for *Iſrael* his people, and howe the Lord had brought *Iſrael* out of *Egypt*, Then hee tooke *Zipporah* ver. 2. *Moſes* wife, &c, and went vnto him. Thereby noting that the hearing of Gods great and wonderfull workes done for his people mooued his heart to come and ioyne himſelfe to them, ſo entereth God to the heart by the eare vſuallie. And therefore the vſe of the eare to heare of God and his workes, out of his word, euer cried for in the Scriptures: and the ſtopping of the ſame euer condemned, as to GOD rebellious, and to the ſoule moſt hurtfull and pernitious. O that it might ſinke and ſettle in all men, for their amendment and encreaſe of care and conſcience to heare.

2. What is Iethro? A Gentile. Where dwelt hee? In Midian, a good way of. Gentiles then heare, and Iewes will not; they that dwell farre of come, and they that are néere will not. He that but heareth is much mooued, they that ſée with their eyes, and féele with their hands Gods workes and mercies, murmure & repine ſinfully. Do not

things

things fall out thus in our dayes? and finde wee not by
experience, to the griefe of all good minds, that plentie
is no daintie? would GOD wee did not. But let vs in
time remember what is spoken for our admonition if wee
Math. 8. 11. haue grace: Manie shall come from the East, and West,
and shall sitte downe with *Abraham*, *Isaack*, and *Iacob* in
12. the Kingdome of Heauen. And the Children of the
Kingdome shall be cast out into vtter darknes: there shall
Math. 11. 21. be weeping and gnashing of teeth. Woe be to thee *Cho-*
razin: woe be to thee *Bethsaida*: for if the great workes
which were done in you, had beene done in *Tyrus* and
Sidon, they had repented long agone in sackcloath and a-
Math. 12. 42. shes. The Queene of the South shall rise in iudgement
with this generation, and shall condemne it: for she came
from the vttermost parts of the earth, to heare the wise-
dome of *Salomon*: and beholde a greater than *Salomon* is
heere. Then Christ in his person, now Christ in his word,
the same Christ God and man, euer aboue Salomon who
was his creature.

3. Iethro brought with him Moses wife whom he had
sent away, and her two sonnes. (ver. 3.) The time when
hee sent her away I doo not remember to be expressed in
the Scripture. But of like it was when shee shewed her
selfe so crosse and weyward about the circumcision of her
sonne, to the hazard of Moses owne life, whom the Lord
Chap. 4. 24. would haue killed for neglect of the Sacrament. Happily
he thought shee would be crosse and headie in other things
as well as in that; and therefore for feare lest shee should
hinder him in his vocation now imposed by God, he sent
her for a time back with his Children to Iethro her father.
Whereof we may make, me thinks, these two vses; first,
that it is a grœuous offence for either wiues or others to
be an hinderance to men in their duties enioyned them by
God; for this is euen to striue against God, and to set our
will against his will, to the great perill both of the men so
called, and of the parties that so hinder them if they per-
ish.

ſiſt. Secondly, that it is the dutie of all ſo called to remoue from them in a lawfull ſort thoſe hinderers: preferring the Lords worke, before their owne affection and remembring zealouſlie their Maiſters wordes, Hee that loueth Father, or Mother, more than mee, is not worthie of mee. And hee that loueth Sonne, or Daughter more than me, is not worthie of me. But whoſoeuer ſhall forſake houſes, or Bretheren, or Siſters, or Father, or Mother, or Wife, or Children, or Lands, for my names ſake, he ſhall receaue an hundreth fold more, and ſhall inherite eternall life. This forſaking for a time of Moſes was a holie reſiſtance of his owne affections, and a zealous care of his impoſed office. Math. 10. 37. Math. 19. 29.

4. And *Iethro* ſaide to *Moſes* (that is, hee ſent meſſengers to ſay) I thy Father in lawe *Iethro* am come to thee, and thy Wife, and thy two Sonnes with her. A ſingular modeſtie in Iethro, and reuerence to his Sonne in lawe Moſes his place: when albeit hee had with him thoſe gueſts that hee knew in nature muſt nedes be welcome, beſides his owne due who was come ſo farre in loue and kindnes: yet hee would not come to him without this reuerent ſending before to acquaint him. Such reuerence to mens places in our daies is much wanting in thoſe that chiefely ſhould performe it; and familiaritie breedeth contempt. But behold Iethro here, and know that God hath Chronicled this for his praiſe, and our profit. Reuerence to Magiſtrates, reuerence to Miniſters, reuerence to all authoritie and ſuperioritie, certainly it pleaſeth God, and commendeth vs. The contrarie is immodeſtie, yea impietie, and as a great contempt of the Author of that authoritie, as of the partie contemned, vſuallie puniſhed of God either with want of euer hauing authoritie, or with ſuch contempt if they haue authoritie, as erſt they meaſured vnto others. ver. 6.

5. Howe requiteth Moſes this kinde reſpect? The Text ſaith, Hee went out to meete his Father in lawe, and ver. 7.

did

did obeyſance and kiſſed him, and each asked other of his welfare; and they came into the Tent. No authoritie and greatnes maketh him proude or vnmindfull of an olde friend, who had ſhewed him kindnes when he was in a lower eſtate: but with a ſingular humilitie he receaueth reuerence in his place, and with like reſpect againe boweth himſelfe and reuerenceth Iethro. Such mutuall loue and reciprocall offices of complement and order ſhall you euer ſée in wiſe men, what difference ſoeuer is in their places. And there is no greater pride than where leaſt worth is. Pride maketh rude, and rudenes getteth little loue, wee all knowe. Such an Example as this, is in ſteade of an hundred to a wiſe heart; and yet you may ioyne Dauids proteſtation to it & be much profited, Lord I am not high minded, I haue no proud lookes, &c.

Ver.8. 6. Then Moſes told his Father in law all that the Lord had done to Pharaoh and the Egyptians, &c. Being met together, after ordinarie ſalutations and kinde enquiring one of anothers health, they fall to religious and godlie talke: Moſes taking pleaſure to ſpeake, & Iethro to heare of ſuch gracious fauours as the Lord had ſhewed to his people, and of ſuch powerfull iudgements as he had laide vpon their enemies. Which may ſerue for a good motiue in our daies to cut off idle, if not very prophane conference when wee méete, and to leade vs this good way; remembring euer, that of idle words wee muſt giue an accompt. Woe be to the world becauſe of offences: for it muſt needes be that offences muſt come, but woe bee to that man by whom the offence commeth, &c. If any man among you ſeeme religious, & refraineth not his tongue, but deceaueth his owne heart, this mans religion is in vaine. The hartie ioy alſo that was in Iethro when hee heard theſe thinges, notablie telleth vs the right affection of a Childe of GOD, when GOD is mercifull to his Church or to any member therefore; hee enuieth not, hee grudgeth not, much leſſe ſpeaketh ill, but with

Math.12.36. Math.18.7. Iam.1.26.

a

a very louing ioy hee is glad and bleſſeth the Name of the Lord for it. A thing, I feare me, much wanting now adaies, not onely in Country Chriſtians, and men (as wee ſay) of the Laitie endued with leſſe knowledge, but euen in ſuch as be Great men in the Church and of the Clergie. The olde Saying was, *Laici infeſti Clericis*. But in our daies, I feare, a Clergie mans chiefe enemies are they of his owne coate. Such is the rancour and poyſoned enuie of theſe times. God in mercie alter it: and make our hearts like Iethro his heart heere. Gratitude againe to God for his mercies is heere taught by Iethro, which is euer a dutie due from man: and which being performed moueth him to giue more. For as Ambroſe ſaith, Gratiarum actio *eſt ad plus dandum inuitatio*. *Thanksgiuing* is a mouing of the Lord to beſtowe more. As ingratitude, out of doubt, worketh the taking away of thinges giuen. It is written of one Timotheus, the ſonne of Conon a verie good Father a Citizen of Athens, that after hee had proudly ſaid in a great aſſemblie, *Hæc* Ego *feci, non* Fortuna, This *I* haue done, and not *Fortune*, hee neuer after proſpered in any thing, but daily loſt that glorie which before he had gotten. Much more faultie are they, that at leaſt in heart, (though by mouth they dare not openly ſay ſo,) thinke that this, or that, they haue gotten or done, and not God. You may thinke of that in Daniel. 4. 27. and euer pray againſt ſuch pride.

7. Then Iethro Moſes father in lawe tooke burnt offerings and ſacrifices to offer vnto God. And Aaron and all the Elders of Iſrael came to eate bread with Moſes father in lawe before God. Hauing beene thankfull in wordes now he addeth deedes, that both wordes and deedes may goe together in honouring God. For A dead faith, ſaith S. Iames, is that, where workes want. And as with the heart we beleeue vnto righteouſnes, ſo with the mouth we confeſſe vnto ſaluation, ſaith S. Paul. If wee learne of Iethro, euer to ioyne theſe together as the Lord ſhall enable ver. 12. Iam. 2. 17. Rom. 10. 10.

able vs, wée ſhall rightlie and fully giue aſſurance both to our ſelues and others of our true faith. This ſhewed againe, that Iethro worſhipped the true God, otherwiſe (in likelihoode) Moſes would not haue married his daughter. And if Iethro here, and Melchiſedek, and Naaman and Cornelius with others mentioned elſewhere in the Scriptures did ſo, hauing, for any thing wée know, ſmall preaching or meanes of true knowledge beſides the working Spirit of a gratious GOD that mercifully pulled them out of the fire: Let vs comfortably hope of our Forefathers liuing in the time of ignorance, that they found mercie with God. And yet beware that wée reaſon not from thence to any contempt or neglect of that bleſſed light which God vouchſafeth now aboue thoſe times.

Cypr. Epiſt. 63 But euer remẽber that ſingular Speech of Saint Cyprian, *Ignoſci potuit* ſimpliciter *errantibus, poſt* inſpirationem *vere et* reuelationem *factam, qui in eo quo errauerat perſeuerat, ſine venia ignorantiæ peccat, præſumptione enim et obſtinatione ſuperatur.* Mercy might be ſhewed to them that erred of *ſimplicitie*, but after light graunted who ſhall ſo continue in his error, he ſinneth without hope of pardon, beeing ouercome with preſumption and obſtinacie. The kinde comming of the Elders with Aaron, to eate and bée merrie with Moſes Father in law, ſheweth their loue to Moſes and was a great comfort. Alike cuſtome we haue to giue a man his welcome (as we call it) with wine or meate as wée thinke good, which you ſée is commendable béeing vſed rightly. For moſt good and ioyful it euer was, when men togeather agrée in loue and vnitie. Many ſharp ſhowers Moſes was vnder with theſe Iſraelites; yet here is loue and kindneſſe, which telleth vs GOD will not euer grieue his ſeruants, Magiſtrates or Miniſters or others faithfull, but hath his times to comfort them alſo,

1. Cor. 10. and mingle ſweete with their ſowre, that they may be able to beare and to go along with their vocation. A ſweete goodneſſe in him ſo to conſider our weakeneſſe, ſo to temper

per things to our ſtrength, and let it worke a loue in vs of ſo deare a Father and to a godly carriage in all ſtormes. For cloudes will blow ouer, and after a foule day commeth a fayre. Sorrow at night, ioye ere day, ſaith the experienced Prophet Dauid, and the Lord in mercy giue vs the vſe of all his ſweete comforts. Pſa. 30. 5.

The 2. part.

1. NOw on the morrow when *Moſes* ſate to iudge the people, the people ſtood about *Moſes* from Morning to Euen, &c. Amongeſt the infinite mercies of God vouchſafed to mankind, this is one great one, that he hath appointed Gouernment & Gouernours, Iudgment, Iudges, Iuſtice, and Lawes to defend the good, and repreſſe the euill and vnruly. In the 11. Chapter of the Prophet Zacharie, he calleth it a Staffe, and a Staffe of beautie for the excellencie of it. I tooke vnto me, ſaith the Lord, two Staues; the one I called *Beautie*, the other I called *Bands*, and I fed the ſheepe. The firſt ſtaffe was the Gouernment Eccleſiaſticall and ciuill which hee eſtabliſhed amongſt them, called I ſay Beautie for the profit, comfort & good that commeth euer by Gouernment. His ſecond Staffe was peace, vnitie and concord moſt mercifully alſo vouchſafed vnto them, which béeing indéede a notable holdfaſt of happineſſe in any ſtate, he calleth it by the name of Bands. And both theſe excellent mercies he calleth by the name of Staues, becauſe they haue fit reſemblances with thoſe Shepeheard Staues that are vſed in féeding and tending the flockes of men. For to ſpeake of Gouernmẽt wherto the Text leadeth me, the Shepeheards Staffe is ſaid to be a Staffe of directiõ, a ſtaffe of correction, a Staffe of defence, & a ſtaffe of ſupport or eaſe: Euen ſo is good & iuſt Gouernment if you marke it. For it directeth a man willing to liue in order, what he ſhal dõ, & what hée ſhall not dõ, as the Staffe guideth the ſheepe in the right way & Ver. 13. Zach. 11. 7. Virga { Directionis, Correctionis, Defenſionis, Suſtentationis. }

kæpeth him from the wrong. It correcteth him that will not be ruled. It defendeth the oppreſſed and wronged, & it is a ſure ſtay to leane and reſt vpon, when we are toyled with heard dealings of men, as the ſtaffe is for the ſhepeheard to ſuppoꝛt him when hée is wearie. Very fitlie therefoꝛe reſembled to a ſtaffe, and foꝛ the excellencie tearmed not beautifull in the concrete, but verie beautie it ſelfe in the abſtract. Which Beautie that it may the moꝛe appeare vnto you, thinke with your ſelfe of theſe points oꝛ heads. Firſt, what Names are giuen to Gouernours in the holy Scriptures & holy writings of wiſe men. They are called, you know, Gods, Nurſing-fathers, Nurſing-mothers, the Miniſters of God, Shepheards, & ſuch like, they are called ꝑ Fathers of the Countrie, Fathers of the people, the Preſidents of Iuſtice, the manteiners of innocencie; the preſeruers, of peace, and ſuch like, al to make vs ſee the Beautie of this ſtaffe. Secondly, obſerue with your ſelfe ꝑ courſe of God ſetled in all his creatures; foꝛ in the ſtarres, in the beaſtes, in the birdes, in the fiſhes, in the trees &c, the Loꝛd hath made ſome chiefer than others, that we might riſe vp therby into a pꝛofitable Meditation how beautiful a thing order, degrees, and gouernment is among men, and eſpeciallie a monarchie when one ruleth ouer all, foꝛ as Saint Hierom well noteth among the Bees there is one chiefe; & the Cranes in flying follow one. Rome when it was built could not indure two to rule as chiefe although they were bꝛethꝛen, and therfoꝛe had her beginning in bꝛothers blood. In Rebeccas womb euen two brethren & twins did ſtriue. Adam but one, to gouern Paradiſe. Noah only Gouernour of the Arke: Moſes alone chiefe in that gouernmẽt and cõduction of that people: one Dauid, one Salomon, & ſo foꝛth. Thirdly, thinke of the commandements giuen in the word to obey Gouernment, and to honour with all dutie & reuerence men placed ouer vs in authoritie, and ſée in them plainely how beautiful God eſteemeth them, than whoſe iudgment and wiſedome there is no greater. Fourthly, duly

2. Pet. 2. 10. *Patres patriæ. patres populi. præſidentes iuſtitiæ. Vindices innocentiæ. Cuſtodes patiræ.*

Gen. 25. 22.

Plures in adminiſtratione, vnus in dignitate.

duly consider that Note which the Scripture giueth often of all wickednesse and mischiefe abounding, because there was no King in Israel; and of that in Esay. 3. 5. 2. so fearefull. Fiftly, meditate of that resemblance that is vsually made of Gouernment to a Ioyners instrumẽt, whereby if a boord be warped and cast a side, or a wrie, adding heat to it, he can make it streight againe and fit for his vse. To a wrest of a musicall Instrument bringing the strings that are out of tune into tune againe. Do not these things shew the necessity, vse and comfort of it? Lastly, the resemblance to the state of our bodies, wherein the first qualities of heat, colde, drinesse and moisture being contraries and disagreeing one with another, yet by order, proportion and a due temperature they are so agreed as they make an excellent creature. So doth Gouernment compose things most crosse, & make a sweete harmonie in loue and peace. In deede therefore a Staffe of beautie is Gouernment either in publique or priuate as in Salomons house, and they vnworthie of life among men that will not stoope to it, be ruled by it, & blesse God for it euermore. The vse of Gouernment is more than of bread, water, sunne, ayre, &c. of which yet what vse haue we? for the benefit of Gouernment is not to make vs breathe onely, and to eate & drinke and be nourished, (which all yet it doth in that it maketh vs liue together sociablie;) but it farther prouideth, that Idolatry, sacriledgies, blasphemies, & other offences against GOD do not spread themselues among the people, that publique peace be not broken, that euery man enioy his owne in safety, that trade and traficke be preserued among men, honestie & vertue be defended. &c. They that say vnder the olde Testament it was needfull, but not for the perfection of the Gospel, shew no such perfection but that Magistrates are needefull to make them better, & forget that the Psalme doth not bid Rulers lay away their offices, but to kisse the Sonne, that is, to be subiect to Christ, ỳ he may Psal. 2. 12. rule ouer them, and be aboue all as he ought to be. And the

Prophet Esay doth not say ý in the time of ý Gospell there must be no Kings or Quœnes, but plainely otherwise that they both shalbe, and to the Church they shalbe profitable and comfortable, euen Nursing-Fathers and Nursing-mothers, Esay 49.23. And the holy Apostle expressly cõmandeth, 1 Tim. 2.2. that praiers and supplications be made for them, that we may by the blessing of their gouernment lead a godlie & quiet life vnder them. Wherefore you sée the grosnesse of this error, and how bound we are to God for Magistracie euen now in the time of the new Testamẽt, aswel as others were that liued in ý time of the Old. Now this meditatiõ ý they are Gods Deputies & Viceregerẽts, Gods Ministers & Substitutes héere on earth, how many good things doth it teach Magistrates & Gouernours? It cheereth them vp against all the difficulties of their places which surely are many, & so many, as he said wel that said it. Who so knew the cares annexed to a Kings Crowne, would scarce take it vp if it lay before him. They are euen like goodly trees vnder which in the time of a storme euery man will runne with hast to be shielded & shadowed from the tempest; but as sone as the storme is past, cast stones at it & breake the boughes of it at their pleasure. It stirreth them vp most effectually to integritie, wisdome, méekenesse, continencie and innocencie. For vpon what hope shall they admit iniquitie into their Tribunall-seat which they learne and know to be the Throne of God? How shall they dare to pronounce a wrong sentence with that mouth which they learne and know to bée appointed Gods instrument for truth? How shall they subscribe wicked acts with that hand which God hath appointed to write his acts? No, no, it wil and ought, as I say, stir-vp to good: euen by al meanes to indeauoure to shew some resemblance in their place of heauenly prouidence, watchfulnesse, goodnesse, loue, iustice &c. This did Moses and Iehoshaphat think when they mooued the Iudges with this Admonition, That they executed not the iudgments of man, but of God; and therefore should take héed &c. 2 Cron. 19.6. Read the places your selfe I pray you,

Deut.

Deut. 1.16. 2. Chron. 19.6. Whosoeuer therefore reiect Gouernours, it may truly be said of them as was said of such as refused Samuel and would haue a King, They haue not cast *thee* away, but they haue cast *Mee* away. For by *Me* Kings reigne &c. Prou. 8.15. 1.Pet.2.17. The 6. *obiection* against gouernment that a Christian may not kill, and that in his holy mountaine there may be no slaying, &c, we easilie answere, and say, that the Law of God forbiddeth to kill, and yet to punish killers the Lord putteth the sword into the Magistrates hand. Afflict and hurt the godly wee may not, but this is neither to afflict nor hurt, to punish by the Lords commandement those that do afflict and hurt. For Magistrates (saith the Apostle) beare not the sword in vaine, Rom. 13. *Non est crudelis qui crudeles iugulat, licet patientibus talis videatur; sed qui malos percutit in eo quod mali sunt, minister Dei est.* Hee is not cruell that killeth thē which are cruel, although he seeme so to them that suffer; but who so striketh the euill for that they bee euill (meaning, by lawfull authority) He is the Minister of God, saith S. Hierom. And againe; *Homicidas, sacrilegos, et venereos punire, non est effusio sanguinis, sed legū ministerium.* To punish murderers, sacrilegious, & licentious persons is not shedding of bloud, but the ministery of law. Thus slew Moses the Egyptian Act. 7.28. Exo. 2.12. Three thousand Idolaters, Exod. 32.28. Thus commanded Dauid his Son Salomon touching Ioab & Shimei, 1.King. 2.5. &c. Moses was meeke & Dauid pitifull, yet thus they do: *Et vterq; manus quas parcēdo inquinasset sic sæuiēdo sanctificant, dum vltionē sibi a Deo cōmissā exequuntur est.* And either of thē sanctifie their hands by this seueritie in executing iustice belōging to thē, which otherwise they should haue defiled by vnlawful lenitie & sparing. Read by your selfe ỹ places of Scripture in ỹ margin. Only let cruelty in iustice be euer far from a godly Gouernour; for the Kings throne is established by mercy, and al mens seats vnder him. Yet againe on the other side, *Superstitiosa affectatio clementiæ*

1.Sam. 8 7.

6. Deut 5.17. Math 5 21. Esay. 11.9. Esay. 65.25.

Hierō. in Esay 13 In Ezech. 16. 4. In Iere. 22.

Prou. 19.12. Chap. 20 § 26 Chap. 17.15. Chap. 24.24.

ne faciat crudelissimam humanitatem cum pernicie multorum : Let not a superstitious affectation of clemencie make a more cruell gentlenesse with the perill and hurt of many. For vnder the gouernment of the Emperour Nerua it was rightly saide : It is ill dwelling vnder a king or Magistrate where nothing is lawfull, but it is far worse dwelling vnder one where all things are lawfull. For the duty of Subiects towards their Gouernoures, it is first to thinke most reuerently of their places as an authoritie appointed of God for our good : and not as some men do, outwardly to obey them and inwardly to thinke them but
1. Pet. 2 17. necessarie euils. For S. Peters words teach more when he saith, Honour the King, and Salomon when he biddeth, Feare God and the King. For in the word Honour, Peter includeth *sinceram & candidam existimationem* : A sincere and vnfeigned reuerence of them. And Salomon ioyning the King with God, sheweth a holy and reuerent regard of him to be due to him from men subiect to him.
Rom. 13.5. That also in Paul hath great efficacie in it, Not for feare, but for conscience sake. As if he should say : euen because what dutie is done or left vndone to them, is done or left vndone to God himselfe from whom their authoritie and power is. Whatsoeuer therefore the person is, the calling is of God and must be so thought of. Againe, after this inward reuerent conceipt must follow outward obedience to their Lawes, in paying tribute and vndergoing
Rom. 13. 1. 2. what to vs by them is appointed either for publique defes or otherwise. For, let euery soule be subiect to the higher powers saith the Apostle, because he that resisteth, resisteth to his owne damnation. And read Tit. 3. 1. 1. Pet. 2. 13. The Magistrate may sometimes be weake, but God will euer be strong to punish any cõtempt of his ordinance. In no case therefore may we intrude our selues into their offices and meddle with publique matters without a calling. For this is not to obey them, but to rule with them. What is amisse to them must be signified, and their helpe

expected,

erpected, vnleſſe they appoint vs, and then are we not priuate perſons any more, but publique for ſuch buſineſſe. And as Counſellers are ſaide to be eyes and eares to the King, ſo are other ſubiects his hands when he pleaſeth to commaund them ſo. And be they neuer ſo euill, yet their place is of God by whom only kings doo rule either to our good in his mercie, or to our puniſhment in his iuſtice. *Permittuntur aliquando tyrannorum imperia a deo in vindictam malefactorum, præmium vero bonorum.* Tyrants are ſuffered ſometimes to rule for the puniſhment of the euill, and the reward of the good, ſaith S. Ambroſe. But how (will you think) for the reward of the good? The ſame Ambroſe notably ſaith for anſwere, *Nunquam nobis amplius contulerunt* Gentiles *quam cum verberari* Chriſtianos *atq; proſcribi ac necari iuberent. Præmium enim fecit religio quod perfidia putabat eſſe ſupplicium, &c:* Neuer did the *Gentiles* more for the *Church*, than when they cõmanded the *Chriſtians* to be beaten, proſcribed and killed. For then did *Religion* make that a *reward*, an honour, and a crowne which infidelitie reputed a puniſhment. S. Auſtin, There is no power but of *God*, and therefore, ſaith he, our Sauiour told *Pilate* he could haue no power at all ouer him, except it were giuen him frõ the Father. *Sed Deus regnare facit hominem hypocritam propter peccata populi. Tollenda eſt ergo culpa, vt ceſſet tyrannorum plaga:* But God doth ſuffer the hypocrite to rule for the ſin of the people. And therfore that ſin muſt be takẽ away, that the plague of hauing a tyrant ruler may ceaſe. What manner of King Nabuchadnezar King of Babel was which deſtroyed Hieruſalem wee know; yet God ſaid, Behold, I will giue the land of Egypt vnto Nabuchadnezar, and he ſhall take her multitude and ſpoile her ſpoile, and take her prey, and it ſhall be the wages of his army &c, Becauſe he wrought for mee (ſaith the Lord. Marke thoſe laſt wordes, and ſee how euill Rulers are appointed by God for the puniſhment of ſuch as will not ſerue him. And therefore, If a King ſhall doo

Dan. 2. 21. & 37.

Lib. 4. de Cain et Abel. ca. 4.

Ad Valer. ca. 31

Iohn. 19. 11. *Aug. in Iob. 34. contra Pelagium lib. 1. cap. 62*

Ezech. 29. 19.

1.Sam. 8.11. as is saide by Samuel, Chap. 8. ver. 11. &c. He is Gods instrument thus to chasten vs, & though those things do not shew what hee ought to do, yet they shew what Subiects ought to suffer without disloyaltie if they be done. Reade
1.Sam.24.7. Iere.29.7. God forbid, saith Dauid, that I should lay mine hand on the Lords *Anoynted*, and yet Saul sought his life.
1.Sam.26.9. Who shall lay his hands on the Lords *Anoynted* and bee guiltlesse, &c. The wife is not freed from her husband when he is ill, nor the child from the Father; no more are Subiects from their Prince. But in such cases God the only helper is to be thought of and prayed vnto, who can giue a
Iudg.3.8.9. Moses for a Pharaoh, & Othniel for Chushan, who can chastice the pride of Tyrus by the Egyptians, & then the Egyptians by the Asyrians, the Asyrians again by the Chaldeans, by the Medes and Persians, &c. yet carying a gracious care and eye to prayer proceeding from a penitent heart. &c.

2. The great paines of Moses in sitting to iudge the controuersies of the people euen fro Morning vnto Euen: mentioned in the 14. verse. what a commendation is it of him? what an Example vnto all those whom God in mercie hath raised vp to any like gouernment ouer their brethren? Surely diligence in the charge committed to vs, is euer sweete vnto God & good for our selues. He that is diligent in his work, saith the wisedom of God by Salomon,
Prou 22.29. shall stand before Princes. Come thou good and faithfull seruant, will God say to his Magistrate as well as vnto the Minister, & enter into thy Lords ioy. The wicked in their ill doing how diligent are they? and shall it not moue such as be the Lords to carefulnes in well doing? Iudas watcheth when the Apostles slepe, & why watcheth he, but for
Math.27.1. a mischiefe? The High Priests & all that rable assemble together betimes, euen before day will the wicked be working euill. While men sleepe the enemie soweth Tares among the good seed that was sowen. If the driuer of horses either strike or speake but to one, all the rest set themselues to it & amend their paces. Let God and Nature, the

Word

Word and Experience wroke with wise persons vnto good. And for Iustice, what a blessing to the people and what a praise to the carefull executer of it who knoweth not? Heathen Aristotle could say, that no starre is so beautifull in the skie, as Iustice is on earth. Mens wisedom may make them reuerenced, & their power may make thē feared, but Iustice Iustice is ý which winneth mens harts & maketh them beloued, and the more faithfull and painfull they are in doing thereof, the more honoured aliue and dead. Loke vpon Moses in this place. *Nec Hesperus nec Lucifer formosior iustitia.*

3. And as Iustice is a blessing, so are good lawes & ordinances in a kingdom, in the praise whereof much might be said, as not a litle against idle, superfluous, & hartful lawes, against obscure & deceitful penning of them, leauing holes & gaps in them, for all ý good intended by them to run out at and neuer be sæn: but I leaue it to your owne meditation.

4. In this excellent man Moses, doth not Iethro his inferiour far finde iustly a fault, & very well aduise him to a better course which Moses followed & with Gods approbation? Let it tell vs that no man is perfect in all things, but may receaue counsel euen frō a meaner person. Let Moses modesty in yēlding, make our spirits humble in like occasion, where God dwelleth it wil be so, & pride is a sure signe of an ill heart. The head scorneth not the fot in our bodies, and the very fote is carefull for the head. Make vse & application of it your selfe. Time spent in these meditations is well spent euer, and will please God & profit you. ver. 19. &c.

5. The Properties noted by Iethro to be in Magistrates & Gouernours are worthy much obseruation. Prouide men saith he, of courage, fearing God, men dealing truly, & hating couetousnes. All great graces, & shining ornaments in men of authority, as by a seuerall consideration of euery one may well appeare. The first is Courage or an inuincible cōstancie, wherewith al such as are in authority ouer others to minister iustice & iudgment vnto them ought to be endued, to the end ý neither by loue or hatred they encline ver. 21.

more

more to one or other than standeth with the right of their place, and to the end that neither with flattering praises, or bitter backbitings of men giuen to tempt the good disposition of such Gouernours, they be moued and drawne aside, discouraged or set downe in the worke of their Calling, but what is iust and right that soundly and roundly they do, ministring iustice to all without feare or fainting, looking to him that must iudge them, and who will assuredlie reward their well doing, and iustly punish all their deprauers and hinderers. In the Booke of Chronicles we reade it for no small blemish in a King, and no small rod to the people vnder him that Rehoboam the sonne and successor of Salomon was but a childe, meaning in heart and courage, that is (in deede) weake and faint harted, and so could not resist those vaine and wicked men which made themselues strong against him. Therefore God willed Iosua to be strong and of a most valiant courage. A good Exhortation gaue Dauid to Salomon his Sonne, saying, Be strong and shew thy selfe a man; for I goe the way of all the earth, &c. Such godly fortitude was in the Apostle when he saide, Wee are reuiled and yet we blesse; wee are persecuted, and suffer it. Wee are euill spoken of, and we pray: &c. Meaning, that hee gaue not ouer or fainted in his dutie for all these thinges. The second is the feare of God, a vertue also most requisite in Iudges, for hereupon hang all vertues, as might at large be shewed if it were needfull. But let that Example of Abraham suffice, who thinking that the feare of God was not in Gerar, vtterly despaired of any other vertue, and therefore moued his wife to say shee was his sister. In this respect the feare of God is both by Dauid and Salomon called, the beginning of wisedome; that is, the roote and fountaine of all goodnes, and therefore of all Iustice and true Iudgement in Iudges. The third is a loue of truth and true dealing; for who more than Iudges should be free in themselues, and abhorre in all others fraude and deceipt, lying and false witnes

2.Chron.13.7.

Iosua.1.7.

1.King.2.2.

1.Cor.4.12.

12.

Gen.20.11.

witnes bearing, by which all Iustice must nedes be ouerthrowne, the wicked iustified, and the haltar put about the true mans necke to the great offence of God, & the fearefull punishment of the Iudge, that not louing truth, or not so carefull for it as he ought, hath suffered such iniquitie to be done? The last is, that Iudges be haters of Couetousnes the plague and poyson of all Iustice, as might be shewed by much proofe, were I willing to stand vpon so knowne a Common place. It stoppeth eyes, it stoppeth eares, it tieth tongues, and worketh wonders wofull and hatefull, &c. To men of this sort, that is, endued with these vertues aboue saide, authoritie happily (and to the great good of many thousands) is giuen, and God for his mercie sake encrease the number of them. In Deutro. these things will come to be spoken of againe, and therefore I am here the shorter.

Chap. 19.

AT this Chapter beginneth the second part of this Booke of Exodus, wherein you haue these points. First, a Preparation of the people to heare the lawes of God, deliuered by God himselfe to them, for the gouernment of their liues and actions, and that is in this 19. Chapter. Secondly, the Lawes themselues in the next Chapter. Thirdly, other Lawes tending to the explication of these 10. principall Lawes, called the 10. Commaundements: together with the punishments of the transgressors, Chap. 21. 22. and 23. Fourthly, *Moses* ascending vp to the Mount, first with the Elders, after without them all alone, and his receauing direction for the Tabernacle, and the worship of God, Chap. 24. vnto the

the 32. Fiftly, the ſinne of the people, their puniſhment and Moſes prayer for them to the 35. Chap. where certaine lawes are alſo repeated. Laſtly, the building of the Tabernacle, the gifts giuen, the finiſhing, erection, and dedication to the end of the Booke.

The Preparation is generall and particular. The generall hath firſt an Argument drawne from the authoritie of the ſpeech, to wit, that Moſes did not commaund out of his
ver. 3. owne head, but was called vp to the Mount to God, and there was required to ſay to the houſe of Iacob and to tell the children of Iſrael, &c. Secondly, an argument drawne from the former benefits of God to them, in theſe words,
Ver. 4. Yee haue ſeene what I did to the *Egyptians*, and how I caried you vpon Eagles wings, and haue brought you vnto me. Thirdly, an Argument from future benefits, If you
ver. 5. will heare my voice indeede, and keepe my couenant, then you ſhall be my chiefe treaſure aboue all people, though
ver. 6. all the earth be mine: Yee ſhall be to me a Kingdome of Prieſts, and an holy Nation. All which if you will applie vnto your ſelfe and make vſe of them, then may you in like ſort euer ſtir vp your hart and prepare your minde to good things, in this ſort, and by the ſelfe ſame Arguments. As for Example, to goe to the Church and to ioyne with the Congregation both in prayer & hearing of the word preached. Firſt, becauſe it is not mans Cõmandement, but God requireth the Miniſter to call & ſpeake to you for it, as here he did Moſes. Secondly, the fauours of God paſſed to you require it. Thirdly, future fauors (if you do it) ſhal be added vnto you. It is alſo worthy marking ſtill, how he ioyneth here hearing & keeping together, ſaying, If you will *heare* my voyce indeede, and *keepe* my couenant. Keepe without hearing you cannot, & hearing without keeping will neuer profit you or any. Ioyned therefore you ſee they muſt nedes be, as the Lord ſhall make vs able.

ver. 7. Moſes doing as God bad him, teacheth all Miniſters to bee faithfull, and to doo their Meſſage. Many are the Commaun-

Commaundements in Scripture to them to ſpeake, to crie, to lift vp their voyces like trumpets, and to tell their people what God requireth. If they doo it, great is their reward with God, and if they bee falſe, and idle, and negligent, men-pleaſers, and time-ſeruers, as great againe is their iudgement. Grandis *eſt dignitas ſacerdotum, & grandis eſt ruina, ſi peccant*. *Great* is the dignitie of Prieſts by their office, and *as great* is the fall of them, if they offend. It can neuer be too often repeated, nor too much remembred.

The peoples aunſwere to Moſes what is it? They aunſwered all together and ſaid, all that the Lord hath commaunded wee will doo. A moſt notable patterne for a Chriſtian congregation to looke vpon, and to followe. Thus ſhould it be betwixt Paſtor and People euer. Hee to ſpeake what God commaundeth, and they to heare & anſwere zealouſly, we will, we will doo what God commandeth vs. O ſweete ioy where this agreement is! Such care and ſuch conſcience both in paſtor and people, will giue no place to iarres and contentions, to ſutes and verations, or to any thing that diſpleaſeth God, and is offenſiue to the world, &c. ver. 8.

2. The particular preparation followeth, frō the 9. verſe to ỹ end of the Chapter, hauing 4 members. Firſt, the maner of Gods Communicating of *himſelfe* to *Moſes*, namely, in a thick cloud, together with ỹ end thereof, that the people may heare, whileſt I talke with thee, and that they may beleeue thee for euer. A ſingular inſtruction to all men in the world, that deſire to pleaſe God: and eſpecially to Great Ones, ſhewing them how carefull they ſhould be to grace and countenance the Miniſters of the word before the people, to the end their wordes may haue more weight with their hearers, and their ſeruice and paines do more good. Would men do thus, O how comfortable to the painfull and faithfull Teacher, and how profitable to the Church would it bee? The Lord would ſee it and acknowledge ver. 9.

it

it done for him, and with eternall comforts reward it for euer. But now it is otherwise with too many. For Great men must shewe their greatnes in disgracing the Lords Prophets, and meaner men must shewe their malice in spreading false rumors of their spirituall Teachers in open assemblies and priuate conuenticles: motes are made mountaines, and spots surmised where none are. Neuer I thinke since the world was, did mens eares so itch and their hearts so boile in this sinne, as at this day. But what shall wee say? Surely, euen turne to the Lord in prayer, and comfort our selues in this example of the Lords goodnes, who as hee is not Moses his God alone, nor Moses alone his messenger: so will not he tye his countenance onlie to him, but giue euery true labourer in his good time his due credite, notwithstanding all the malice of man and Deuill. O Lord do it for thy Name sake, and as thou gracedst heere Moses that hee might euer be beleeued, so couuert or confound these Disgracers of thy Ministers; whose iniquitie tendeth to hinder Beleefe, and consequentlie to destroy the soules of thy poore people. Encrease the number of them that followe thy example, and labour by all meanes to further thy worke in the hands of thy workemen. Set a Crowne of glory vpon their heads: and dailie reward their loue into their bosomes with thy good blessings vnto them and theirs.

3. The second branch of this particular preparation is laid downe in the 10. verse, and the rest following to the 16. consisting in certaine outward matters vsed in those times among those people: and figuratiuely teaching inward puritie and cleanenes of heart to come to God with all.

ver. 14. As washing of their cloathes, not comming at their wiues,
ver. 15. and such like. The Ceremonies are taken away, but the truth remaineth, namely, that we are all by our corruption most vnfit, profitably to heare the word of God, vnlesse we be sanctified and prepared thereunto by the good Spirit of God. And therefore we ought to make readie for so holy

a worke by all due care before hand, & to purge our hearts from other cares, troubles, and impediments whatsoeuer. The word of GOD is not to be handled with vncleane hands, neither will enter into vncleane hearers. It is a precious pearle, it should not be cast before Swine. For this cause assuredly many heare and reade without profit, because they came without feare and reuerence in their mindes. This abstaining from their wiues, noteth no impuritie in holy Matrimonie: but by this particular figuratiuely teacheth a godly abstinence from all worldly pleasures whatsoeuer in generall for a time; that wee may more fully attend the seruice of God wee goe about vpon speciall occasion. To which end the Apostle Paul also requireth the like by consent for a time, to giue themselues to fasting and prayer, and then to come together againe, that they be not tempted of Sathan to incontinencie. Thomas Aquinas himselfe could say thus of it, *Hoc ex se peccatum non erat, sed multa tunc ad carnis munditias exigebantur, quae iam non sunt necessaria: quia lex uostra spiritualem munditiam requirit, non carnis.* This was not a sinne of it selfe, but many things were then required to the outward clensing of the flesh, which are not now necessarie: because *our lawe* requireth spirituall cleanenes, not an outward of the flesh onely, &c. 1. Cor. 7. 5.

4. The markes that are set about the Mount to keepe the people downe, with the punishment of death if they passed bounds, teach vs what an odious thing to GOD curiositie is in matters forbidden: and how God would haue euery man content with that which it pleaseth him to vouchsafe him of reuelation and knowledge. Such curiositie is it to aske, what God did before he made the world? and such like fooliſh Questions. To all which it may be answered, as God would not haue the people to creepe vp to the mountaine, and to peepe and pry what Moses did there with him, but set bounds and limits for them, beyond which they should not passe without death:

so

So is it still. The Lord hath in his Word reuealed his Will, and beyond our limits wee must not goe, hauing an eare where he hath not a mouth. If wee do, for this busie curiositie we shal dye eternally, as they for that, temporally, &c.

ver. 16. 5 And the third day, when it was morning, there were thunders and lightning & a thicke cloude vpon the mount: and the sound of the trump exceeding loude, so that all the people that was in the campe, was afraide. This is the third branch of the particular preparation reaching vnto the 20. verse and containing an increase of the Lordes manner of the communication of himselfe, specified before in the 9. verse. By all which fearefull things the Lord declared his Maiestie saith Chrisostome, and the people were touched with a feeling knowledge of their infirmitie. But besides that, wee may well learne by it how profitable it is to make a good and carefull hearer of Gods voice. First to shake him and throw him downe in himselfe by some good waies and meanes: For then assuredly the Word entereth more powerfully, & he hath a more excellent touch than without such humbling he would euer haue had. Remember how the Lord called

Acts. 9. 4. 3 S. Paul when he was riding to Damascus, First throwing him downe, and by making a sudden light shine about him from heauen, and then when he trembled, and was astonied, speaking to him with profitable effect. Remember also how there came suddenly from heauen a sound as

Acts 2. 2. of a rushing & a mighty winde in an other place. Surely such rushings & shakings & spirituall frightings in conscience hath the Lord his gratious meaning in, to beate vs downe in our selues, that we may more carefully hearken vnto him. And because the greater part of men is not acquainted with them, therefore they remaine dul hearers and dull hearted, so that the Preacher loseth but his labour with them. How many haue profited in sickenesse by words spoken, who in health neuer cared what was spo-

ken:

ken: so in debt and pouertie, in prison and trouble men haue other eares than they haue in prosperitie. Doth not our Chronicle mention a Gentleman who at his death vowed openlie that he had learnd more good touching his soule in a darke hole within the Tower of London in a few daies, than euer in all his life, when he was in light & libertie abroad? Full well knoweth God the way to winne vs; and happy are we if it please him to vse it, how sharpe soeuer it be; that yet wee may liue hereafter in ioy, though presently for a season wee taste of woe. I could tell you by experience (if it were needefull) of some that haue said to my selfe, they had heard many Sermons and read the Scriptures, but they neuer felt either Sermon or Scriptures as then when they so spake, beeing some way touched inwardly by their louing God. But be Iudge your selfe in your selfe if you know any thing.

Againe, these signes shewed the terror of the law to mens consciences: for it thunders, it threatens, it feareth and frighteth, and it vtterly condemneth all men to Hell and damnation, were there not a CHRIST to saue vs from it. The law causeth wrath saith the Apostle, that is, it denounceth wrath against vs, for that wee cannot keepe it. Rom. 4. 15. When Iudas could see nothing but the Lawe, his agonie drane him to hang himselfe. So was Saul, Achitophel and many others driuen to desperate conclusions & fearefull ends. Wherefore the Apostle well addeth ý we are not come to this fearefull mount, nor vnto burning fire, nor to blackneſſe, & darkneſſe, and tempest &c, so terrible, that Moses said, I feare and quake. But we are come vnto the Mount Sion, & to the Citie of the liuing God, the cœlestiall Hierusalem, and to the company of innumerable Angels &c. AND TO IESVS THE MEDIATOR OF THE NEVV TESTAMENT &c. Here, here is our helpe against the law, without whom we were cast away euery one of vs: for cursed is he and she that doth not all things written in the law. Heb. 12. 18 &c. 22. 24.

6 This deſcending of the Lord we muſt vnderſtand of the Signes of his preſence, and not that the Lord is here & not there, or there and not here, mouing from place to place as man doth. Neither ſpeaketh he as man doth, but his Angell in his perſon taketh by his power the voice of man, and as God is ſaid to ſpeake by his Miniſters here, ſo by his Angels then and there as he pleaſed. Remember
Acts 7.38. Steuens words in the Acts, This is he, (meaning Moſes) that was in the cõgregatiõ in the wildernes with the *Angel* WHICH SPAKE TO HIM IN MOVNT SINA &c. The iterating of his commandement to Moſes to ſée that the people paſſe not their limits which we touched before ver.21.& 24. ſheweth the itching nature of man after hidden ſecrets, to ſee and know nouelties: And the great diſlike God hath of this curioſitie, and how profitable the preſence of the Magiſtrate is to make people kéepe order. For ſurely men are maruellous apt to tranſgreſſe, and therefore againe & againe they muſt be admoniſhed by Moſes: and well if many or any admonitions will ſerue. Giue lawes neuer ſo good, and let there not bée a Gouernour to ſée to the execution of them, and wée ſée with griefe what litle good ſuch lawes do. Well therefore and wiſelie haue they ſpoken who ſaid, *Lex Magiſtratus mutus, et interdum mortuus: Magiſtratus lex loquens et viua.* The Law is a dumb Magiſtrate, and ſometimes a dead: but the Magiſtrate is a ſpeaking Law and a liuing.

Ver.24. 7 The Prieſts alſo are mentioned aſwell as the people that they likewiſe ſhould not paſſe their limits: wherby wee ſée that no dignitie, authoritie or higher place may be a warrant to do more than God permitteth. But rather ſhould theſe before others giue example of ſobriety & order. What Prieſts were now, when as yet the Prieſthood was not eſtabliſhed, men differ in opinion; ſome thinking they were the firſt-borne, and others thinking otherwiſe, as Caluin for One vpon this place, to whom I refer ſuch as will, and go no further in this Chapter.

CHAP.

Chap. 20.

1. THe Congregation beeing prepared (as you haue heard) to receaue ỹ Law, now in this Chap. followeth the Law it ſelfe, & it is ſet down in tenne ſeuerall branches and heades, commonly called the Decalogue or Ten Commaundements. Of all which becauſe I haue made expoſition in a Booke alreadie, I will ſpare my labour here, and refer you to that Treatiſe. The other general head of this Chap. to wit, the peoples feare, beginning at the 18. verſe, I will a little touch. First then it is ſaide, That all the people ſaw the thunders and lightnings, and the ſound of the Trumpet, and the mountaine ſmoking: & whē the people ſaw it, they fled & ſtood a far of: which words yeeld vs many good things to note.

The ſumme of this Chapter.

Ver. 18.

First the difference of the Law and the Goſpell. The law, as hath bene ſaide, fearing and frighting, ſhaking & ſhiuering the heart of Man, beateth downe his peacocks feathers and maketh him abaſhed and aſhamed in himſelfe, to crie with the prodigall Sonne, I am not worthy, I am not worthy, O Father, to be called thy ſonne. Yea it maketh him ſtand a far of with the poore Publican, & ſmite his breaſt in true feeling of his ſinne: and to beſeech God for mercy to a Sinner. Whoſoeuer is not thus humbled, he neuer knew what the law ment, but like the vaine Phariſie doteth vpon himſelfe without cauſe, & erreth as the Apoſtle did before the Commandement came. Contrariwiſe, the Goſpell cheereth and comforteth, helpeth & healeth and ſweetely alloureth to come, in al ioyfull aſſurance of mercie by him who hath fulfilled the law for vs, and remoued away the curſe that would haue ſlaine vs. Read ỹ

Luke. 15. 19.

Luke. 18 13.

Rom. 7.

12.Chap.to the Hebrewes noted before,and see what I say most plaine, beginning at the 18. verse.

Secondly, it may teach vs to our great good now whilst wee haue time, that if the law were so terrible when it was giuen, it will be a dreadfull day when all the breaches of the same shal be iudged. And if the people fled now, stood a far off, and were in such feare,how will the Idolater, the Blasphemer, the Adulterer, the Drunkard, the Thiefe,the Murderer, the Rebellious and Disobedient,the false witnesse,the couetuous oppressour, and all such iolly fellowes that now scorne and scoffe at all admonitions, I say, how will all these do, and what will be their case at that day? Turne, turne we then vnto God in time, and amend your liues,that Christ freeing vs from this feareful law, wee may be safe by his holy Gospell.

Thirdly, this place sheweth their ignorant folly, that say in their hearts, O, if I might heare God speake himselfe, I should be much moued, I should beleiue, and bee out of all doubt &c: For were ỳ people here able to indure ỳ voice of God? Do they not say to Moses? talke thou with vs, and we will heare: but let not God talk with vs, lest we dye. Little, little do they conceiue (which thus say) either their own weakenes, or ỳ Maiestie of God. Let them therfore learne of this people here, the blessing of God in giuing vs Moses to speak to vs, ỳ is, in raising vp among vs men of our own shape, mould & matter, men that we feare not, but know & loue & are linked to in degrees of loue to speak vnto vs in his Name, putting his holy spirit among them, & induing them with guifts fit for such a calling, in vouchsafing his Word to direct both them and vs: and so euery way familiarlie, and yet truly and effectually, labouring and working our saluation, if wee bee not obstinate to contemne his meanes and care. This Ministerie of Man so despised of Man, so wronged and so cast downe, is an other manner of mercie than wicked worldlings conceiue or feele: but one day they shal know

ver. 19.

know, when it will bee too late to reforme their fault, which now they may leaue, if they haue grace. Then shall they see God, and heare God, but with greater terror than this people did heere. They shall also see blackneſſe and darkneſſe, they shall heare thundrings and lightnings, ſmokes and fires and flames with trembling perpleritie, & then, if it could be had againe, Moſes voice to ſpeake vnto thē would be accepted, which now is ſo little regarded and ſet by.

Fourthly, This darkneſſe wherein God was, noteth the Maieſtie of God to be incomprehenſible, and not to be reached vnto by our wits. We muſt therefore be ſober and modeſt, and humble in talking and writing of God. Simonides found this, when vndertaking to ſhew what God was, the more he ſtudied to do it, the more time ſtill he craued, and was further and further off. First he aſked three daies, & then ſix, and then double againe, and in the end gaue ouer and could not do it. To vs this place may be in ſtead of a thouſand. But Moſes drew neere vnto the darkneſſe where God was. GOD dwelleth in light, but in regard of our weakneſſe it is darkneſſe: and happie wee, if wee acknowledge our weakeneſſe and craue helpe where it is to be had. Other things your ſelfe may note which I paſſe ouer. The great charge that God giueth to beware any Images of him, either of Gold or Siluer you may conferre with the 4. Chap. of Deut. with the ſecond Cōmandement, whereof I haue ſpoken, and ſettle in your heart how odious to God that courſe is frō which yet no perſwaſion will draw ſome. If God would be remembred by an Image, he would haue ſuffered it, if he would be worſhipped in an Image, hee would haue ſuffered it, and he would haue letten them ſee ſome forme which they might haue followed, & if he could like of an Image of wood, or ſtone, more fit for his Maieſtie were gold & ſiluer. But you ſee al is forbidden, & curſed with them are the makers of them, which is a fearefull thing if it were thought of. Reade Eſay 45. ver. 16. ver. 21. ver. 23.

2 An Altar of earth ſhalt thou make &c. God would ver. 24.

haue but one Altar, to note one truth, and one Religion. He would haue it of earth, or rude & without labour, that when they remoued they might throw it downe, or it fall of it selfe, so that posterity might take no cause of Idolatry thereby. Steppes to the same Altar he forbiddeth likewise, for the cause specified in the margin of your Bible, and it well teacheth that in Gods Worship all things should be done deuoutly and comely, euen as the Apostle himselfe teacheth and requireth. Ignorant and prophane men delight in pompe and earthly shew, but Christians must indeauour to haue all thiugs done so modestly, and soberly, as to euery man it may appeare what spirit they are guided and gouerned by. The multitude of Popish Altars might here be remembred if it were needefull, and that good decree of the second Councill of Africa Chap. 50. and the fift of Carthage Chap. 14. That such suspitious Altars as were in those daies set-up in euery corner, should be plucked downe, beeing built vppon dreames and superstitious conceipts. And if without tumult they could not bee pulled downe, then the people to be admonished not to frequent those places, lest they should be abused by superstition, &c. Also it might be shewed how the communion tables be called of the old Fathers both tables and Altars indifferently. Tables as they are indeed, and Altares as they are improperly. How they were made of boords, and remoueable, set in the midst of the people, and not placed against a wall, with diuers other things: but hereafter will be a fitter place.

Ver. 26.

CHAP.

CHAP. 21.

1. THe Lawes of God are vsually deuided into moral, Ceremoniall, and Iudiciall Lawes. In the Chapter before we haue had the Morall Lawes, to wit, the Tenne commandements; hereafter we shall haue ẏ Ceremonial. And now in these three Chapters following God layeth downe certaine Iudiciall Laws. The Morall Law of God is the law of Nature, shewing what ought to bee the manners and natures of all men, and it is the ground of all Lawes whatsoeuer, either Diuine, or Humane. The Ceremoniall being in this respect Natural, because among men Nature requires order and decencie: And the Iudiciall being the execution of the Morall which is Naturall. For humane Lawes they are made by probable reason of Gouernours and tend either to directions to keepe the Moral, or to circumstances of execution in punishing offendors. As for example, Gods law saith, Thou shalt not kill, Mans Law forbiddeth the carrying of these and these weapons, so to take away occasion and meanes of breaking the law of God. Gods law commaundeth there shalbe Magistrates, Mans law appointeth these are those. At *Rome* two Consuls, in other Cities foure. At *Rome* annuall, in other places perpetuall &c. Gods law appointeth that a Debtor not able to pay shalbe punished. Mans law appointeth differing waies, according to circumstances of places: as in some countries by perpetuall imprisonment, in other places otherwise. Draco his law was, That he should be plucked in peeces, and euery Creditor haue a part: The Law of GOD Chap. 20. 13.

Exod 22.1. requireth theft to be punished by restitution of double or foure folde. Mans lawe by restitution, and somewhere by death. By all which examples you see how GODS lawe is still the ground of mans lawe and the end of mans law (if a good lawe) is euer the keeping of GODS law. Now to come to the Text of this Chapter. The first law laide downe is touching seruants and seruitude, which you may referre to the Moral law, Honour thy Father and Mother. Degrees of men concerning ruling and obeying being contained in the law.

Ratio singularū legum quæ dicitur anima legum, ex Decalogo sumenda est. Valent enim leges positiuæ propter duas causas, scilicet propter probabilem rationē ex iure Naturæ et circumstantijs petitā, et propter authoritatē Magistratus a quo prolatæ sunt.

The words of the Text are these, If thou buy an Hebrew seruant, he shal serue sixe yeares, and in the seuenth, he shall goe free, for nothing, &c. From which verse to the twelfth verse you haue the matter of seruitude and freedome laide downe: and it shall be good to obserue the Will of God in it. He would not haue them euer bond, as amongst the Nations elswhere it was; because they were deliuered out of Egypt by his mercie, as well as their Masters were: whereupon in Leuiticus he challengeth them for his, & saith, For they are my seruants, whom I brought out of the land of Egypt: they shall not be sold as bondmen are sold. Thou shalt not rule ouer them cruelly, but shalt feare thy God. Yet would hee not haue the Maister damnified, and therefore he alloweth of 7. yeares, commanding their libertie, and recompence saying, whē thou sendest him out free from thee, thou shalt not let him go away emptie. The vse whereof is comfortable to seruants, and profitable to Masters. To seruants it sheweth the louing care the Lord hath ouer them, which may cheere them in al their doings, being well assured, that what they do well this God will euer reward, though man do not. Whereunto serueth the exhortation of the Apostle and promise annexed. *Seruants*, be obedient vnto them that are your masters according to the flesh, in all things, not with eye seruice as men pleasers, but in singlenesse of heart, fearing God. And whatsoeuer you do, do it heartely as to the

Chap.20.12. Ver.2.

Leuit.25.42.

43.

Deutro.15.13

Colloss.3.22.

Lord

Lord and not to men, knowing that of the Lord ye ſhall receiue the rewarde of the inheritance: for ye ſerue the Lord Chriſt. And ỹ very like Saying againe he hath to the Epheſians. So rewarded he the faithfull ſeruice of Iacob though his maiſter were hard; ſo Ioſeph, ſo many mo. To Maſters it teacheth moderation and mercie: for how dare they wrong thoſe whom God calleth his, & hath ſuch a tender care of? The Apoſtle in the places named, ſo ſaith alſo. Yee Maſters do vnto your ſeruants, that which is iuſt and equall, knowing that ye alſo haue a Maiſter in Heauē. Where this is not done, God is angrie; as you may ſée by that fearefull ſpéech in Ieremie. Becauſe ye haue not obeied me in proclaiming a libertie to your ſeruāts &c, therfore behold I proclaime a libertie to you ſaith the Lord, to the ſword, to the Peſtilence, and to the famine, and I will make a terror to all the Kingdomes of the earth. Reade the place from the 9. Verſe to the end of the Chapter. Iob therefore a good and iuſt man, had a great care of this, and proteſteth he did not contemne the iudgement of his ſeruant, and of his maide, when they did contende with him, becauſe he that made him in the Wombe, he alſo made them, & if he ſhould wrong them, what could hee anſwere to God for it? A moſt worthy example for all Maſters. Thus may all other gouernours and Superiours make vſe of this law, and learne to take no pride in their authoritie, not to affect greatneſſe, & not to ſwell and looke bigge ouer their inferiours. For certainly the Lord will puniſh it, & al wiſe men will laugh at it. Rule and gouernment is of God, but pride and vanitie is of the Deuil. Titles to men God will haue giuen, but to deſire Titles he neuer liked, much leſſe Titles vpon Titles and neuer inough. It ſoundeth in Bookes to the Perſians ſhame, that the gouernours there, will be free from all lawes, and what they liſt, that they may: But their inferiours muſt be bound with all cruel bonds, euen to kil themſelues if they command, & to indure al burdens impoſed vpō them: If they be cruelly beaten

23. 24.

Eph. 6. 5.

Colloſſ. 4. 1.

Ier. 34. 17.

Iob. 31. 13.

Ambroſe. *lib. 5 exam. cap.* 21.

Strabo. lib. 5.

beaten, to giue thanks that the Gouernours haue them in remembrance. The Pharisies were vaine men to affect the vppermost places, and to be called Rabbi. But this proude minde is like the water to the Dropsie-man that maketh more thirstie the more it is drunke. No end of superioritie with some men. They that are noble will be Princes; Princes will be Kings; Kings will be Emperours; and Emperours must be Gods. That vaine woman Cleopatra, shee must be called Queene of Queenes. Sapor the Persian wrote to Constantius, and called himselfe King of Kings, & brother to the starres, the Sunne and the Moone, &c. These that thus hunger after glory and Maiestie, how can they vse authoritie moderately and humbly? Such pride commeth out of the rote of folly, and begetteth contempt of all inferiours, contempt breedes sedition and rebellion, they warres, and warre destruction at last of all, both men and titles. It is written of Traian that hee was much caried away with vaine-glorie in titles: and therefore painted in his house many inscriptions, which Constantinus wisely iesting at, called *Herbam parietariam*, wall flowers. Such a vaine fellow was Herod in the Acts, and what a shamefull downfall had hee? Let then this law of God for seruants freedome, together with all other Scriptures, shewing his care of them, and their good vsage, settle in our hearts the right vse of authoritie, and make vs neither vaine in coueting nor cruell in vsing. The boring of his eare, was a signe of obedience, and figuratiuelie admonished, that seruants must not be deafe, but quick and readie, and willing to heare what is commaunded to them. And spiritually, that if wee be the Lords seruants, he boreth by his holy grace our eare, that is, he maketh vs haue eares to heare his holy word, and wee are not deafe, we flie not from it, we cast it not away, wee stop not our eares: but with care and zeale, and loue, we hearken to it, as men and women whose eares he hath opened or bored. This one thing well marked may shake the hearts and con-

Quo plus sunt potæ plus sitiuntur aquæ.

Regina Reginarum.

Act. 12. 21. & 23.

ver. 6.

conſciences of Popiſh Recuſants, ſo preſumptuouſlie deſpiſing the Lords voice: But followe it your ſelfe, I paſſe away.

2. After theſe lawes concerning ſeruants, follow other lawes concerning Murder and killing, which you may referre to the expoſition of that commaundement. Puniſhment God ſtill layeth vpon ſinne, but not euer after one manner. Sometimes hee ſtriketh the bodie, ſometimes the ſoule, and ſometimes both. Sometimes he toucheth our goods, ſometime our name, and ſomtimes our friends and deare ones. Who can reckon vp his wayes to puniſh the rebelling man or woman againſt him? His ends alſo for which he doth thus are ſundrie and diuers, but all and euer moſt iuſt. Firſt, for his owne iuſtice who is a conſuming fire, and muſt néedes binde either to obey or to be puniſhed. 1.

Secondly, that there may be ſéene a difference betwixt the good and the bad, which could not be, if there were not puniſhment and reward. 2. *Oderunt peccare boni &c.*

Thirdly, for example, that others ſéeing, may feare and flie from euill, either for loue of vertue, or feare of paine. 3.

Fourthly, for the good euen of ſuch as are puniſhed. For as Plato could ſay, *Pœnæ, & ipſis qui perferunt, et ſpectatoribus, vtiles ſunt.* Vtriq; *enim reddũtur meliores*, illi *dolore*, hi *exemplo*. Puniſhment is good for both *ſeer* and *ſufferer*, amending the *one* by example, and the *other* by ſmart. 4. *Omnes pœnæ mũdi ſunt conciones de pœnitẽtia.*

Fiftly, that theſe ſhort puniſhments temporall, might put them in minde of the long paines eternall. 5.

Laſtly, for the preſeruation of the ſocietie and peace of mankinde, which by ſlaughters and bloodſhed would be ouerthrowne. Euen as we ſée good Chirurgions to cut away the putrified member, for the ſafetie of the whole. *Eſt immedicabile vulnus enſe recidendum, ne pars ſincera trahatur.*

3. We ſée héere degrees of faults taken from the cauſes. For all actions procéeding from the minde or iudgement and the will commaunding the outward members, when the minde knoweth what ought to be done, and erreth not in the obiect, and yet the will goeth contrarie to iudge-

iudgment & the law of God not forced nor compelled, but willingly & freely, such actions are called voluntarie. So slewe Caine his brother Abell, & so tooke Dauid Vrias his wife. But when things are done not of election, either for probable ignorance (as whē the minde erreth, or taketh no counsaile) or when the wil by violence is hindered, or the outward mēbers by a violence forced, then are those faults saide to be voluntarie. The Lawyers distinguish faults by diuers names, which I stand not vpon here, remembring for whose vse, I draw these notes: But in short, thus much we learne here, that God measureth faults by wil, & not by Act. Where vpon it is here saide, that willfull murther shalbe death, and killing without purpose & will shall not, but an other course is taken. For if a man hath not laide waite (saith the Text) but God hath offered him into thy hand (meaning when by chaunce he is killed without any minde so to do, which chaunce yet God by his hidden prouidence guideth) in such a case I will appoint thee a place whither he shall fly; meaning certaine Cities of refuge or Sanctuaries vsed thē in these cases, as you may see in Deut. at large. Of which Sanctuaries thus ordained of God for ỳ people and those times, sprang our sanctuaries vsed within this Realme and others, but nowe in most places put down and forbidden. The question of them is disputed to and fro by mens wits, & the likers of them to continue, vse these and such other reasons. The Anger & conceiued displeasure in the Iudge against a man; The power of his aduersarie that persecuteth before that iudge; The Difficultie and obscuritie of the cause not quickely to be determined. In al which cases they think a Sanctuarie would be fit in a common wealth. Secondly, against crueltie of Maisters that either should threaten danger to a seruant, or by violence seeke to force him to foule matters, such a refuge would yeeld cōfort till his cause were known & he prouided for. Thirdly, in the time of warre & distres, these places gaue safety to many from the blodie sword & murdering hand

Dolus.
Culpa lata.
Culpa leuis et lemis. Casus fortuitus vt ille canem lapide petēs nouercā ferit.
Has patitur pœnas peccandi sola voluntas. Nā scelus intra se tacitū qui cogitat vllum, Facti crimen habet.
Ver. 13.

Chap. 19. 11.

hand of inraged enemies, for furie a while not weighing right. Fourthly, in casuall killings without pretended malice, great was the vse & equity (say they) of these Sanctuaries. Contrariwise they that stand for the taking of them away, alleadge many euils and discommodities that grew from them in succesſe of time, through mans corruption, albeit at the beginning there was a good end: As incouragement of seruaunts to bee disobedient, and very vndutifull. Great defrauding of Creditors by vngodly and vnconscionable debtors. Increasing of thieues and such like euilles many and many. Whereupon grew that good Saying of Saint Chrysostome. *Nullos tam sæpe ad ecclesiæ asylum fugere, quam qui nec Deum nec ecclesiam curabant.* None more vsually & often fled to the Sanctuarie of the Church, than they that cared neither for God nor the Church. If a man come presumptuously vpon his neighbour to slay him with guile, you see God cõmanded no Sanctuary should saue him, but he should be takẽ from the Altar, and dye. Ver. 14.

4 He that smiteth his Father or Mother, shall dye the death. This is an other law in this Chap. which maketh for ỹ expositiõ of that Cõmandement of honouring them, & is to be referred to it. We may note in it, how God dooth not say, he that killeth Father or Mother shalbe killed for it; but he that smiteth, so that not so much as a tip is to be giuen to parents vpon paine of death, no not with the tong may wee smite them, that is, by any euill and vnfit words abuse them, as you may at large reade in the exposition of that Commandement. So great is the honour of Parents before God, and so sharpe a Iudge is God against all abusers of them: Little thought of by too many in our daies, & the rather because continually in the Church there is not a beating of these points of Catechisme into Childrens heades, and hearts, by carefull Ministers. O, that they woulde bee once drawen to doo this dutie in their seuerall Churches: Soone, soone shoulde they finde the Fruite of it, and the greatnesse of their Sinne

in

in so long neglecting it. In Plato an heathen we reade the like law, wherein is decreed that all beating and contumelies of Parents should bee punished with perpetuall banishment and death. By the Romane lawes the slaier of his parents was not to be slaine either with sword or fire, or other ordinary punishment, *sed insutus culeo, &c.* sowed in a sacke with a Dogge, a Cocke, a Viper, and an Ape, he should be throwne into the Sea or Riuer, that the ayre whilest he liued, and the earth when he was dead might be denied him, who so had wronged them that gaue him a life and beeing in the ayre and vpon the earth. A good Writer testifieth hee saw one put to death at Tigurine who had curled and reuiled his Mother.

ver. 16. 5 He that stealeth a Man and selleth him, if hee be found with him, shall dye the death. To stocke away (as wee speake) a mans seruant, Man or Maide, or to buy or sell a freeman, and so to bring him into bondage, was a grieuous sinne with God, and therefore thus seuerely punished. Thus sinned the brethren of Ioseph against him, when they sold him to bee a bondman, and to be vsed as pleased the buyers, which might haue béene so as twentie deathes had béene better. Great therefore was their sinne in that action. This law is to be referred to the 7. Commandement and to the 5. also.

Plagium.

ver. 18. 6. When men striue together, and one smite an other with the stone, or with the fist, and he dye not, but lyeth in

ver. 19. bed, If he rise againe and walke without vpon his staffe, then shall he that smote him go quite (meaning for mans law) saue onely he shall beare his charges for his losse of time, and shall pay for his healing. By the stone or fist are meant all other things whereby any wound is giuen, although these onely bée named for example. For with sword or dagger or any weapon all was one, if hée were wounded and recouered so, that hée was as fit for his vocation as before, then this was the law; but if he were maimed, then

ver. 20. otherwise. If a man smite his seruant or his mayde

mayde with a rod, and he dye vnder his hand, he ſhal ſurelie bee puniſhed; But if he continue a day or two, he ſhall not be puniſhed; for hee is his money. ver. 21. These lawes of God were fitted for the ſtate of that people, when many things were indured which were not allowed. If the ſeruant dyed preſentlie, it was more grieuous, and therefore puniſhed, but if hee liued a time after, not ſo; yet before God it was murder alſo, though by Mans law he eſcaped both in regard he was his money in his maſters power, and alſo becauſe there might in that daye or two happen ſome other cauſe of death than that beating. Perfection in theſe lawes wee muſt not looke for, becauſe God was pleaſed to beare with much weakeneſſe; But yet know wee euer what his Morall law requireth, and follow that which forbiddeth the abuſing of ſeruants aſwell as of others, becauſe they alſo beare the Image of God, and God careth for them, as hath beene ſhewed.

7 If a man ſtriue and hurt a Woman with childe, ſo that her childe depart from her, and ſhe yet dye not, hee ſhalbe ſurely puniſhed as the womans husband ſhall appoint him, or he ſhall pay as the Arbiters determine. But if death follow, thē ſhal he paye life for life, eye for eie, tooth for tooth, hand for hand, foote for foote, Burning for burning, wound for wound, ſtripe for ſtripe, &c. Still obſerue how theſe lawes tend to the explanation of ſome of the Ten Commandements, and referre this to the fift. The light of Reaſon and Nature giuen vs of God teacheth, That what meaſure we mete, it is iuſt we ſhould receiue euen the like againe: That hee that taketh the ſword ſhould periſh with the ſword: That he which ſpoileth ſhould be ſpoiled: That by what a man ſinneth, by that he ſhould be puniſhed: That what a man doth, the ſame he ſhould ſuffer: That euil ſhould hit the worker, and the offendor be preſſed with his owne example. This law of equalitie was in effect thus alſo in the 12. Tables at Rome, the equitie thereof beeing deriued to them either from ver. 22. ver. 23. 24. 25. Luke 6.38. Math. 26.52. Eſay. 33.1. Wiſd. 11.13.

from other Nations or by the light of Nature. The verſe ſaith

Iuſta malis hæc, admiſſo pro crimine, pœna eſt,
Si quæ fecerunt, eadem patiantur & ipſi.

Lex Talionis. It is verie iuſt if men ſuffer the ſame things of others which they haue done to others. If any man obiect, that by Chriſt in the fifth of Matthew this law is repealed, or was diſliked: we anſwere, neither; but there our Sauiour condemneth the abuſe of this law according to priuate affections, and for the nouriſhing of a luſt to reuenge by priuate perſons that are not Magiſtrates, and neuer would be intreated to forgiue any. Whereas he liketh euer in his children mercy, and kindneſſe, and patience, and ſo to ouercome our enemies as his words ſhew, Recompence not euill for euill, but ouercome euill with goodneſſe.

ver. 26. 27. 8 The other lawes that follow in this Chapter of ſetting ſeruants free, for hurts done them by ſmiting. Of the Oxe that ſhould gore any bodie, Of digging a well whereby my neighbours cattle receiue harme falling into it, Of harme by one beaſt done to an other, and ſuch like: they are ſo eaſie ẏ without any Commentarie, you may by reading of them be ſatiſfied. All of them teach vs, wt what care we ſhould liue of our Neighbours goods as well as of our owne, no way hurting either the one or the other, ſmall or great, frée or bond, but peaceably ſpending our daies with all men, and doing what god wée can any way. God wée ſée is iuſt, and we ſhould be iuſt. God careth for the ſafetie and well bëing not onely of all ſorts of Men, but euen of the very brute beaſts; and we muſt learn to do the like, that by our reſembling of him, we may be knowne to be his Children, one day to inherite with his deare Sonne in his eternall kingdome. This will not ſuch curſed courſes, as many men delight in, bring them to, who in oppreſſing their neighbours, in hurting their

Quod de Boue *hic & in ſequentibus dicitur, proportionabiliter de quibuſcunque alijs animantibus intelligendum eſſe, docet* Auguſtinus *q.* 81. & 82. *in* Exod.

ſeruants,

ſeruants, in ſpoyling mens goods, and killing their Cattle, in fightings, and ſtriuings, and all euill, take their great and dayly pleaſure. Who hath eares to heare ſhall heare, and to others doe what we can, the word of God ſhall be a Sauour of death vnto death in Gods iuſtice. And thus much ſhall ſuffice of this Chapter. Mat. 11. 15. 2. Cor. 2. 16.

CHAP. 22.

THe Lorde goeth on with more lawes, all tending to the explanation of the ten commaundements: and in this Chapter verie excellēt lawes, are laid downe: which how ſoeuer they are not in vſe among vs, yet yeeld this good by the reading and marking of them. To teach vs priuatelie in our ſelues an honeſt, good, and holy carriage of our ſelues. Princes may alter laws, as circumſtances of times and place ſhall require; but the equitie that God had in theſe laws euer remaineth. And therfore what he puniſhed we muſt auoide, if we doo well.

First, hee beginneth with lawes againſt theft, which muſt bee referred to that Commandement: and according to ſeuerall degrees and differences of theft, he maketh ſeuerall and differing paines. If a man ſteale an *Oxe or a *Sheepe, and kill it or ſell it, he ſhall reſtore fiue Oxen for the Oxe, and foure Sheepe for the ſheepe. The greater theft hath the greater puniſhment. Other Nations, by the light of God ſet in them, followed much this courſe and puniſhed theft diuerſly. Draco puniſhed it with death. Solon (if it were manifeſt) with foure folde; if not ſo manifeſt, with double* The Rom. 12. Tables did the like. Latter lawes with vs, make theft death, if aboue ſuch a value: following therein a constitutiō of Lotharius Ver. 1.

*Quinq; vtilitates Louis. Paſcit, arat vitulus, triturat, nos calciat, armat.

*Quatuor Ouis. Lactat, paſcit, veſtit, immolatur. Hugo.

*Romani furtum manifeſtū quadruplo, non manifeſtum duplo puniebant.

the Emperour, whose summe was aboue fiue shillings.

An other case concerning theft, followeth in the second
Ver.2. and third verses. If a Thiefe be found breaking vp a house,
and bee smitten that hee dye, no bloud shall bee shed
for him (his meaning is, if this bee in the night:) But
Ver.3. if it bee in the day light, blood shall bee shed for him:
for hee shoulde make full restitution: if hee had not
wherewith, then should he be solde for his theft. The
lawe therefore appointing that punishment, hee should
not bee killed that brake a house in the day. The Romans
twelue Tables followed this equitie, and in the night these
breakers might bee killed ante vaie: But in the day
not, except he defended himselfe by a weapon. Our owne
lawes haue made a difference betwixt day-thieues, and
night-thieues, as indeede there is much cause to dis-
tinguishe them; the feare in the night beeing farre grea-
ter, and the helpe to be had farre lesse, with many other
circumstances. But here may bee a Question asked,
what is lawfull before God, these beeing but ciuill consti-
tutions? And answere may be made, what God permit-
teth surely is lawfull before him, and hurteth not the con-
science, if it be done as he permitteth. But if our owne
affection, cruelty, and rage step in, beeing meere private
men, take heede, for wee may do a thing lawfull not law-
fully. The Law biddeth kill not, but if a man smite to
driue a thiefe away, and death follow without a killing
minde, the case is altered: for there is *inculpata tutela*, as
Lawyers tell vs, within the compasse whereof I take this
case to bee:

Ver.4. An other law followeth in the 4. verse, That if the theft
were found with him, aliue, he restored double: if killed
or solde, you saw in the first verse an other punishment
more heauy. So must circumstances direct Iudges to seue-
rall punishments: and the wisdome of God make man
wise in all his proceedings. They that thinke death to
much, must remember y euen Gods law made the stealth

of

of man death, And Dauid ſaid, he that had take the poore mans one ſheepe ſhould ſurely dye. Draco made it death, as you heard before: and the Romans decreed, that ſtealing * ſeruants, ſhould firſt be beaten, and then throwen down from a Rock, & ſlaine. But I pray you, would theſe men that thus pleade for the continuance of this law of Moſes, That Thieues ſhould reſtore & not dye, be aſwell content that other lawes ſhould ſtand in force alſo, as namely, That adultery ſhould be punished with death? gathering but ſticks on the Sabbath day, with death, &c? No I warrant you. And therefore what they thinke, is not a Rule, but what God alloweth, whoſe will is euer iuſtice it ſelfe, and who by his Apoſtle hath taught, That ſo long as lawes haue this end to be a terror to the euill, & a defence to the good, ꝑ forme of them may be diuers: Nether now a daies is all theft death, but the Iudge weigheth circumſtances of neede for ſuſtinance only, of the firſt offence, of repentance, of youth, of towardlineſſe, and ſuch like.

2. Aſter theft, follow lawes for damages or treſpaſſes done to our Neighbours: & the Text ſaith, If a man hurt a field or a Vineyard, & put in his beaſts to feed in an other mans field, he ſhall recompence of the beſt of his owne field, & of the beſt of his own Vineyard. And if fire breake out, and catch in the thornes, and ſtackes of corne, or the ſtanding corne, or the field be conſumed, he that kindled the fire, ſhall make full reſtitution. Who knoweth not, that the ſocietie of man cannot continue without recompence of loſſes and harmes? Therefore mercifully doth God regard it & make lawes for it. Euripides maketh Iocaſta ſpeake of this equitie, when he giueth her theſe words, (*Melius eſt* equalitatem colere, *quæ amicos amicis, vrbes vrbibus, ſocios ſocijs deuincit &c.* Better it is to *regard equality*, which bindeth friends to friends, Cities to Cities & fellowes to fellowes, &c. Now equalitie is, if I haue hurt any man, to make amends that no man be pulled in his eſtate.

2.Sam.12.5.

*Cato: *Fures priuatos in nexu & compedibus vincere, publicos in auro et purpura.*

Ver.5.

Ver.6.

Ver.7. 3. Concerning pledges, borrowing, lending, &c. If a man deliuer his neighbour money or ſtuffe to keepe, and it be ſtollen out of his houſe, if the thiefe be found, hee ſhall paye the double, If the Thiefe bee not found, then the maiſter of the houſe ſhal be brought to the Iudges to ſweare, whether he hath put his hand to his neighbours goods or no? That is, whether himſelfe hath ſtollen it or no &c: vnto the 16. verſe. In all Nations, faithfulneſſe and truth in matters committed to truſt hath bene highly regarded, and the contrary punished. Therefore euen with Heathens, beſide recompence impoſed, hee was infamous that offended this way, which how great a puniſhment it was, they ſee that rightly conſider it. The Lawyers called it a ciuile death, becauſe it leaueth to a man no honeſt place among men in the commō-wealth, he being diſabled to ſue for any thing, to giue any voice, to be any witneſſe, or to be of any credit any way. There is too much iniquitie amongſt men in theſe matters, & therefore to be wiſhed greatly, that theſe lawes of God were often read and marked. Truth in truſt is a iewell of price pleaſing to God and man, and moſt honorable euer to the partie aliue & dead. Let Chriſtians of all other men ſo thinke, that the waies of God be not ill ſpoken of for their faults, ſuch men had better neuer haue bene borne, than without care ſo to ſinne. Now go we a little farther than this law expreſſly goeth, and iudge in our owne heart, if falſhood in pledges committed to me by man be thus odious, is not vnfaithfulneſſe in Gods pledge much more odious? Remember 2. Tim. 1. 14. ỹ place to Timothie, *Cuſtodi depoſitum*: That worthy thing which was cōmitted to thee, keep through the holy-ghoſt which dwelleth in vs. What worthy pledge is this but the pure and holy doctrine of ỹ word, which I muſt neuer mingle with mans traditions? The manner of teaching it, if I be a Teacher, muſt be plaine, profitable, and to the moſt edification, not to the greateſt oſtentation. Be faithfull in theſe things therefore, for they are pledges left with vs by God, which he wil aſke for againe, and require an accompt what we haue done with them &c.

See the 8 Commandement of theſe matters more.

Ver.8.

Ciuiliter mortuus.

4 For wanton and licentious life the Lord prouideth saying, If a man entice a maid that is not betrothed & lie with her, he shall endow her and take her to wife. But if her father refuse to giue her to him, he shall pay money, according to the dowry of virgins. Where you may obserue the seuerity of God & the remisnes of man in punishing matters of this kinde. For man made his law disiunctiue, he shall marry her, or giue her dowry: But God maketh a copulatiue, he shall marrie her and giue her dowrie, yet leauing free ỹ fathers authoritie, whether he would so bestow her or no. If the father would bestow her, then both must he marrie her and endowe her, because he had thus offended with her. So God euer regarded parents consents in the placing of their children. Yea Nature it selfe saw this equitie in Hermione ỹ maid in Euripides, who answered Orestes ỹ sought her to wife; that the mariage of her belonged to her father. He that will, may read S. Ambrose vpon the storie of Rebecca, and see his iudgement of this thing. But why was not the maid punished also, aswel as ỹ man? partly because yeares and sex & weaknes of iudgement might be occasion of fall in her, but chiefly because such money imposed vpon her, must haue come from the parents, who were innocent, and had griefe inough by the fall of their child. Furthermore, this is to be remembred here, that if ỹ parents would bestow her, neuer might he that had abused her, put her away by bill of diuorce as other might. The Romans did not inforce marriage, because the man might be noble & the woman meane; or contrariwise, the woman noble & the man mean. Whereas the Israelites were all alike noble descended from one & the same house, & the pedegree knowne, but if he were rich, he lost halfe of his goods, & if worth little, his bodie was punished and he banished, which was sharper.

Verſ. 16.

Verſ. 17.

Aut. Et.

κυριευσάτω τῶν ἡμῶν ὁ πατὴρ ἐμοῦ μαινομένου ἔξεστι πατρὸς χρατεῖν ἐκ νόμου.

5 Of witches, your Chapter saith, Thou shalt not suffer a witch to liue, which God would neuer haue laid downe, if either there had beene no witches, or being yet they can do nothing, as some haue to their blame affirmed. The shiftes

Ver. 18.

they vse to auoide this place are weake, and by the best learned reiected. God maketh no law in vaine, but for more of this matter, I refer you to the Commandement. In this place, saith One, God ioyneth this law next after that of inticing young women, because many times these witches are instruments to work them to mens sinful desires. The next law, against vnnatural lustes with Beasts, I passe ouer, the fact being more filthy than to be spoken of. Death it was by law, and death eternall followeth the temporall. God and Nature abhorre it, and he tasteth neither of God nor Nature that committeth it. The eyes of God see all things, and the Iustice of God will finde out all things in time.

Ver. 19. *Aug. l. 3. Cõfes. cap. 8 Flagitia quæ sunt contra naturam, apud omnes gentes detestanda sunt, qualia Sodomitarum fuerunt; Violatur enim talibus flagitijs societas illa, quæ cũ Deo nobis est.*

6 He that offereth to any Gods, saue vnto the Lord onely, shal be slaine. The like law you reade in Deut. If there bee found amongst you in any of thy Cities which the Lord thy God giueth, the man or woman that hath wrought wickednesse in the sight of the Lord thy God in transgressing his couenants, and hath gone and serued other Gods and worshiped them, as the Sun or the Moone, or any of the host of heauen which I haue not commanded, and if it be told thee, and so forth, then stone that person to death, &c. In the 13. Chapter the like death is inposed vpon those that shall perswade & draw to this sin. So both worker and willer suffered death. And indeede shoulde theeues dye for robbing man, and not man dye for robbing God? Can mans goods be compared wt Gods honour? No, no. Againe if we sweare fealtie to the Prince his enemie, Dye wee not iworthely? To sweare fealtie to the Diuell by Idolatrie is worse to God than that to man. Happy were deceaued creatures, if any thing would make them wise, & bring them backe againe to God only, only, and marke the word.

ver. 20.

Deut. 13.6.9. 10.

7 Thou shalt not doo iniurie to a stranger, neither oppresse him: for ye were strangers in Egypt. Ye shall not trouble any widowe nor fatherlesse childe. For if thou

ver. 21. ver. 22.

vexe

vexe or trouble ſuch, and ſo he call and crie vnto mee, I will ſurelie heare his crie. Then ſhal my wrath be kindled, and I will kill you with the ſword, and your wiues ſhalbe widowes, and your children fatherleſſe. **Our ſtate in this world is not tyed to any place, but God at his pleaſure may remoue vs euen when we thinke leaſt, therefore the Lord would haue them** then, **and all men ſtill fauourable to ſtrangers. Experiences of** euill paſt **and expectances of** future, **if God ſo pleaſe to haue it, muſt make men forbeare thoſe diſcourteſies to ſtrangers, ỹ otherwiſe mans corruption will offer. By the** law of Nations **it was euer forbidden and ſharpely punished** to violate the truſt that **a poore ſtranger hath in vs, when he liueth with vs and vnder vs. The** Athenians **were good, the** Lacedemonians **were bad, and ſo praiſed, and diſpraiſed in** Bookes **to this day. The** next Chapter verſe 9. **teacheth this matter againe, and often is it beaten vpon by God, that they may remember it.** Hippias in Plato **ſaith** By Nature euery like is cozen to his like, **and ſurely it is a great** knot **among men,** likeneſſe **either of** wit, manners, iudgment, or fortune, &c. **Which** Plutarch **alſo witneſſeth when he ſaith,** *Senis lingua ſuauiſſima eſt ſeni, puer puero, mulier mulieri iucunda eſt. Et ægrotus afficitur calamitate ægrotantis, & auinoſus ſocio calamitatum ſuam ſententiam aſcribit.* The ſpeech of an old man pleaſeth an other old man, a childe conteteth a childe, and a woman a woman. One ſicke body feeleth the paine of an other, and pittieth it. So do fellowes in affliction talke together and expreſſe each to other their mindes. **Wherefore God vſeth for his** reaſon **here, that they alſo haue bene** *Strangers* in Egypt. **It pleaſeth the good Spirit of God to vſe this comfort to his Church, touching** Chriſt, **if you remember:** That we haue not a high Prieſt, which cannot be touched with the feelings of our infirmities, but was in all things tempted in like ſort, yet without ſin. **And thereupon concludeth,** Let vs therefore goe boldly vnto the throne of grace,

ver. 23.
ver. 24.

Non ignara mali miſeris ſuccurrere diſco.

Simile, Natura, cognatum eſt ſimili.

Plut. *lib. de diſcrimine amici et adulatoris.*

Heb. 4. 15.

16.

that we may receaue mercie, and finde grace to helpe in time of neede. If wee be not in abilitie to doo Strangers any good, yet comfortable words shal please both them, and God that made this law for them.

Ver.22. *Mortuis et iacẽtibus omnia insultãt.* Sophocles.

The other law concerning Widowes, & fatherlesse Orphanes, as the Lord made it in great mercie, so will he euer punish ỳ breaches with sharpe iustice. Affliction, saith Salomon, is not to be added to the afflicted. Widowes & fatherlesse children therfore must be pitied, & comforted, & helped if neede require, seeing they haue lost their head; & not oppressed and wronged, vexed & grieued, as often they are. Now, that ỳ Lord wil punish, you see the Text plaine, and how? (Oreade it againe, for it is fearefull) with the sword will he destroy those wringers and crushers, that their wiues also may become widowes, and their children fatherlesse. So verifying ỳ wise Saying. By what a man sinneth, by that shal he be punished. Careful therfore was Iob to auoide this danger, and voweth vehemently that he neuer restrained the poore of their desire, nor caused the eyes of the widow to faile, by long waiting for her request. Let this, moue vs, and strike vs, and euer profit vs.

Ver.24.

Christ had a care of his mother at his death. Iob.31.16.

Ver.25. Vsuraius *super omnes mercatores maledictus.* Chrysost *hom.* 38. *super Mat.* Amb. *li. de* Dauid. *Et esca* Vsura *est, et vestis* Vsura *est, et quodcunque sortì accedit, quod velis ei nomen imponas,* Vsura *est.*

If thou lend money to my people, that is, to the poore with thee, thou shalt not be as an Vsurer vnto him, ye shall not oppresse him with vsury. This matter of vsury is so largely handled by many, and so little regarded by moe, that I spare my labour in it. To allow all that some allow, or to condemne as much as some condemne, as yet I see no reason. Many are the cases, and intricate are the questions moued & mentioned in this matter. Orphanes are left with nothing to bring them vp, but a portion of money, some in the Vniuersities, some in the Country. Spend the stocke and it will soone be gone; vse it, & occupy it themselues they cannot. So they haue money and want a trade, others haue trades, and want money. Bucer in Cambridge was asked this question, and did not dislike of some interchange profitable to the Orphane; and yet not opening the way to flat vsury. Strangers likewise and

In King Edward the 6. dayes.

exiles

exiles out of their countrey for religion and good causes, bring a little money with them for easines of carriage, and nothing else, themselues happily may not trade in a forraigne land; how then shall they, their wiues, and children liue? workmen peraduenture also they are not, but of an higher degrée. In short therefore, we know the end of the cõmandement is loue: so far thẽ, as borrowing & lending breaketh not that, but agréeth with it, moderate men may do what is fit for them, & no scope giuen to ỹ condemned vsurer. To méete with one inconuenience, & to bring many others into the common-wealth, was neuer wisedome. Wherefore let euerie man search his own heart, and well obserue his owne dealings, in lending to his neighbour that liueth with him, as knowing that nothing is hid frõ God, but must be accoũted for one day. If cõtracts & charitie agrée not together, but what profiteth you, hurteth your neighbour, ỹ case is altered I speak of, & what (agréeing with loue) is by learned men allowed, the same disagréeing from the same, is condemned & blamed. 1. Tim. 1. 5.

9 The next law is concerning pawnes and pawne-takers. A great trade still in this wringing world. And of them thus the Lord speaketh. If thou take thy neighbours raiment to pledge, thou shalt restore it to him before the Sun go downe: for that is his couering onely, and this is his garment for his skin, wherein shall he sleepe? Therefore when he cryeth vnto me, I will heare him: For I am mercifull. The 24. of Deutro. is to be referred hither, for explication further of ỹ mercie that God requireth in this matter frõ all men. Mark it & euer remember it, ỹ nakednesse & miserie of the poore body cryeth against thée to ỹ Lord, and hée hath vowed to heare. All is not gained then that is put in thy purse, but only that which is wel put in. Ver. 26. 27.

The other laws of reuerence to Magistrates, neither reuiling them, nor thinking lightly of them, of due and true paying of tythes to the maintenance of Gods truth and Ministers and so forth, will come hereafter to be touched againe, and therefore no more now of this Chap. Ver. 28. &c.

CHAP.

Chap. 23.

Ver. 1.

THis Chapter also as hath been said, goeth on with no Lawes, tending likewise to the exposition of the Morall Law, and namely, of the 8. and 9. Commandements.

Touching the proceeding with moe lawes, we may make vse of these and the like Sayings. Arcesilaus in Laertius did not like that there should be many laws, saying. *Quemadmodum vbi multi medici, ibi multi morbi: ita vbi permultæ leges, ibi plus vitiorum.* Like as where there are many Phisitions, that are many diseases: so where there are very many laws there are moe faults. Demonax very vnaduisedly spake against all lawes saying. *Leges prorsus esse inutiles, Vt quibus* boni *non egerent*, mali *nihilò fierent meliores.* That lawes were altogether vnprofitable, because the *good* needed them not, the *bad* would not be bettered by them. But Chrisostome with a better spirit, both approued goodlaws, and would haue thē ALL to be obeied, Saying. *In citharanon satis esse, in vno tantum neruo, concentum efficere, Vniuersos oportere percuti & numerosè & decenter: ita ad salutem, non satis esse vnam Legem, vniuersas esse audiendas & seruandas.* To make musicke on a Harpe, it is not sufficient to playe on *one* string, but *all* must be striken in due measure and proportion: so to saluation one *Law* is not sufficient, but all must be wel vnderstood & duly kept. These laws therfore here following cōtinued by God himselfe, & seruing by explanation to helpe our vnderstanding, & consequentlie to direct our practise, concerning former lawes, are diligently by vs to be obserued.

In the two first verses, obserue the vertues of a good and vpright

vpright iudge, and add them to that which was ſpoken in the 18. Chap. His firſt vertue is Truth, Truth, (I ſay) in his ſentence and iudgment, which he muſt euer carefully labour for by all good waies and meanes. Contrary to truth are falſe tales & rumors which therefore here in the firſt words are forbidde either to be receaued of ỹ Iudge, or reported by others. Thou ſhalt not receaue a falſe tale, neither ſhalt thou put thy hand with the wicked, to be a falſe witneſſe. The Word ſignifieth both to receaue and report, therefore both forbidden. That the Iudge may thus do, he muſt euer remember Epicharmus his little ſaying, *Meme to diffidere*, Remẽber to diſtruſt, or be not too credulous; which Cicero ſo commendeth and liketh, that he doubteth not to call it the ſynews and ioints of all humane Wiſedome. It hath place in all our priuate life and actions, but eſpeciallie in iudgment. This cannot hee do, vnleſſe he haue an other vertue included in this, namely, *diligence to heare both ſides, patientlie, fullie, & indifferently, which euer good Iudges do: for want whereof, how fowlie ſome haue bene caried awrie, many Stories teſtifie. That one let me remember of Apelles the Epheſian, who was accuſed to Ptolemie by his enemie Antiphilus, that he had imparted to one Theodorus treaſonable conſpiracies & plots againſt the King, which Theodorus, in truth Apelles had neuer ſeene in his life. The King lightlie and haſtelie gaue credit to this tale, and clapt Apelles vp with full purpoſe to execute him for it. And indeede had ſo done, if a priſoner in the ſame priſon moued in conſcience, had not opened the whole truth & acquainted Apelles: which when the King ſaw he perceiued alſo his great fault in crediting too lightly, and gaue that accuſer to Apelles, to do with him what he would, or, as ſome write, to be his Bondman for euer. Iudges, therefore, muſt beware of this great fault, and heare euer the defence of the accuſed. Now becauſe we be not al Iudges,

μηδὲ δίκην δικάσῃς πρὶν ἀμφοῖν μῦθον ἀκοῦσαι.

*Non prius feras ſententiam, quam vtriuſque partis cauſam cognoueris.

doth

doth not this law concerne vs? yes, yes, your owne heart can tell you, if they must not receiue them, we must not tell them, raise them, and coyne them. If we do, the Lord seeth it and marketh it; and although they wisely auoid the snare of them, and set free the accused and slaundered; yet God remaineth a swift Iudge and verie sure to consume such wretches, who so against his lawe haue wrought euill against their neighbour and brother. If we may not rashly smite and kill wth the hand, although he be a thiefe, no more with the tongue although it be true, for charitie hideth a multitude of faults. The phrase moueth me, and therefore I note it, that (if God so please) it may moue you also. Thou shalt not put thy hand with the wicked, to be a false or cruell witnesse. If to giue the hearing be in some measure to put to the hand, surely to haue an itching eare to heare euil reports of our Christian brethren, with delight & contentment to beléeue them wholy or half, & to report thē againe, is to put to the hand much more, and to be grieuously guiltie before God. Yet what so common in our mouthes, as, I am not the author, I am not the first rayser, I heard it, I haue my author, and so forth: God that made this law against receiuing knoweth, hearing goeth before receiuing, & if not receiue, then not heare, not beleeue, not report to others. For he shal bée thy Iudge, who will not be mocked with shifts. How many men satisfie their owne consciences herein, I know not, when they heare with grédines, and haue their instruments laid abroad for that purpose, neuer imparting to the partie what they heare, that he may answere it, but kéeping all close from him, and thinking what they please. I know there may be some reason to conceale the accuser, but to conceale the accusation, I know none. For if they will heare with one eare, let them heare with the other in the name of God, the wrong side being as broad as the right; and after two or three accusations clered, they will better know both the accuser and accused to their owne

Rumor est sermo sine authore, cui malitia dedit initium, credulitas incrementum, & deus tantū finem.

Fama malum, quo non aliud velocius vllum.

Pro. vt aquilo Pluuias.

owne good. Would God this fault were not where it least should be, and where the sinne of it is as well known, as others feele the iniurie. Till it be amended, let the childe of God say with *Dauid*, O God of my righteousnesse: and againe, God thou knowest mine innocencie, and my faults are not hid from thee. To thee, therefore I flie, as knowing all both my good and my bad, and in thy knowledge I rest, be it vnto me as thou wilt. I know thou hast meanes to humble Dauid, and what thou doest shall be euer good in the end. After a cloude the sunne breaketh forth, and the weather cleareth and is more comfortable. Psal. 4 1. Psal. 135. 24.

2 After Truth and diligence to attaine to it by hearing both sides, the Lord also requireth in a good Iudge, Skilfulnesse in the law, & Constancie: saying in the next verse: Thou shalt not follow a multitude to do euill, neither agree in a controuersie to decline after many, & ouerthrow the truth. Skilfulnesse in law to giue a right sentence, not fitting the line to the stone, but the stone to the line. The line is fitted in the stone, when the multitude is followed to doe euill, than the which multitude nothing is more mutable and vncertaine. The stone is fitted to the line, when sentence is giuen according to law and truth, that the Iudge hauing his name of Iustice, his name and his actions must agree. Constancie stayeth the Iudge skilfull to discerne right, and to do what hee discerneth, notwithstanding any company gainsaying it, and therefore is Constancie also required in him. Now if this may not be done in ciuil matters, whose heart will not tell him, much lesse may it be done in religion, and matters of faith. The wordes are playne. Thou shalt not follow a multitude to doe euill, therefore a multitude may erre and doe euill. Neyther decline after many to ouerthrow truth, therefore a multitude may ouerthrowe truth. And how then can it bee a rule to guide my conscience by, either in ciuill or ecclesiasticall matters? Vers. 2. Vers. 2. August. in Psal. 19. *Multitudo non sequenda.* Lib. 1. de Ciuitate Dei. *Vulgi iudicium errore plenum.* ἐπιστήμη δὲ κρίσις αὐτ' ἐστ' ἀληθεῖ. *inquit. Plato.*

O weigh it well and with a religious heart, and let neither popery tell you of multitude, nor Anabaptists of fewnes and paucitie, but euer looke you for truth, be they many or few, and let that be the issue. For proofe, there is too much to be recited now, that many may erre, and many holde truth, therefore neither the one number, nor the other any rule to a Christian conscience.

Comic. *Iudices sæpe admonent dicti propter misericordiam, & addant pauperi propter misericordiam. Iudicium inflecti non debet propter lachrymas cuiusque. Non enim hæc iusta misericordia est.* 23. q. 4 Can. 35.

3 The next vertue in a Iudge is equalitie, which is opposed to respect of persons. Equalitie giues like vnto like according to one rule certaine, from which there must be no departing a haires breadth, for any qualities in men, as wealth or pouertie, and such like. On the contrarie part, respect of persons giues to like vnlike, to like causes vnlike and differing iudgements, for qualities in the partie, corruptly carying the Iudge his affections. As Alexander the Great more respected Ephestio nothing so well deseruing, than Craterus a valiant Gentleman, and right well deseruing of the common-wealth. This equalitie, and indifferencie God requireth, that it may expresse his nature vpright and indifferent to all men, eyther in accusing them by his lawe, or sauing them vpon repentance by his Gospell, in neither of which, he respecteth any mans person. Which, as it is a iust terror if we do euill, how great socuer we bee: so is it as iust a comfort, if we turne from it, be we neuer so small, poore, wretched, vile and miserable. Remember Saint Peters words in the tenth Chapter of the Actes. If Iudges will be free from respect of persons, then needes must they be free from giftes, for giftes will lead their affections will they nill they, the olde saying being true, *Beneficium accepisti? libertatem amisisti.* Hast thou receiued a gift? then hast thou lost thy libertie and freedome: All this is contained in the words of the text. Thou shalt not esteeme a poore man in his cause. And if al Iudges followed this course, Hesiodus should not neede to feigne, that Astræa hath left the societie of men & is flowen vp to heauen. But it is to be feared, that as

Vers. 3. 6. &c. 7. 8.

as *Vliſſes* ſeruants, when he was aſleepe, opened a bottle which Aeolus had giuen him, wherein the windes were all incloſed, and ſo let the windes out, they thinking there was treaſure in the bottle, which as well at ſea, as at land they loued: ſo ſome Iudges opening mens purſes whileſt they loke for gaine, let truth eſcape from them to their owne hurt, and the Common-wealthes. If any do ſo, God make his word profitable to them, and ſo I leaue them to him. Read Deutro. 17. Chap.

Verſ. 4. 4 It followeth in the text. If thou ſee thine enemies Oxe or his Aſſe going aſtray, thou ſhalt bring him to him againe. If thou ſee thine enemies Aſſe lying vnder his burden, wilt thou ceaſe to helpe him? thou ſhalt helpe him vp againe with it. Let vs heere remember that Gods actions are after two ſortes, generall, and particular. Generall to all men, Particular to his friends: So muſt ours be, taking our preſident from him. As therefore by his generall Action he ſuffereth his Sun to ſhine vpon the bad, aſwell as vpon the good, and ſuch like: ſo muſt we extend our loue, which is the common bond of mankinde, as well to our enemies, as to our friends. By which common loue, all hurting of the bodies, or goods, wiues, or children of our enemies, without iuſt and neceſſarie cauſe is forbidden, and contrariwiſe the law of nature to be obſerued. *Quod tibi non nocet, & alteri prodeſt præſtandum.* What hurteth not thee, and profiteth an other is to be performed. From which fountaine of this generall loue ſprung many lawes, and by name this bringing back our enemies ſtraying Oxe, and helping vp his oppreſſed beaſt. That alſo, which you read in Deuteronomie, of not deſtroying the fruit trees in the enemies ground, which they did beſiege, becauſe there is vſe of ſuch trees. Againe, as God hath his ſpeciall action to his friends & to his Church, namely Sanctification: ſo muſt friendſhip, which is our ſpeciall Action, reach it ſelfe but to ſuch, as are of the houſeholde of faith, and our friends. For although we muſt 5. Mat. 5 45. Deut. 20. 19. Gal. 6 10.

loue

loue with that generall loue all mankinde, Turkes, Pagans, &c. Yet to ſuch may we not be friends and familiars, but muſt beware inward and vſuall converſation with them that hate God, and all his graces. Both theſe are
Mat.10.16. conteyned in that rule of Chriſt, Be ſimple as Doues, and wiſe as Serpents: for by the Doues ſimplicitie is meant, we ſhould learne to hurt no bodie, but, as neere as wee can; be helpfull to all; & by the Serpents wiſedome that we ſhould yet know to put a difference betwixt the houſhold
Iere.15.19. of faith and Gods enemies, betwixt the religious & prophane, betwixt the godly and the wicked. By this diſ-
Mat.5.44. tinction, you may ſee better the meaning of that Scripture, Loue your enemies. Concerning this helping vp of
Verſ.5. our enemies beaſt, vnder his burden, fallen, I pray you marke, if the margent of your Bible note it not wel. That, if God commaund vs to helpe our enemies *Aſſe* vnder his burden, will he euer ſuffer vs to throw down *our brethren* with heauie burdens? It reacheth to many thinges wherein is hard dealing, if you thinke of them.

Verſ.6. Thou ſhalt not ouerthrow the right of thy poore in his ſuite. Before verſ.3. he commaunded that a poore man ſhould not be ſpared for pittie: Heere now he enioyneth, that a poore man ſhould not be wronged in reſpect of his pouertie: ſuch equall ſteppes would God haue Iudgement to walke in.

Verſ.8. Thou ſhalt take no gift: for the gift blindeth the wiſe, and peruerteth the words of the righteous. The equitie of this lawe, was ſeene by the dimme eye of Nature, for the Romanes (as appeareth by the lawes of their twelue Tables) Vſed to puniſh that Iudge with death, which
Lex.12.Tabul. was conuicted to take a Bribe for giuing iudgement. *Diocleſian* the Emperour likewiſe enacted, *Sententiam à iudice corrupto prolatam, fore ipſo iure infirmam ſine prouocatione.* That a ſentence giuen by a *bribed Iudge*, ſhould by the lawe bee of no validitie, without any farther appeale. Now corruption and giftes (as One ſaith) are not

not onely, Money, Gold, Siluer, and Presents: *Sed etiam propter laudem qui iudicat male, munus accipit, & munus quo nihil inanius*: But he also which iudgeth wrongfully to get PRAISE thereby, receiueth a GIFT, and a GIFT than which, there is nothing more vain: *Patuit enim illi auris ad accipiendũ iudicium linguæ alienæ, & perdidit iudicium conscientiæ suæ*: For his eare hath beene open to receiue the flattering verdict of another mans tongue, and hee hath lost the comfortable testimonie of his owne conscience. Innocentius reproueth corrupt Iudges with these words: *Vos non attenditis merita causarum sed personarũ, non iura sed munera, non quod ratio dictet sed quod voluntas affectet, non quod liceat sed quod lubeat: Nunquam enim vobis est tam simplex oculus, vt totum corpus sit lucidum*: Pauperum *causam cum mora negligitis*, Diuitum *causam cum instantia promouetis, &c. Aliquid semper admittitis fermenti quo totam massam corrumpitis.* In giuing iudgement, YOV respect not the worth of the causes but of the person, not the lawes but gifts, not what reason doth counsail but what the wil doth affect, not that which is lawfull in it selfe, but that which is pleasing to your selues: For your eye is neuer so single that the whole bodie might be light: *Poore mens causes* with prolonging delay you neglect, *rich mẽs causes* with instant earnestnes you set forward, &c. You alwaies mingle some *leauen* which corrupteth the whole lumpe.

Greg. Moral. 9. cap 26. *Tres sunt acceptiones munerũ: Munus a corde, est captata gratia a cogitatione: munus ab ore, est gloria per fauorem: munus ex manu, est præmium per dationem.*

5 The law of mercie to strangers vers. 9. hath beene touched before, & therefore obserue nert, this law of Rest to the ground, the 7. yeare for the relefe & comfort of the poore. Six yeares shalt thou sow thy land, and gather the fruits of it, the 7. yeare thou shalt let it rest & lie still that the poore of thy people may eate, and what they leaue, the beasts of the field shall eate. In like maner thou shalt doe with thy vineyard, & with thy oliue trees: with great profit we may note & see this gracious care which the Lord our God hath ouer all his creatures, & learne, as our power and places giue vs leaue, to follow his example. To the poore now in

Vers. 9.

Vers. 10.

11

the land you ſée his loue, and you read his law here with your eyes. Why ſhould it not worke a good effect in your heart during your life in this matter? First, it is his will we ſhould with hand ſhew our heart both to him, and to our poore and needie brethren, and without deeds vaine are our words that we loue one another. Secondly, his recompence is great in them that do it, and neuer faileth.

Math. 10. 42. Mat. 25 34. 35 Whoſoeuer giueth but a cup of colde water, ſhall not looſe his reward. Come ye bleſſed of my father, and poſſeſſe eternall comfort. For when I was hungrie you fed *Mee*, and ſo forth. (*Mee*, I ſay, in the poore with you, to whom what you did, you did it to *Mee*,) ſo I take it. Bleſſed is the man that prouideth for the poore and needie, the Lord ſhall deliuer him in all his trouble. By examples might this be proued, but it needeth not, onely remember in the widow of Sarephath, what followed her pietie in féeding the Prophet, when ſhe had not much for her ſelfe. It is a Storie in ſtéade of a thouſand to raiſe vp our harts in this matter.

Pſal. 41. 1.

1. King. 17.

Ver. 14. &c. 6 The three feaſtes heere mentioned, to wit, Eaſter, Whitſontide, and Tabernacles, will haue an other place hereafter, vnto which I will referre the treatiſe of them. Of the reſt of this Chapter ſpent in ỹ promiſes of god vnto their obedience, I will onely ſay this: that theſe great & ſwéete promiſes are as honie, till we thinke of the Condition, to wit, perfect obedience, but then we fall from all hope, had we not a Chriſt, becauſe ſuch perfect obedience to the lawe we cannot performe. Chriſt therefore we flye to, and relye vpon him, who hauing performed that obedience for vs, now iuſtifieth vs by faith in him without that condition, and maketh his righteouſneſſe our righteouſneſſe by imputation. Thou ſhalt not ſeeth a Kid in his mothers *milke*. As Crueltie is here forbidden by God: ſo was it condemned by the verie Pagans.

Verſ. 19. Domitianus, *apud* Suetonium, *muſcas necat & crudelis &c.* Athenis *damnatur puer iudicum ſententia, quod cornicum oculos confixiſſet.*

CHAP. 24.

Chap. 24.

IN this Chapter, **first note how** Moſes *alone* aſcendeth vp to God, **and let it remember vs that** there are differences of graces, and yet one ſpirit **the giuer of all. They that haue more, may not deſpiſe them which haue leſſe; neither they which haue leſſe, enuie them which haue more. Read the** 1. Cor. 12. Chapter, &c. **what if we ſay that the Lawe was ſignified in** Moſes **going to God, becauſe it is** holy & iuſt, **but it bringeth not** his companie **with it, becauſe** they **are imperfect keepers?** Verſ. 1.

2 *Moſes* came and tolde the people all the wordes of the Lord, &c. **So is the duetie of a faithfull** Miniſter, **ſtill** to receiue of the Lord, and to deliuer to his people what he hath receiued, **not any dregges or droſſe of** mans inuention, for in vaine doe men worſhip him with mens precepts, &c. All the things which the Lord hath ſaid, will we doe. **Concerning his raſh and confident** anſwere **of the** people, **note and remember the cenſure of** learned men, **that you may profit by it to a warier kinde of** ſpeaking **out of a true feeling of your owne and all mens** frailtie **of nature, by the corruption entred into vs at our** fall **in our** firſt parents. **Saint** Hierome **condemning ſuch vndiſcreet haſtines ſaith.** *Melius eſt non promittere, quam promiſſa non facere: & melius eſt ancipitem diu deliberari ſententiam, quam in verbis eſſe facilem, in operibus difficilem.* It is better not to promiſe, thã not to keep promiſe: & it is better for a doubtful thing to be long deliberated on, thã to grant it eaſily, & performe it hardly. *Gregorie* **againe obſerſuing** this fault **in the** Iews, **ſaith,** *Iudæorũ populũ* locuſtæ *ſignificabant ſubitos ſaltus dantes, & protinus ad terram cadentes:* Verſ. 3. 1. Cor. 11. 23. Chap 24. ver. 3 *Hieronym. in cap. 5 Eccleſiaſtes.* *Greg. Moral. 31. cap. 19.*

Saltus enim dabant, cũ præcepta Domini ſe implere *promitterent, ad terram cadebant, cum factis denegarent.* The *people of the Iewes* were ſignified by the *Locuſtes* which vſed ſodainly to leape vp, and forthwith to fall downe to the earth againe: *They* did (as it were) leape vp, when in *words* they promiſed *to do all things which the Lord had ſaid*, but they fell to the earth againe, when in *their deeds* they denied the ſame. **Let vs therefore (I ſay) alwaies weigh our** weakneſſe, **and accordingly frame our** promiſes, **for (as we ſée in this people) we may purpoſe well that, which we cannot ſo well performe.**

* Theophilact. *in* Hebr 9. *Quamobrem* Liber & Populus *aſpergitur? Nimirũ, vt prætioſũ ſanguinem præfiguret, quo ſumus ipſi, & corda hæc noſtra, aſperſi, quæ profecto nobis pro* codicibus *inſunt.*

3 *Moſes* wrote all the words of the Lord, **as a ſure and ſafe way to kéepe them.** Tradition **by** word **from man to man fayled in faithfulneſſe, and brought in** many errors **vnder the name of** Gods word **and** will. **Therefore** writing **was deuiſed by God himſelfe, and ſo his appointed inſtruments directed by him, haue left vnto vs his** holy Scriptures. **This matter hath beene largely intreated of by many.**

Verſ. 5. 6 7 8

4 This couenant **made by** * bloud, **was a** figure **of the** precious bloud **of the** immaculate Lambe Chriſt Ieſus, **with which we muſt be ſprinkled to make vs cleane. The** ninth Chapter **to the** Hebrewes **will be an expoſition to this place. The promiſe of the people here againe** to obey God in all things, **teſtifieth their** heart, **but not** an abilitie **to doe it. Therefore let vs learne** ſuch affection, **but gather no** error **from ſuch places of** mans power **to fulfill the ſame.**

a *Populus obedientiam ſpondet non κατὰ δύναμιν, ſed κατὰ βούλησιν. Non vt ferebat* naturæ imbecillitas, *ſed vt poſtulabat* diuina voluntas, Verſ. 9.

5 **The** Aſcention of *Aaron*, *Nadab*, and *Abihu* with ſeuentie of the Elders, **together with the viſion, was a gracious confirmation of** *Moſes* his authoritie, **and of his** lawe giuen. **But we muſt know, that it was farre from the** Maieſtie **of** God **which they ſaw,** no fleſh being able to ſee him **as he is, onely a glimſe for their comfort hee vouchſafed in ſuch manner as the** Text **expreſſeth.**

10 11

6 After

6 After *Moses* ascendeth alone, yet so, that he leaueth Aaron and Hur with them, that whosoeuer had any mat- Vers. 14.
ter might come to them, so watchfull and faithfull was Moses in his place, that without iust cause he is not absent, and then he leaueth able Deputies. Such care in Ministers now adaies would God blesse, and the contrarie fault, as he is God, he will seuerely punish.

7 *Moses* ascending is couered with a cloud, and not Vers. 16.
admitted to God till after sixe daies, to teach all flesh patiently and reuerently to tarrie Gods leasure and gracious pleasure, for any matter of his will to be reuealed to them not curiously searching, but humbly waiting for the thing we seeke being fit for vs. At the ende of the sixe daies, euen the seuenth day God called vnto *Moses*, and he is admitted to speech, and I pray you marke how: couered with a cloud, for the Text saith, Hee en- Vers. 18.
tered into the middest of the cloud, and went vp to the Mountaine. So will the Lord haue a comfortable time for all those that waite for him, and the knowledge of him in his word. They shall see and heare at last, what he will say vnto them. For their hearts he will touch, their eares he will bore or open, and they shall see with their eyes, heare with their eares, and vnderstand with their hearts to eternall life. But how? they must come to God in the Cloud, couered with it, &c. that is, in the humanitie of Christ, whereof this Cloud was a figure. For without him there is no accesse to God, and by him we come and that boldly. He is become flesh of our flesh and bone of our bone. Search without him, & be oppressed of Maiestie; search by him, & be comforted with mercy. Kisse the Sonne and feare not. The sight of the glorie of the Lord was like consuming fire on the top of the moũtaine, in the eyes of ỹ children of Israell (saith your Chapter) but to them whom he drew to him, he appeared as a pleasant Saphir, vers. 10. Certainly, euen so to carnal men, and to such as are *his*, called by his holy Spirit, there is a

great difference of him; the one ſeeing but feare and trembling, the other ſéeing, féeling, and taſting ioy, ſwéetnes, comfort, and gladnes, aboue that which mans pen can lay downe, or his narrow heart once conceiue.

Laſtly, *Moſes* was in the Mount fortie daies and fortie nights without meat or drinke, when as God could haue diſpatched him in a moment. All to giue authoritie to him and his lawe, as hath béene ſaid, & that the people might ſée in his long abſtinence the diuine power of God, and ſo euer eſtéeme of the thing wherein they ſaw no earthly courſe held. Let it teach vs, ſtill and euer to reuerence Gods miniſters, to whom he hath reuealed his will for our good. They are now his meanes, as then Moſes was, and by his word he hath graced them, as here he did Moſes by theſe miracles. He that heareth you (ſaith hée) heareth mee, and he that deſpiſeth you, deſpiſeth mee. Thus much briefely of this Chapter.

Chap. 25.

GOds holy Spirit hauing, from the beginning of this Booke vnto the twentie Chapter, laid downe ſuch things as went before the lawe, in the twentie Chapter he entered to declare the lawes, and firſt laid downe the Morall law, thē the Iudiciall lawes Chapters 21. 22. and 23. Now by a tranſition and way made Chapter 24, in this 25. Chapter he beginneth with the Ceremoniall lawes, and ſo continueth vnto the 31. Chapter. Which Ceremoniall lawes were eyther common and touched all, whereof hée ſpeaketh in this Booke, or particular concerning onely the Leuites, whereof in the next Booke, called Leuiticus by reaſon of thoſe lawes.

In

In this Chapter first there is a preparation to the appointing of Ceremonies, euen vnto the tenth verse, and then a prescription of them, thence forward to the thirtie Chapter. In the preparation you may note these heads.

1 *A Commaundement* that the people should offer.
2 *What* they should offer?
3 *With what* heart and minde?
4 *To what* vse and purpose?
5 *To what vse* should the *Sanctuarie* serue? *viz.* that God might dwell there.
6 *Of what fashion* it should be? *viz.* Like the *patterne* that *Moses* saw, &c.

1 The commaundement to offer is expressed in these words, Then the Lord spake vnto *Moses* saying, Speake vnto the children of Israell, that they receiue an offering for me of euery man, &c. Ver. 1. 2

The vse and profit whereof to vs may be this. First, to obserue, how although the Lord haue no neede of any mans goods, whatsoeuer it is that wee possesse in this world, because the whole earth is his and all that is in it; yet his pleasure is sometimes to seeke these things, and so to make men as it were his helpers in such workes as he will haue done, that thereby hee may euen honour his creature with a great fauour, and take occasion vpon our readie & willing performance of what he seeketh, to heape more and more fauours vpon vs. Remember with your selfe the 50. Psalme. I will take no Bullocke out of thine house, nor Goates out of thy folds. For all the beastes of the forrest are mine, and so are the cattell vpon a thousand hilles. I know all the fowles vpon the mountaines; and the wilde beastes of the field are in my sight. If I be hungrie, I will not tell thee; for the whole world is mine, and all that is therein. Remember the 16. Psalme. My goods are nothing vnto thee, &c. Whensoeuer therefore He seeketh it, it is for our good, The first vse. Psal. 50. 9. 10 11 Psal. 16 2.

good, and not for his neede, which being well weighed, may make vs more quicke and readie to giue. As for example, could not he relieue a poore man himself, or make of poore rich, all the honors in the world being disposed by him? yet you see he will not, but sendeth him to you and others for a morsell of bread and meat, that you being his instruments, he may take occasion to reward you. So in all other workes of charitie and pietie wherein your purse is vsed, surely if he had not a purpose to benefit you, hee would passe you ouer, and do the thing without you. Hurt not your selfe then a pound by sparing a pennie. A second profit may be this, to note, that as this material Sanctuary figured out the spirituall temple, which the Lord hath in our bodies and mindes. 1. Cor. 6. 19: so this offering to that, noted what should be the dutie of Gods seruants euer to this, euen to bestowe part of such thinges as God bleſſeth them withall of riches and goods towards the maintenance of this spirituall temple erected within vs, and among vs, by the preaching of his word, the administration of his Sacraments, & all other offices of the Ministerie to the saluation of our soules, and all our children, seruants, or neighbours that liue with vs, and are by Almightie God committed to our charge. For as then they had grieuously sinned if they denied God an offering to that; so shall we, if we be wanting to this. Thirdly, that our goods are not ours to waste at our wils, but God loueth to bee honoured with them imployed to good purposes. Lastly, in seeking this offering to erect an externall worship of his holy Name among thē, we see & learn, that God will be worshipped outwardly also with our bodies, as well as inwardly with our spirits, for they are both the Lords.

The 2. vse.

The 3. vse. *Reddite rationem* will come.

The 4 vse.

1. Cor. 6. 19. 20

Verse 3. 4

2 Touching the things to be offered, as Golde, Siluer, braſſe, Blew silke, and purple, skarlet, fine linnen, Geates haire, &c, thus you profit by them. First, in the varietie and the seuerall kindes, you see shadowed out vnto you the difference of spirituall giftes and graces giuen by

by God to men, for the building vp of his ſpirtual Temple or Sanctuarie in our hearts, whereof remember the Apoſtles words in diuers places of his Epiſtles, as to the Romanes, when he ſaith: Seeing then that we haue gifts which are diuers, according to the grace which is giuẽ vnto vs, whether we haue propheſie, let vs propheſie according to the proportion of *faith*: Or an office, let vs wait on the office; or he that teacheth, on teaching: Or he that exhorteth, on exhortation: he that diſtributeth, let him do it with ſimplicitie: he that ruleth, with diligence: hee that ſheweth mercy, with cheerefulneſſe. To the *Corinthians*, There are diuerſities of gifts, but the ſame ſpirit. And there are diuerſities of adminiſtrations, but the ſame Lord; And there are diuerſities of operations, but God is the ſame, that worketh all in all, &c. To the Epheſians againe, He therefore gaue ſome to be Apoſtles, ſome Prophets, ſome Euangeliſts, & ſome Paſtros & Teachers, for the repairing of the Saints, for the worke of the miniſterie, and for the edification of the bodie of Chriſt, Till we all meete together (in the vnitie of faith, and that acknowledging of the Son of God) vnto a perfect man, & vnto the meaſure of the age of the fulneſſe of Chriſt, &c. Thus ſome men are indued with Gold, ſome with Siluer, ſome with blew ſilke, ſome with purple, and ſo forth, that is, with ſeuerall gifts & graces, all profitable in ſome ſort for the building of the Sanctuarie, & ſuch as God hath giuen, ſuch muſt they bring & offer, & ſuch ſhall be accepted. For to this end alſo pleaſed it God to appoint ſuch ſeuerall things, that poore and meane perſons might be able to offer, and no man exempted for want of power, ſ verie poore being able to offer goates haire, and that their meane gift to him was as welcome as the greater gifts of the rich. To teach vs at this day to deſpiſe in no man what God himſelfe accepteth well, and deſpiſeth not. For had they in thoſe daies that were able to offer Gold, Siluer, precious ſtones, blew ſilke and ſo forth, diſdained the poore ſort that brought

Rom. 12. 6.

7

8

1. Cor. 12.

5

6

Eph 4. 11.

12

13

Goates

Pelles arietum et taxonũ siue melium, quorũ pellis pilis horrentibus pluuiam arcet. Plin. lib. 8. cap. 38.

Goates haire, Badgers skinnes, a little Shittim wood and such like, grieuously would God haue beene displeased wt it. And so assuredly now, if any man, vpon whom God hath bestowed more, shall proudly scorne and deride him that hath lesse, yet ioyning wt his little to build Gods Sanctuarie, as wel as he yt hath much, God will see it, abhorre it, & punish it. Away then with all disdaine and scorne in this matter, & humbly acknowledge, that as some men want what thou hast of Learning, Wisedome, Eloquence, and other good giftes to build with all: so doest thou want as much of others, who as farre excell thee, as thou in thine owne opinion dost excell others. O hatefull pride in this behalfe, too much, too much in some that should be wiser, & neuer since yt world was, more than now. We trudge frõ place to place to fede our fancies, we chose, wee iudge, wee censure, wee shoote our bolts in euery corner, neuer remembring this and other places telling vs of the seuerall powers of men, and GOD his good acceptance of the meanest. Let it mend, and let it end before God end vs and al this pride to our lasting paine. Ioy in them that bring any offering to this worke, being the best they are able, and knowe it as true as any thing is true, that the harmelesse simplicitie of some shepeheards in the olde Church did sometimes more profit the Church, than the great, exquisite, & fine, or delicate (but a little too proud) learning of some others. A learned man of our time saith very wel: Euery man must walk in his place contentedly, *Non omnes possumus esse Cæsares.* They yt brought not gold nor siluer, nor precious stones, yet did good Offices if they brought but wood or stone. If we cannot attaine to be *In primis*, to haue the first place, yet it is praise worthy if wee may haue the second, or the third. In the building of the Temple after this Tabernacle, they that laide the foundacions, nay, that digged places to lay the first stone in, that hewed and squared the stone and the timber, were of lesse reputation and account, than those that carued & guilded

Cõfess. Heluet.

guilded the Temple: yet was the others worke and labour far more necessarie. They that till the land, and sow the seede, that thresh and grinde the corne, are of lower place than those that liue in Princes courts, yet is their labour & seruice far more needfull. In mans bodie the soueraigntie is the head, the eyes and eares, as in place, so in dignitie excelling ỹ hands and feete: yet cannot the eye say to the hand, I haue no need of thee: nor the head againe to the feet, I may be without you. The greater may not despise ỹ lesse, nor the lesse murmure against ỹ greater &c. Here therefore Basils speech is good, *Attende tibi ipsi*, Looke to thy selfe. For euery one hath in his owne house *accusatorẽ, testem, iudicem*; an accuser, a witnesse, a Iudge. *Accusat te conscientia, testis est memoria, ratio iudex.* Looke then to thy selfe, to thy conscience, to thy memory, to thy reason, and thou shalt censure thy selfe if thou liue not in thy place accordingly, without either enuie of superior, or cõtempt of inferior. *Surgunt indocti et cœlum rapiunt, nos cum doctrinis nostris in infernum detrudimur.* The vnlearned rise and get Heauen, saith S. Augustine, and we with our great learning are cast into Hell. Thus haue good men estéemed of their brethrens meaner gifts, and not despised them. They offered their earerings and Iewelles, which were ornaments to them, and obserue their zeale, learning by it that nothing ought to be so deare vnto vs, which we cannot finde in our hearts to bestow willingly to the seruice and honour of God. *Quæ prius luxui, iam Tabernaculo seruiunt.* Those things, saith One, that serued for superfluitie before, now serue for Gods Tabernacle. Euen so should our bodies, that haue béene wanton & sinfull, seruing sinne, serue the Lord in his holy feare, and such humane learning as hath serued error, may be applied to Religion and serue God &c, of which we spake in the spoiles of Egypt. 1. Cor. 12. 21.

3. But with what hart were these offerings to be made? The Lord also expressed that, when he saide: Whose hart

Cap. 35. 5. giueth it *freely*, v. 2. & in the 35. Chap. v. 5. Whosoeuer is of a *willing* heart let him bring this offering to the Lord. Againe v. 21. And euery one whose hart incouraged him or lifted him vp, and euery one whose spirit made him
22 *willing*. And v. 22. as many as were *free* harted, &c. By all which Repetitions, you see what an eye God hath euer to the heart of one that doth any thing to him, yea although the thing it selfe be commaunded, as here such offerings were. Forced seruice God regardeth not, but will haue euer our wil concurre cheerefully, & hartely. Wherfore in that Great offering of Dauid and the people towards the building of the Temple which Salomon built, note it and marke it diligently what a mention is made of such a hart,
1. Chron. 29. 9. as well as of such & such gifts. The people reioiced whē they offered *willingly*, for they offered *willingly* vnto the Lord with a *perfect heart*. Againe, in the 17. v. O my God thou tryest, I know, the heart and hast pleasure in righteousnesse: I haue offered *willingly* in the vprightnesse of mine heart all these things: I haue also found thy people which are here, to haue offered *willingly* with ioy. The
2. Cor. 9. 7. Apostle also witnesseth, that God loueth a cheerefull giuer, and what is done grudgingly, that is, with a sparing & nigardly hart, or of necessity, that is, against a mans will as loth to be euill reported off: all that, be it whatsoeuer, ye Lord despiseth and regardeth not: to which agreeth that
Eccles. 35. 10. aduise of the wise-son of *Sirach*, Giue vnto the most *High* according as he hath inriched thee, and locke what thine
11 hand is able, giue with a *cheerefull eye*. With a *cheerefull eye*, I say againe, and do you mark it. For the Lord recōpenceth, and will giue thee 7. times as much, meaning as thou giuest with such a cheerefull eye. Such a matter in al offerings, gifts, and duties to God is willingnesse, cheerefulnesse, & hartinesse, making good that Saying of S. Au-
Aug. cōfes. lib. 1. cap. 12. gustine: *Nemo inuitus benefacit, etiamsi id quod bonum est facit*. Euen a good deede vnwillingly done, is not well done. Were this considered of people, that for feare of

law

lawe or such like respects come to Church and to the holy Communion without al conscience & loue; of such as cannot be drawne to giue any thing to the poore, to reparatiõ of their Church, to the Minister that preacheth the Word of life vnto them, & is in Gods stead sent by him, & directed and inabled by him for their saluation, more than by mere authoritie and strength of the law & the Magistrate they shalbe forced vnto, surelie it would worke some better disposition in them I would hope, & so draw from a gracious God reward vpon willing duties, which now perish without any profit to them from him, because they are altogether forced. He is able to make it felt and considered.

4 The fourth point is, to what end these offerings should be? euen for a Sanctuarie saith the Text, that is, for a place to offer Sacrifices in, and to heare the lawe in, as we now speake to make a Church. For this Sanctuarie was in steade of a Church vnto them till Salomon built the glorious Temple, The fauorites of Rome often obiect to the Professors of the Gospell, that we haue no Churches built by any of our Religion &c. To whom true answere is made, that first our bodies are the Temples of the holy Ghost, & therefore were there no other Temples than these, yet God might dwell in vs, and we be his. Secondlie, this people of the Iewes, and our Forefathers had no such Churches as now be, but worshipped ỹ true God in Tabernacles or tents in the wildernes before this Sãctuarie was made, & then in this Sanctuarie, which was moueable also frõ place to place. Thirdly, Iesus Christ in ỹ Mountaines, in Ships, & such like places taught the people, & they heard his word & beleeued. Iohn Baptist in the prison preached Christ, and that was his Church. Paul did like, & begat disciples to Christ in his bands. He preached & taught two yeares together in his owne house hired in Rome. Thereupõ it hath bin said ỹ our Fathers (true godly men indeed) had dark Churches & light harts, afterward counterfet Christians had shining Churches, and darke harts.

Vt faciant MIHI Sanctuarium, non idolis, non sibi, sed MIHI &c.

1. Cor. 6. 19.

2454. yeares.

Math. 11.

Act. 28. 30. &c.

Auentinus.

harts. Men became like ỳ Disciples of Christ in that error of theirs, when they so gazed vpon, delighted in, and doted vpõ the outward forme and matter of ỳ Temple, cõming
Mat.24. Mar.13. to their Master to shew him the building of the Temple, and saying to him, Maister, see what manner stones, and what manner buildings are here, how it was garnished with goodly stones, and with consecrate things. To whom
Luke.21.6. Christ answered: Are these the things that ye look vpon? As if he should haue saide, this is but lightnesse in you to eye so much these things, for they are not the things that I most esteeme: And therefore the time will come, when not one stone shall be left vpon an other, which shal not be throwen downe. Earthly temples and Churches haue an vse whilest God pleaseth, but true Religion may bee without them, and God rightly serued if none were. But now there are Churches in the World, and did the Papists builde them all? No, No, Assuredlie the Iewes, and the Gentiles did build most of them, and their labours we inioye. Some peraduenture were built, or repaired by men of Romish Religion, Princes, Bishops, or others; but what said their great man Campion preaching at ỳ nerall of Sir Thomas White? Surely (saith he) this they did (*in maxima rerum vilitate, et multorum opibus adiuti*) in a time of great cheapenesse of euery thing, and helped with the riches of many men. Thus could he see and say before discontentment made him Popish, and blinde Popery made him blinde also. Constantine the Great built Churches before euer Popery was hatched. Charles the Great built Schooles of diuinitie and Vniuersities in Germanie, Fraunce, Italy, not for Popery, but for the Bible to be taught in, and Saint Augustines workes reade at their tables. Edward the third King of this Realme loued Wickleff, adorned the Vniuersities, and speaking honorablie of the bountie of Princes blameth & accuseth greatlie the spoile and ouerthrow of Churches by Popes.

Epist. ad Clementem. de fidationibus, dotationibus, &c.

The Britans auntient inhabiters of this Nation, as Beda wit-

witnesseth had their Churches and Temples and yet no Popery. Therefore all was not done by papists. The verie papists themselues confesse the contrarie. Churches then wee haue, and not built by them, which yet if wee had not, wee might bee Gods people. Worthy persons in our daies which haue built Colledges, inriched Cities with many such other good workes, would also haue built Churches if wee had wanted, &c.

Till now no certaine place, & about 245. yeares, as some doo reckon.

5 To what end would God haue this Sanctuary builded? That I may dwell among them saith the Lorde. Hee that hath Heauen for his seate and earth for his footestoole, dwelleth not in* Temples made with hands, Neither is included in any place. But because there he gaue them visible signes of his gratious presence, and was not called vpon in vaine, but with effect and profit to all men that rightlie made their refuge to him, therfore such mercie is called euen dwelling among them. God is not changed in these daies, but still kinde & comfortable to his people. And therefore euen our Temples also are his house in which he is trulie worshipped, and euer present to heare our true prayers, and to send vs away with his comfort as then he did. Which vse and end of the Church is a matter of great good to all minds that rightlie and religiouslie will meditate of it, and be instructed. For if it be his house, where he dwelleth and is present, if it bee the house of prayer and the worship of God, with what zeale and desire should we go to it, with what reuerence should we remaine in it, and how vnwillingly depart from it before an end? What is for the decencie of it: how chearefully should we giue, and the wicked prophaners of it how seuerely should wee punish? The Prophet Dauid being letted by his persecutors, that he could not be present in the congregation of Gods people, grieuously complaineth for it, and protesteth, that although he was separated in bodie frō them, yet his heart was with them, and that after a very earnest maner. For euen

Verſ 9

Esay. 66. 1.

Acts. 17. 24.

* *Sola in ædificatione Dei Templum Dei facit.* Tho. So still because in our Churches the *Word* is preached, the *Sacraments* administred, our *prayers* made & heard, therfore God also dwelleth in them according to his promise, *where two or three* &c. Mat. 18. 20. My house shall be called the house of prayer Matt. 21. 13. and he that sweareth by the gold of the Temple sweareth by the Temple and by him that dwelleth in it. Mat. 23. 21.

Psal.42.1&c. euen as the Hart desireth the water brookes (saith he) so
Psa 26.Lord I haue loued the habitatiō of thy house & the place where thine honor dwelleth. 2 longeth my soule after thee, O God. My Soule is a thirst
3 for God, yea euen for the liuing God: when shall I come
4 to appeare before the presēce of God? My teares haue bin my meate day and night, while they daylie say vnto me, where is now thy God? Now when I think therevpon, I poure out my very hart by my self, for I wēt with the multitude, & brought thē forth into the house of God in the voice of praise & thanksgiuing among such as keepe holy day. In an other *Psalme*, I was glad, when they said vnto me, we will goe into the house of the Lord. In the fifth *Psalme*, But as for me, I will come into thy house, euen vpon the multitude of thy mercy & in thy feare will I worship toward thine holy Temple. Againe, We will go into his Tabernacle and fall low on our knees before his footestoole. Lord remember Dauid, how he sware vnto the Lorde, and vowed a vow vnto the Mighty God of *Iacob*. I will not come within the Tabernacle of mine house, or climbe vp to my bed, I will not suffer mine eies to sleepe, nor mine eye lids to slumber, neither the Temples of my head to take any rest, Vntill I finde out a place for the Temple of the Lord, an habitation for the mighty God of Iacob &c. Thus earnest to haue a Temple, thus earnest to go the Temple, and thus grieued to be from the Temple was this holy King and Prophet in whom Gods Spirit ruled. Others also that haue zealously loued to go to the Church, hath God noted and chronicled in his booke, both for the incouragement of such as will do the like, and for the iust condemnation of all stubborne despisers of the same. Anna an olde Woman that had bēene Widow foure score and foure yeeres the Lord hath caused his holy Euangelist to register this praise of her, that shē went not out of the Temple, but serued GOD with fastings and prayers day and night. It is said of old Father Simeon, that he came into the Temple by the MOTION OF THE SPIRIT when the parents brought the babe *Iesus*

Psal.132.7.

1
2
3
4
5

Luke.2 37.

Ver.27.

to doo for him after the custome of the lawe. Gods spirit then moueth men to ỹ Church, but neuer from ỹ Church. The Pharisie and the Publicã went both vp into the Temple to pray. And so good a thing as to go to the Church, God wil not leaue vnnoted and praised in a very Pharisie. The blessed Apostles Peter & Iohn went vp together into the Temple at the ninth houre of prayer, when they might haue prayed at home, yet they would goe to the Church. Three times in the yeare, said the law of God, shal all the males appeare before me in the place that I shall choose: still, still to kẽp them in vse, and loue, and care of ỹ Church, albeit they dwelled a great way off. Where you may obserue, that although ỹ law reached but to ỹ males, because God gratiously considered that ỹ women might be with childe, or nurses, and not able to come, yet godly women, when they were able, and had no impediment, would go vp also with their husbands, such a zeale had they to the house of God where ỹ assemblie met to serue God. So went vp Anna with her husband Elcanah, when shee made vnto her Son Samuel a little coate, & brought it vnto him from yeare to yeare. So went vp the blessed Virgine to Hierusalẽ euery yeare at the feast of the Passeouer, both of them when there were grosse and foule corruptions. For when Anna went vp, what read you of the Sons of Heli the Priest? And when Mary went vp, Scribes and Pharisies and wicked Priests were in their ruffe. Yet they went vp and many other godly and wel disposed, to teach vs euer not to fall out with God for mens faults, nor to absent our selues from Church, and Church exercises because all things are not perfect in ỹ Ministers. O let men be men and full of miseries; let God be God & ful of mercy to regard & reward them ỹ so loue him, & cleaue vnto him, to his house, & to his seruice, as for no vices & faults of mẽ they wil be plucked & seuered frõ him. To cõclude what a care had Christ our sauior himself of Church meetings, cõming to thẽ, & obseruing of thẽ, ỹ he might do good in thẽ to many.

Luke.18.10.

Act.3.1.

Deutro.16.16

1.Sam.2.19.

Luke 2.41.

Women *then* would go with their Husbãds: *now* refuse thẽselues, & hinder their Husbãds.

Luke.2,46.

many. Yea euen in his childhod where was he found when his Parents had loſt him, but in the *Temple* ſitting in the midſt of the Doctors, both hearing them, and aſking them queſtions? To teach it euer to the worldes end, that the place to ſeeke Chriſt and finde Chriſt in, is ỹ Church: for in other places you may miſſe of him as his Parents did, but neuer in the Church ſhall you faile if you ſeeke him duely. It is written of S. Iohn, that when he was ſo olde as he could not go to Church, he would be carried by his ſchollers & friends to it. Chriſoſt. *Quod apud te precatus accipere non potes &c.* That which praying priuately thou cãſt not obtain, go to the *Church* and pray there for it, and thou ſhalt obtaine. The prayers there made, ſaith S. Hierom. are like a great thũder-clap; yea like the roaring of the ſea ſaith *Baſil.* One ſticke maketh a fire, but many ſtickes a great and hot fire: One ſtring giueth a ſound, but many ſtrings a melodious ſoũd &c. I could not therfore refraine teares, ſaith S. *Auſtine*, at the hearing of the ſongs, which thy Church & cõgregatiõ (met together) did vſe to ſing to thee, O Lord what time I firſt began to recouer my Faith vnto thee, yea me think euen yet ſtill I feele my ſelfe rauiſhed, not with the ſinging, but with the ſweet matter which is ſung, &c. To the Church, to ỹ Church then let our harts be, euer following theſe bleſſed examples laide before vs, & know it well to be but a late deuiſe of the Diuell to vphold his kingdome by ſecret perſwading of people frõ the Church. There is nothing in the Church but ỹ Scriptures of God, ỹ Sacramẽts of God, holy praiers, holy and comfortable exhortatiõs to amendment of life drawen out of the Scriptures, all in a tongue that we vnderſtand, inſtruction of our childrẽ & ſeruants for whom wee muſt anſwere if by our negligence they be caſt away, and in one word, nothing ỹ may hurt or offend iuſtly a religious mind. The contrary ſpeeches are ſlaunders & ſhameleſſe lies, as your ſelf may ſee, if you wil make trial. Priuate houſes & holes, woods & thickets, haye-

Luke. 2 46. *Vnaquæq; res propria loca habet. Piſces in aqua quæruntur, feræ in deſertis et montibus, pecora in paſcuis, fructus in arboribus,* Chriſt *in* Templo.

Aug. *Confeſ.* 19. *cap.* 13.

hay-mowes & barnes, night & darkneſſe may pleaſe them that loue darkneſſe, & walke in darkneſſe, but a good mã, & a good woman will loue light, & open aſſemblies, will open both eare and heart to the truth, when God knocketh, and ſtand no more wilfull againſt God, that ſo made them & bought them, & muſt iudge them. The next point is reuerẽce & fit behauiour in the Church, when we come there, becauſe it is Gods houſe where he dwelleth and is preſent. In the firſt of Luke it is ſaid that the whole multitude were without in prayer, while the incenſe was burning, ſo reuerently & religiouſly did they then vſe ỹ place. But alas, in our daies S. Chryſoſtome his complaint may be taken vp. *Alios video ſtare, et nugari dum preces fiunt, neq; ſolum dum preces fiunt, ſed et dum Sacerdos benedicit. Neſcis quod cum Angelis ſtas? cum illis cantas? cum illis Hymnos dicis? et ſtas ridens? Non mirum eſſet ſi fulmen emitteretur non ſolum in eos, ſed etiam in nos, digna enim fulmine ſunt hæc.* I ſee others ſtand and trifle while prayer is ſaid, yea not onelie when prayer is ſaide, but when the Prieſt bleſſeth. Doeſt thou not know that thou ſtãdeſt with the Angels, ſingeſt with the Angels, thou ſaiſt *Hymns* with thẽ, & ſtandeſt thou laughing? It were no maruell if God ſhould ſẽd out a thunder-bolt, not only vpon thẽ but vpõ vs alſo, for ſurely theſe things deſerue a thũder-bolt. In an other place againe, *Non eſt eccleſia tonſtrina, aut vnguentaria taberna, aut officina forenſis, ſed locus Angelorum, Regia Cœli, Cœlum ipſum.* The Church is not a Barbars Shoppe, or an Apothecaries houſe, or a common Court, but a place of Angelles, the Court of Heauen, and Heauen it ſelfe. Surely the deuout behauiour of the Iewes in the Temple, wilbe a witneſſe to condemne Chriſtians in the great day. For they to types and figures ſhewed more reuerence than wee now a dayes to the truth and body. Such in thoſe dayes as did not regarde this reuerence of the place, he whipped out, ſhewing by that baſe puniſhment, that ſuch people are baſe, not ſonnes, but ſeruile

Obſerue here alſo the ſin of the prophaners of it.

Luke 1.10.

Hom. 24. in Act.

Hom. 36. in 1. ad Cor.

Ioh 2 15. *Cum flagellis verberatur, oſtendit tales homines ſer-*

vile genus esse, non filios sed seruos vel mancipia Diaboli.

slaues of the Diuell. If Moses were commaunded to put off his shooes, & told that it was holy ground where God appeared, we may fitly learne by it reuerently to demean our selues in the Church. The washing in the law, when they entred into the Tabernacle, The forbidding of burdens to be carried through the Temple, all shewed then, & teach vs now, reuerence of Churches and holy places where Gods people are assembled to heare and serue him.

Exod.3 5.

Exod.30.18.

cõtra Donatist.

And if he, saith Augustine, were worthy great punishment that should abuse a common well where all the Cittie fetch their water, may we not say much more is he seuerely to be checked, who abuseth the common well where Gods people fetch the water of life for their soules? yes assuredlie, for the sinne is greater. I will wash my hands in innocencie saith Dauid, and so go to thine Altar, meaning he would euer remember what that holy place requireth. Wicked men will forget it, and do otherwise, till Gods wrath breake out against them. See Nicanor, Antiochus, & Heliodorus in the Machabees, and Belshazzar in Daniel. When ỹ king conceiued that Haman would haue forced Quéene Hester, he toke it the worse, because it was in his house, and before him, and we meaner men also cannot abide our poore houses to be abused, & polluted by any: How much more should not Gods house, where he is & séeth all? *Stat Sacerdos Dei orationem offerens cunctorum, tu autẽ rides, nihil timens? Non contremiscis, non colligis teipsũ? In aulã Regiã intraturus, et habitu, et oculis et incessu cõponis te et exornas, huc autẽ ingressurus, vbi est aula Regis Cœlestis, rides, garris, ambulas, negotiaris.* The Priest standeth, saith Chrysostom againe, offering vp the prayers of all, & doest thou flire & laugh fearing nothing? doest thou not trẽble & recal thy selfe? If thou wert about to enter into a Princes Court, thou wouldest order thy habit, thy look, & thy gate, but ẽtring into the church, which is the Court of ỹ heauenly King, thou doest laugh, iangle, walke & make bargaines. As a wise man knoweth ỹ difference of times & places

Pſal.26.6.

1.Michab 9.
2.Mach.15.
2.Mach.3.
Dan 5.

Chryſoſt. 15. in Hebr.

places, and when to speake and when to holde his peace: so a fole obserueth none, but doeth in the Church what was to bée done in his priuate house. And as the swine putteth his filthy fote in the very same trough where hée putteth his mouth to take his meate: so the prophane Man and Woman there speake to their dog, where they pray to their GOD, and shew no reuerence to so holy a place. In olde time mens houses were their Churches, but now the Churches are our houses, yea more prophaned than our houses, with noise, with babling, with gazing and staring at euery one that commeth in, or goeth out, with firing and laughing, with sléeping, and what not that is vnfit? If we will buy and bargaine, méete at the Church; if you will brawle and brable, méete at the Church; thus, thus are we odious to God & men for abusing the house of Almightie God. The Priests of Dagō & all that came into Dagons house forbare to treade on the threshold where Dagō their Idol brake his necke, for very reuerence; and we shew no reuerence in the Court of the High God, his Church and Temple. To goe in to please God and further to displease him, and so to encrease the sinne thou prayedst pardon for, what a madnes is it, if it be well considered? Great care then let vs euer haue in the Church of God, where Father, Sonne, & Holy Ghost behold vs, to do nothing any way vnfitting the place. The Lord shall neuer sucker such Christian reuerence of his house want a rich and comfortable blessing. Let vs also consider the dulnesse of many men to adorne this house, to repaire it, to maintaine it, and do these remember it is Gods house: what cost wée bestow on our owne dwellings who séeth not? and yet neuer shall they bee ours longer than this GOD shall kéepe them to vs, whose house wée thus neglect. Truly it is fearefull to sée Mens backwardnesse in this behalfe. Were GOD without a house til they built one, that will not vphold one alreadie built, it would be long. How then can they say

Chrysost. *Hom.* 36. *in* 1. Cor.

1. King. 5. 5.

To repaire our *Churches.*

they desire his dwelling among them, and his presence to their comfort? So, no, they are far from feeling ỹ true vse of Church meetings, that thus hardly, or not at all are drawn to any contributions for them. They tast not what Tertullian tasted, when he said, *Coit cætus, cõgregantur omnes, et quasi manu facta precationibus ambiunt Deum orantes. Grata hæc vis est Deo, quodq; singulis petentibus negaturus forte fuerit, multorũ vnanimitati precantium fere tribuit.* Apol cap 19. The assembly commeth together, and all meeting as it were with an host or band of men, they set vpon GOD with their ioined prayers, and the Lord accepteth well such force offered vnto him, graunting commonly to that one voice of many, what he would not haue graunted to some of them if they had bene seuerall. Surely as many sticks make a greater fire, and many strings a fuller musicke: so is the meeting of many in the Church to pray together, a fire of great heate, & an harmonie passing pleasing to the Lord. The Churches are like those Cities of refuge, which God appointed among the Israelites, whither hee that had offended might flye & finde pardon, onely those Sanctuaries were for some kinde of faults, and the Church is for all kinde, so that wee heartely and vnfainedly cry, Lord forgiue, and what a comfort is this Meditation, if you follow it? Doth the husbandman sow, onlie for the pleasure hee taketh to sowe, or doth he it to the end he may reape? Doth the Merchant onely aduenture for a pleasure to saile, or doth hee it to gaine and get? So, so must a Christian Man or Woman goe to the Church, not for the pleasure of walking, or such like, but to get and gaine some spirituall comfort and profit, which if wee do, certainely that God, that seeth our harts, desires, and drifts, will mercifully and gratiously answere the same to our good contentment. Let these things therefore increase our loue to the Church, to goe to it, to spend the time wel when we are there, and to tarrie out ỹ end of all diuine duties there, which last point S. Chrisostome

ſtome exhorteth vnto by much perſwaſion, finding the fault euen then as it ſeemeth, which to too much aboũdeth in our Churches, namely to depart away before the end of Prayers and Sermon. *Medicamentum inquit ſi tibi adhibeatur, nec te ſanet, an non altero die adhibebis? Si inciſor arboris vno ictu non incidat, an non plures adhibebit? Sic tu ingreſſus Eccleſiam, et admiſſus ad conſortium Chriſti, noli exire, niſi demittaris: nam ſi exeas, tamque fugitiuus repoſceris. Totum diem in his quæ ad corpus ſpectant inſumis, et duas horas ſpiritualibus non vacas? Ad theatrum venis et non diſcedis donec dicatur* valete et plaudite; *et in Eccleſiam ingreſſus, priuſquam Diuina myſteria peragantur, abis?* A medicine ſaith hee, if it be applied to thee, and helpe thee not the firſt daye, wilt thou not vſe it the ſecond daye againe? A feller of a tree, if he cannot ſmite it downe at one blowe, will hee not ſmite againe and againe till it fall? So then entring into the Church, & admitted to the cõpany of Chriſt, depart not away till thou be diſmiſſed. For if thou do go forth, thou ſhalt bee called for againe as a fugitiue. All the whole day thou canſt bee content to beſtow in things concerning the Bodye, and canſt thou not beſtow two houres vpon ſpirituall matters? To the Theater where the playe is thou wilt come, and not depart before the end, and out of GODS houſe wilt thou depart before an end? Thus effectuallie did that godlie Father then reproue this fault, and let it moue vs much. Diuers Councilles alſo laide downe erpreſſe Decrees againſt it, as may bee ſeene. But let this ſuffice of this matter occaſioned by the end and vſe of this Sanctuatie, which God here would haue built, Namely, that he might dwell among them.

Chryſoſt. *de non contemnenda eccleſia. Tom.* 5.

Concil. Agathen. Concil. Aurel.

Huius Tabernaculi *Architectus non* Dædalus *cuius ſtatuæ per ſe mouebantur, teſtibus* Ariſt *in* Polit. & Platone *in* Menone: *in* Phi-

6 The laſt point is the forme & faſhion of it, which God here erpreſſy cõmandeth ſhould be According to all that he ſhewed him, euen ſo ſhould he make it, and all the inſtruments of it. Afterward often it is repeated according

dias, *non* Polycletus, *non* Callicratides & Myrmicides, *qui currus moliti sunt qui musicæ alis tegerentur, non alius quicunq; aut fabrili, aut statuaria arte celebris sed* Deus ipse *qui semper iuxta* Platonem γεωμετρεῖ, *qui iuxta* Scripturam *semper consonat, qui ideam & exemplar fabricæ totius sacræ primus proposuit, &c.*

Act.7.44. Heb.8.5 Deut.4.12. Deut.12.8.11. Numb.15.38. Gen.17. Exod.22.31. Leuit.7.22.23 Iohn.15.14. Coloss.2.23.

ding to that patterne which God shewed Moses in the Mountaine verse. 40. **Wherein wee are most plainelie taught, that in the** seruice and worship of God **our** deuises **and** inuentions **must** haue **no** place, **but carefully and** precisely **we must** euer **serue him according to his owne** patterne **and** prescription **left vs in his holy** Word. **Much** hath the Word **of this matter, & we must be very** heedefull **of it.** Heare O *Israel* saith the Lord, the ordinances and lawes which **I** teach you, &c. Ye shall put nothing to the *Word* which I commaund you, neither shall you take ought there from. **Againe,** ye shall not doo whatsoeuer seemeth good in your owne eyes: But to the place which the Lord your God shall choose, thither shall you bring all that I commaund you, &c. **Againe,** Ye shall haue fringes vpon the borders of your garments & put vpon the fringes of the borders a ribād of blew silke. That whē you looke vpon them, ye may remēber all the cōmandements of the Lord to do them, and THAT YE SEEKE NOT AFTER YOVR OVVNE HART, NOR AFTER YOVR OVVNE EYES, &c. **The** punishment **of transgressing in** this **kinde you may reade in many places in** ỹ Old **and** New Testament. Hee that breaketh the least of these commandements shall be counted the least in the kingdome of God. If any man loue me, he wil keepe my Word. Then are you my friends, if you doo what I commaund you. **The** Apostle **condemneth all** voluntarie religion **to the** Colossians **&** the place **is worthy** loking on. **Therefore himselfe** expressly **mentioneth, that touching the holy** Sacrament **he** deliuered nothing but what hee had receiued. **For** in vaine, in vaine, **saith** he, do we worship God, teaching for doctrines mens precepts. Secondly, **in that God shewed** Moses **a** patterne, **we may consider that as a** builder **before he build a house, in a paper vseth to draw** ỹ **whole plot and forme: so God Almightie before the** sending **of his** Son **in our flesh, which is** ỹ **builder of** ỹ new Testament, **in** ỹ Ceremonies **of** ỹ law, **as in a paper or patterne,**

terne, drew and discouered the manner of his worship and mercies and fauours in Christ. And as the same builder after he hath finished the worke, taketh away and throweth downe all scaffoldes and proppes and stayes vsed before; so the Lord sone after the resurrection of Christ, hauing ended the happie worke of our saluation, toke away all the Mosaicall policie, with these Ceremonies, that onely Christ might be loked at, and not these, not sparing that glorious materiall Temple, which if it had stood, neuer would or could men haue bene drawen from these shadowes to the bodie and truth of all.

This matter of the Tabernacle is againe spoken of in the 35. Chapter whither you may turne and reade that with this, out of which reading happily this Question may come in your minde, why God would haue eyther now such a sumptuous Tabernacle erected, or afterward such a glorious Temple? And you may answer thus. That because the Heathen and Gentiles had all things so rich and costly in their Temples, therefore it pleased God to match and excede that beautie, least ignorant soules should haue thought him lesse worth, being ẏ true and euerlasting God, than those Idols, and his children and people baser and lesse to be regarded than those Idolaters, true Religion worse than false and so haue fallen away to their vtter confusion. Which also was some reason, why the Lord burdened them with such a multitude of Ceremonies, lest they should haue leasure to loke vnto the Gentiles, and to deuise new matters in imitation of them, as mans curious Nature is too apt to do. A blessed care of humane frailtie, and an vnsearchable goodnes to keepe man from falling. But a second Question ariseth vpon this, whether now vnder the Gospell it should not be so also, seeing Temples of Idolaters & Idolatry are now also very glorious to ẏ eye? The Answer is true, No. For, as S. Paule teacheth, all these Mosaicall Ceremonies were but shadowes of things to come, and the Epistle Colloss. 2. 17.

to

to the Hebrewes plainely saith, that the Old Testament was nothing but the shadow of the New, which shadowes are vanished the bodie and truth being come, as was said a little before. For a time thus it pleased God to submit himselfe to man, & to teach him by these things, but it was not the course he intended to continue. Since therefore the Iewes had a commandement, and Romish Idolaters now haue none, since those things represented what now is come, and can no longer be represented as future, you see the case is farre differing, and He said well that said it:

Dicite Pontifices, in Templo quid facit aurum? Nempe hoc quod veneri donatæ a virgine puppæ.

Tell me ye Priestes, what doth gold in the *Church* or in Gods worship, &c? Thus could the Satyricall Poet reprehend the excesse of the Gentiles in adorning their Churches. *Exuperius* Bishop of Tolouse a citie of Narbon in France nere the Pyrene mountaines carried the Sacrament in a little wicker basket (I meane the bread,) & the wine in a glasse. S. Hierom writing to Nepotian inueigheth also against too much glorie & glistering in Churches. Saint Ambrose likewise in his Offices, lib. 2. cap. 28. And when in the Councill it was argued whether golden or wooden vessels were fit for the Temple, *Boniface* the martyr answered: *Cum aurei essent Sacerdotes, ligneos habuerunt calices, nunc lignei Sacerdotes volunt habere aureos calices.* When the Priestes were golden, they had wooden cups, but now when the Priestes are wooden, they will haue golden cups. These things reprooue not what is fit in Churches, but condemne rightly all vnnecessarie excesse and superfluity, such as is in Popish Churches at this day, and was in vse among the Gentiles; God is now worshipped in spirit and trueth. *Iohn.* 4.24.

Now as an appendix, heere I may remember you, what Beda saith of these things, to wit: *Cuncta hæc quæ Dominus sibi a priore populo ad faciendum Sanctuarium materialiter offerri præcepit; nos quoque qui spirituales filij Israel, hoc est, qui imitatores Dei viuentis populi esse desideramus spirituali intelligentia debemus offerre, quatenus per huiusmodi*

Veri, 3.

modi oblationes voluntarias, & ipſi Sanctuarium ei in nobis facere mereamur, & ipſe in medio noſtrum habitare, hoc eſt, in corde noſtro manſionem ſibi conſecrare dignetur. Cui, videlicet, Aurum *offerrimus, cum claritate veræ ſapientiæ, quæ eſt in fide recta, reſplendemus*: Argentum, *cum ex ore noſtro confeſsio fit ad ſalutem*: Aes, *cum eandem fidem publica prædicatione diuulgare gaudemus*: Hyacinthum, *cum ſurſum corda leuamus*: Purpuram, *cum corpus paſſioni ſubijcimus*: Coccum bis tinctum, *cum gemino, hoc eſt, Dei & Proximi amore flagramus*: pilos caprarum, *cum habitum pœnitentiæ & luctus induimus*: pelles arietum rubricatas, *cum ipſos Dominici gregis ductores ſuo ſanguine baptizatos videmus*; pelles ianthinas, *cum nos poſt mortem ſpiritualia corpora habituros eſſe ſperamus*: Ligna Sittim, *cum expugnatis peccatorum ſpinetis, munda carne & anima, Domino ſoli ſeruimus*: Oleum ad luminaria concinnanda, *cum fructibus charitatis & miſericordiæ refulgemus*: Aromata, vnguentum, & Thymiamata boni odoris, *cum opinionem bonæ noſtræ actionis, multis ad exemplum bene viuendi longè latèq; diffundimus*: Lapides onychinos, & gemmas ad ornandum Ephod, *cum miracula Sanctorum, quibus cogitationes Deo deuotas & opera virtutum ornauere, digna laude prædicamus, atque hæc in adiutorium fidei noſtræ, vbi opus, aſſumimus, &c.* All theſe things which the *Lord* commaunded to be *materially* offered vnto him by the people of Iſraell to make a *Sanctuarie*; we alſo which are the *ſpirituall children of Iſrael*, that is, which deſire to be the followers of the people of the liuing God, muſt offer the ſame vnderſtanding thē *ſpiritually*, ſo farre as by ſuch vountarie offrings, both we may deſerue to make a Sanctuarie vnto him in vs, and alſo he may vouchſafe to dwell in the middeſt of vs, that is, to conſecrate vnto himſelfe a manſion place in our hearts. For example, we offer vnto him *Gold*, when we do ſhine by the brightneſſe of true wiſedome, which is the right faith: *Siluer*, when with the mouth alſo, confeſſion is made to ſaluation. *Braſſe*, when

we delight to noiſe abroad the ſame faith by publike prai-
Ver.4. ſing of it. *Blew ſilke*, when we lift vp our hearts : *Purple*, when we make our bodie ſubiect to ſuffering: *Scarlet*, when we be inflamed with a two-folde loue, that is, of God, and our Neighbour : *Fine linnen*, when we feele or
Verſ 5. perceiue in our ſelues the cleanneſſe of the fleſh : *Goates haire*, when we put on the habit of *penaunce* and *mourning*: *Rammes skinnes* coloured red, when we ſee the guides or rammes of the Lords flocke waſhed in their bloud: *The*
Verſ.6. *skins of Badgers*, when we hope that after death we ſhall haue ſpirituall bodies : *The wood Shittim*, when the thickets and the thornes of ſinne being broken through with a cleane bodie and ſoule we ſerue the Lord onely : *Oyle for the light*, when we be beautified with the fruites of loue & mercie: *Spices for annoynting oyle, and for the perfume of ſweet ſauour*, when we ſpread farre and wide the opinion of our well doing, to be an example vnto many of
Verſ,7. well liuing: *Onix ſtones, & ſtones to adorne the Ephod*, when we doe publiſh with due prayſe *The myracles of Saints*, wherewith they haue beautified their deuout thoughtes and vetuous deeds : And theſe things, for helping our faith, (when neede is) we take to our ſelues.

The *Arke*.

HAuing paſſed ouer the Preparation of Ceremonies and
Verſ.10. ſhadowes, now in the tenth verſe beginneth the matter it ſelfe, and firſt of the Arke. They ſhall alſo make an *Arke* of *Shittim* wood, two cubits and a halfe long, and and a cubit and a halfe broad, and a cubit and a halfe high.
11. &c. And thou ſhalt ouerlay it with pure golde within and without, and ſo forth: Read you the text, and marke euerie particular thing as it is expreſſed. For expoſition
Read *Auguſt.* his Epiſtle to *Bonifacius.* whereof you may know that firſt this Arke was an outward ſigne vnto that people of God his preſence amongſt them, and therfore as in other things the name of the thing ſignified

signified is attributed to the signe, so is it in this. For you read Dauids words so, when he sent to fetch the Arke of God. WHOSE NAME IS CALLED BY THE NAME OF THE LORD OF HOSTES, THAT DVVELLETH BETVVEEN THE CHERVBIMS. And in the Booke of Numbers, when the campe remoued they spake to it as to God. Vp Lord and let thine enemies be scattered, &c. Secondly, as men are apt and prone to abuse outward signes and Sacraments, tying God to them, and too much trusting in them: so did the Israelites abuse this Arke. For in the time of Heli ỹ Priest, when they had war with the Philistines and were put to the worse, streight way they sent for the Arke out of Shiloh, and alledge this reason, That it might saue them out of the hands of their enemies. And when it came into the host they shouted a mightie shout, so that the earth rang againe, when God was not tied to the Arke, but could be present with them without it, neither could the outward matter of the Arke profit them. So abuse some men ỹ words of the Scripture, as of S. Iohn his Gospel, hanging thē about their necks, and putting trust in ỹ outward words, whereof S. Chrysostom much complaineth, if that be his work vpon Mathew which is ascribed to him. Thus in our time is ỹ Sacrament of the Lords bodie abused, by carying the outward signes vp & down on horsback, & fot, and giuing that to the signe which is proper to the thing signified. Thirdly, for ỹ Name you may obserue, it is called the* Arke of the Couenāt, the Arke of the Testament, & the Arke of the *Testimonie*. The reason, because in this Arke was ỹ law kept written in the two tables, which law is called ỹ book of the Couenāt Exo. 24.7. or ỹ Testament of God, *Psal.* 78.10. or the *Testimonies* of God. *ps.* 119. Blessed are they that keep his *Testimonies*: I haue had as great delight in the way of thy *Testimonies*, as in all maner of riches. And in this Chapter, Thou shalt put in the arke, the *Testimonie* which I shal giue thee. v. 16. for the like cause also shall you read the whole Tabernacle called the

2. Sam. 6.2.
Numb. 10.35.
1. Sam. 3.5.
*Arca fœderis.
1. Sam. 4.3.
Arca Testamenti
Arca Testimonij.
Aug. lib. 10. *de ciuit. cap.* 17. Testimonii arcā *dictam dicit, non solum quod voluntatis diuinæ testimonia inde perhiberentur, & quod legis tabulæ ibi essent quæ & diuinæ voluntatis testimonia sunt: sed etiā cui legi reddita sunt deinde testimonia multa, vt quod Iordanis aquæ ad eius præsentiam subsisterent: quod muri Iericho subito ceciderunt septies ea arca circumacta, nulla manu, nullo ariete &c: quia Dagō cadit & frangitur, &c.*
Psal. 78.10.
Non custodierunt Testamentū Dei.
Psal. 119.2. 14.

Tabernaculum fœderis, siue Testimonij.

the Tabernacle of the Couenant or of the Testimonie because it contayned this Arke wherein the lawe was.

Beda. *Arcã de lignis Sittim sig. corp.* Dom. *omni vitiorum labe carens: longitudo arcæ longanimẽ Redemptoris nostri patientiam, latitudo amplitudinem charitatis, quæ ad nos venire interq; nos habitare voluit: altitudo spem futuræ sublimitatis.*

Fourthly, for ỳ significatiõ some make this Arke a figure of Christ and resemble it thus. The wood whereof the Ark was made, was Sittim wood, a durable and lasting wood, not subiect to wormes and corruption as other wood is: so representing and shadowing the humanitie of Christ, whose bodie in the graue felt no corruption or putrifaction as other mens flesh and bodies doe, neither was subiect to sinne. That wood was ouerlaid with pure gold both within and without: so shadowing out the diuine nature of Christ vnited to his manhood, the incomprehensible excellencie whereof, wee haue nothing heere in earth more precious than Gold to resemble, and yet euen in that no comparison. The crowne of gold that went about it shadowed the Maiestie of his kingdome of which so great things are spoken in the Scripture. The Ringes and the Barres by which the Arke was carried, were shadowing figures of the preaching of the Gospell, by which Christ is caried & borne from place to place through the world, as his owne diuine will shall appoint. The Barres remained euer in the Rings, & might not be taken out, so figuring that preaching & Christ must not be seuered, but euer be together. Wherefore whosoeuer teacheth & preacheth mans merits as eyther wholly or partly the cause of saluation, ỳ Preacher & Teacher pulleth the Barres out of ỳ Rings & seuereth them from the Arke, a thing forbidden & vnlawfull, offending God, hurting eternally the partie so doing, without vndeserued mercie. The Arke must be carried onely by the Leuites, and not by euerie Tribe; so is there a calling still to the preaching of the word, and euerie man indifferently may not do it: those Leuites were able to carrie the Arke, and so should men called to the Ministerie be able to preach in some measure, though not in like measure, as neither had the Leuites like bodily strength, neither had like burdens imposed vpon them.

Rupertus obseruauit eam esse mensuram arcæ quæ hominis staturam non excedit, & quam homines porrectis manibus in longitudine amplecti queant, vt ostendatur accessibilem esse atque attrectabilem intus atque foris.

Vers. 12.13.14 15

Numb.4.5.

Math.25.15.

They

They were also willing and carefull to do what they were able and commaunded to do; and certainly euen so should it be in preaching: power and paines should goe together, otherwise the sinne is as great now, as it should haue béen then, in that kind of bearing that material Arke the figure and shadow of Christ and of this bearing of him before our brethren, if it had béene then neglected eyther for want of strength or will. Hence are the Ministers called the pillars of the Church. A thing not so deepely considered of many Ministers as it should, and as I pray God make it to be. To the calling we come of carying the Arke, but from the paines many runne, and let the Arke alone. It will not euer be borne of a iust God, and therefore happie he that returneth soonest to his office. This Arke, as hath beene said, was a signe of Gods presence, so that when the Arke was there, God was thought to be there, but how much more is Iesus Christ the cause that God is present with vs? from whom our sinne had so seuered vs, as where we were hee would not bee, and where hee was wee could not be. In this Arke was the lawe, to shadow how Christ for vs should vndergoe the lawe, satisfie and fulfill it in all points, and so free and deliuer vs from it. There was the pot of Manna shadowing that Christ should be the true bread from Heauen nourishing to eternall life all those that faithfully feede vpon him. And thirdly there was *Aarons* rod that budded, to represent the Priesthood of *Christ* for euer, (after the order of *Melchisedech*) and his Resurrection, who being dead liued againe, as *Aarons* rod dead and drie budded and bare againe. Finally, where the Arke was, there was it lawfull to serue God, and not in euerie place; and where Christ is, there is the Church, and without him, no seruice nor labour acceptable, in whom and by whom only we can please. What an excellent figure then was this Arke of Christ, and how rightly, though somewhat obscurely (for so then it pleased God to deale) did it lay

Hebr. 9. 4.
Iohn. 6. 51.
Hebr. 9. 4.
Obiect. 1. *Reg.* 8. 9. & 2. *Chron.* 5 10. Onely the two Tables.
Some answer by distinguishing times: others by *a* συνεκδοχὴ, a third sort by Deutro. 31. 26.
1. Ecclesia est incorruptibils,
2. Τετραγωνος.
3. *Induta Christi merito.*
4. *Ornata. S. S. donis.*
5. *nusquam certã sedem habet.*
6. *custos librorũ Propheta rum & Apostolorum.*

lay before the Iewes their future Messiah? Others haue made it a figure of the Church and followed the application that way. As for the name, the Arke, as you haue heard, was called the Arke of his Couenant; and what is the true Church but the people of his Couenant, that is, a peculiar flocke and companie chosen of God, with whom he hath made a gracious league and couenant as you read in *Esay*, The mountaines shall remooue, and the hilles shall fall downe; but my mercie shall not depart from thee, neither shall the couenant of my peace fall away, saith the Lord, that hath compassion on thee, &c.

Esay.54.10.

This is my couenant with them saith the *Lord*: My Spirit that is vpon thee, and my words which I haue put in the mouth of thy seede from hence forth for euer. A comfortable meditation in all the stormes and stirres of the Church Militant here on earth, to loke and runne vnto this Couenãt which shal neuer faile, because God is true, and to consider that whatsoeuer men be, or do, or threaten to do, the Church dependeth not vpon men nor their fauours, or leagues, or promises, but vpon Gods couenant with it, euen the Almightie maker of all ỹ worlds Masse, who bloweth vpon all earthly Potentates and they perish, who saueth not with bow and speare, but with his word and will, no confederacies of men being able to indure his wrath. *He*, he is our strength and stonie rocke, he is our defence, our Sauiour, our God, and our might, in whom we will euer trust, our buckler, the horne also of our saluation, and our refuge. By his commandement it is said to the members of his Church, I baptize thee in the Name of the *Father*, of the *Sonne*, and of the *Holy Ghost*. As much, as if he should will his Minister to say from him to me, to you, to euerie one particularly, I the Almightie God maker and preseruer of all things together with my coeternall Sonne crucified for thee, and raysed vp againe, and with the Holy Ghost powred vpon the Apostles, make with thee a Couenant of euerlasting

Esay.59.21.

Psal.18.1.

sting peace, which by no power of the Deuill or his members shall euer be made frustrate. And to this Couenant I stye in all my feares, seeking no vnlawfull meanes, but remembring comfortably the words spoken, *Quoniam in me sperauit, liberabo eum; protegam eum, quia cognouit nomen meum, &c.* Because he hath hoped in mee, I will deliuer him; I will saue him, because he hath knowen my Name. I am with him in trouble (to wit, as his confederate) I will deliuer him and exalt him to honour, I will fill him with length of life, & shew him my saluation. Then for the keeping of the law, as the two Tables of Moses were kept in the * Arke: so is the Church the keeper of the Scriptures, not onely by intertaining and holding the holy doctrine in our seuerall hearts as in an Arke, but euen also by preserving the Bookes & the ministerie of that trueh to the end of the world, in prosperitie and aduersitie. So, whether we apply it as a figure of Christ, or of the Church, you see the consideration of this Arke may yeeld vs many good meditations.

* Arca *typus Ecclesiæ, quæ est fida custos Testimoniorũ Dei, ea lignea quidem est, sed operta auro mundo: sic Ecclesia colligitur ex hominibus infirmis, sed donis Spiritus Sancti ornata est, atque Dei gratia munda, splendida & illustris. In hac Deus sua gratia præsens est. Tegitur* Propitiatorio; *sic* Christus *tegit Ecclesiam, & caput est, legem nos accusantem tegit, impetrata remissione merito suo, & communicata iustitia sua. Adsunt illi* Cherubini: *sic Angelorum omnium ministerium Ecclesiæ, qui alis suis eam obumbrant, id est, defendunt, & castra sua iussu Dei &c. Duobus vectibus gestatur: sic* Ecclesia *nondum habet certam sedem in terra, gestatur ministerio & doctrina veteris & noui Testamenti.*

The Mercie Seate.

The Arke, as you may see, had a couer appointed to be made for it, which was the Mercie Seate or the Propitiatorie. The wordes of your Bible are thus. Also thou shalt make a *Mercie seate* of pure gold two cubits and a halfe long, and a cubit and a halfe broad. And thou shalt make two Cherubims of gold, &c. How notable a figure againe this was of Christ, I pray you see; for first, it was the couer of ỹ Ark where the law of Moses lay: Vers. 17. 18

and who hideth and couereth vs from the wrath of God, and from the accusation of the lawe but Iesus Christ? He is like a cole shadow to flie vnto in the scorching heat of Gods deserued displeasure, which is a consuming fire. And were it not for him, vp would the law rise against vs with his heauie curse, and crie for condemnation against vs for our manifolde breaches and contempts, which no flesh is able to abide. Wherupõ the Psalmist saith, O Lord, O Lord, if thou wilt marke what is done amisse, who, who is able to indure it? But do not thou, O Lord, enter into iudgement with thy seruant (to wit, without this mercie seat, couer, or propitiatorie) for without Christ thy Sonne represented and shadowed hereby, shall no flesh be iustified in thy sight. Our first Parents hauing sinned, couered themselues with Figge leaues, and did they help? Euen so are all couers beside this, against God and sinne, trie them and trust them who will. One *Dionysius* a sowre and seuere defender of that *Stoicall* vnfeelingnesse of passions, being tormented in his reines, cried out, That all things were false which he had till then held of paine & griefe, as that it might so easily be borne & indured whatsoeuer it was; for now he felt the contrarie, that pain pincheth & wil be felt, notwithstanding all plaisters of philosophie & humane reasons. Euen so shall the sense of Gods diuine iudgement conuince all hypocrites when he shall please to touch them with it, & make them confesse, that will-worship & outward works whatsoeuer, are as figge leaues to hide them from God & their sinnes, whatsoeuer opinion they haue formerly held of the force and merit of them, and that Christ onely is the couer of the Arke, when the accusing law lyeth, to whom whosoeuer flie, and in whom whosoeuer trust, being iustified by *faith*, they haue peace with God through him. Thinke you then of it for euer, and lay hold on him, and on him onely, by your vnfeigned faith in him, if you meane to be sure and safe without perill and hazard. He is our mouth whereby

Hebr. 12.29.

Psal. 130.3.

Psal. 143.2.

Gen. 3.7.

Dionysius Heracleotes *acerrimus defensor Stoicæ delirationis de Apathia.*

Rom. 5.1.

whereby we ſpeake vnto God, he is our eye whereby we ſée God, and he is our hand whereby we offer to God. *Quo niſi intercedente, nec nobis nec omnibus Sanctis cum Deo quicquam eſt.* Without whoſe interceſſion, neither we, nor any of the Saints haue any thing to do with God. *Quem inuenirem qui me tibi reconciliaret? an eundum mihi ad Angelos? At qua prece? quibus Sacramentis? verus Mediator Chriſtus.* Whō ſhould I find to recōcile mee to thee (ſaith S. *Auguſtine.*) Muſt I go vnto Angels? But with what praier? with what Sacraments? The true Mediator is Chriſt. *Quiſquis pro peccato compunctus eſurit & ſitit iuſtitiam, credat in te qui iuſtificas impium, & per ſolam fidem iuſtificatus pacem habebit apud Deum.* Whoſoeuer feeleth compunction for ſinne, and hungreth and thirſteth after righteouſnes, let him beleeue in *thee* that doeſt iuſtifie the wicked, and by *faith* only he ſhall haue peace with God, ſaith S. Bernard. *Non in fletibus & actibus noſtris, ſed in Aduocati noſtri allegatione confidimus.* We doe not truſt in our weeping or working, but in the allegation or pleading of our *Aduocate* for vs, ſaith S. Gregorie. Thus ſpake the olde Fathers all, & we muſt marke it. *Popes* pardons were *pro fiſco, non pro Chriſto*, for their own gaine, not for the good of Chriſtes people, as One of their owne ſide ſaid well of them. &c.

2 Secondly, it was of gold, that ſo it might ſhadow and ſhew, ỹ all though Chriſt ſhould ſuffer & die for ſin, yet he ſhould himſelfe haue no ſinne, but be pure as gold, that is, holy, iuſt, vnſpotted, the immaculate Lambe of God in whom there is no blemiſh of impuritie. * In all things (ſaith the *Apoſtle*) he was tempted in like ſort, yet without ſinne.

3 [a] There were two Cherubims ſet vpon this [b] Mercie ſeat, in manner as you ſée expreſſed in the picture of your Bible, which Cherubims, whatſoeuer Ioſephus ſaith, were, in the moſt receiued opinion, like [c] Angels, happely to ſhadow out the ſubiection of all Angels to Chriſt, and their readie ſeruice at his commaundement for the Church and any particular member thereof. For vnto which

* Hebr. 4. 15.

[a] Verſ. 18.

[b] *Apponebantur ad* arcam, *vt ille qui colebatur intelligeretur eſſe* Do. *exercituum, ſummis etiã ſpiritibus præſidẽs: qua ratione paſſim ſuper* Cherubim *ſedere dicitur.* Pſal. 80. 1. & Pſal. 99. Eſay. 37. 16 &c. *Cur Deus non dicatur ſedere ſuper* Seraphim *Hierony.* Epiſt. 113. *ad* Damaſc.

[c] Yet conclude not that *Cherubims* are euer like Angels, but ſee *Ezech.* 1. 10.

Heb.1.5. Psal.2.7. of the *Angels*, saith the *Apostle*, did God say at any time, Thou art my Sonne, this day begat I thee? No, it is said, Let all the *Angels* of God worship him. And of the Angels

Psal.104.4. he saith, He maketh the Spirits his messengers, and his ministers a flame of fire. Also to shew, as they are obedient and seruiceable at all appointments, so should we be; remembring the incomprehensible goodnes of our God, who among other his infinite fauours whereby he bindeth vs to his seruice, hath made euen this, one, That these holy Angels also are our seruants by his appointment. A mightie motiue to a good and thankfull minde to labour to become obedient and dutiful to such a Father, to such a Creator, to such a God. Lastly, to figure out, that when we draw neere to the Propitiatorie (a figure of Christ,) and are of God in his great mercie adopted in Christ for his sonnes, we are called, and as it were ioyned to the companie and societie of the Cherubims and holy Angels of God: A comfort also for vs that come vnto him.

Of *Cherubims*, see *Sixtus Senensis lib.5. biblij. annot.58*

Vers.20. 4 The *Cherubims* stretch their wings on high, couering the *Mercie Seate* with their winges: so representing the maiestie of Christ, who though he should humble himselfe to a verie low estate for mans good, yet indeede was of that glorie and brightnesse in his Godhead, as no flesh could be able to behold, but must hide their eyes, and acknowledge their infirmitie, if but a small glimse thereof should be shewed them. Figuring also the most comfortable protection of the Lord Iesus our Sauiour, who spreadeth as it were his wings ouer his Church, and euerie member of it, to repulse any harme that might happen, other than he will graciously turne to his glorie, & the Church or parties good, which then indeed is no harme, but a benefit rather, although bitter to the flesh, & disgracefull in the world. Thus spread he his winges ouer Iacob, and saued him from Laban; ouer Ioseph, & saued him from his brethren; ouer Eliah, & saued him

Math.17.2. See his transfiguration. Twelue legions of Angels could he haue had. &c.

him from Iesabell; ouer Elisha, 2. King. 6: and thus euer as the Hen to her chickens, so is the Lord our gracious God to all that truly feare him. A marueilous sweet Meditation, if you follow it.

5 The faces of these *Cherubims* were one towards another, and both of them toward the *Mercie Seat*: so representing the consent of the Old and New Testament, in both which there is but one truth and one doctrine; the *Olde* hauing his face towards the New, and the New also Act. 26. 22. loking at the Olde. For what is the Olde Testament, but the newe (obscure:) and what the new Testament, but the Olde made plaine? And both Olde and New loke vpon Christ, the promised seed of the woman that should bruise the Serpents head. They being saued in the olde Testament, by beleeuing he should come; and we being saued in the New, by beleeuing he is come.

6 And there (saith God) I will declare my selfe vnto Vers. 22. thee, and from aboue the *Mercie Seat* betweene the two *Cherubims* which are vpon the *Arke* of the Testimonie, I will tell thee all things, which I will giue thee in commaundement vnto the children of Israel. Still note the excellencie of this figure of the *Mercie Seat*. For as God before had spoken out of the bush, *Exod.* 3. 4. vers. and out of the cloud, *Numb.* 12. 5. vers: so hereafter, saith he, I will speake to you from betwixt these *Cherubims*, and so he did. For in the Booke of Numbers you reade thus; When *Moses* went into the *Tabernacle* of the congregation, to speake with God, he heard the voyce of one speaking vnto him from the *Mercie Seat*, that was vpon the *Arke* of the Testimonie betweene the *two Cherubims*, and he spake to him. Whereupon the Prophet *Esay* saith, God Numb. 7. 89. Esay. 37. 16. dwelleth betweene the *Cherubims*. And Dauid in his Psal. 99. 1. Psalme also. The Lord is King, be the people neuer so impatient, he sitteth betweene the *Cherubims*, be the earth neuer so vnquiet. And againe, Heare O thou Shepe- Psal. 80. 1. heard of Israel, thou that leadest *Ioseph* like sheepe:

ſhew thy ſelfe alſo, that ſitteſt vpon the *Cherubims*. And fitly did this reſemble Chriſt by whom God afterward would ſpeak vnto his Church whatſoeuer he would commaund. As the Apoſtle writeth to the Hebrewes, when he ſaith: At ſundrie times, and in diuers manners God ſpake in the olde time to our Fathers by the *Prophets*; but in theſe laſt daies he hath ſpoken to vs by his *Sonne*: which ſtill hee continueth and will vnto the end of the world, though not by liuing voice and perſonall preſence in earth as he did for a time. How then? Still looke vpon the figure. *Two Cherubims* were vpon the *Mercie ſeat* repreſenting (as you haue heard) the Two Teſtaments, and from betweene thoſe *two Cherubims* God ſpake: ſo doth Chriſt ſtill by the Two Teſtaments, the olde and the new, the lawe and the Goſpell, the Prophets and Apoſtles; and ſo will he ſtill ſpeake to the end. Other waies wee muſt not now expect; Reuelations and dreames, viſions and miracles are ceaſed, and if they will not heare *Moſes* and the Prophets, neither wil they beleeue, if one ſhould riſe and come from the dead vnto them. In Moſes and the Prophets is the new Teſtament conteyned, though obſcurely, as you haue heard; and therfore ſtill to theſe Cherubims reſort, if you meane to heare your God ſpeake. Huge is the heape therfore of their ſinne, that barre Gods people from this way, and will make themſelues to be Cherubims onely to be heard and beléeued, ſhamefully affirming, That the people are not to ſearch the Scriptures, but to receiue all things from their Teachers vpon their bare credit, not reaſoning, not diſputing, not aſking any Queſtions more than the horſe aſketh his maiſter, why he turneth him this way, or that? but ſimply obeying. Thus neuer dealt God with people ſince he gaue them his Scriptures you well know; but as the other parts of their ſpirituall armour, Helmet, Breaſtplate, and ſo forth, ſo he bad them take their weapon, (without which what ſhould armour do?) euen their ſword, which,

Hebr.1.1.

Epheſ.6.17.

ſaith

ſaith he, is the word of God. But truth ſeekes no darkeneſſe, and lies loue no light. Be you armed being warned, and go you to the Cherubims, where you ſhall heare God (that deceiueth not) ſpeake vnto you, knowing that as theſe people of the Iewes were tied to the Propitiatorie, ſo are we now to Chriſt in his word.

The Table of the Shew bread.

1 THou ſhalt alſo make a table of *Shittim* wood of two cubits long, &c. The building and parts you muſt read in your Bible. This Table againe was a third figure of Chriſt who is propounded of God to his Church as a table furniſhed with all dainties and contents. Nothing is wanting in him that we can want and is good for vs to haue, but aske and you ſhall haue, ſeeke and you ſhall finde. He is the riches of God to all that beléeue in him. The *Shew bread* vpon this *Table* repreſented the word and the preaching of the ſame, whereby as by bread man is fed, ſtrengthened, and continued aliue. The one thus worketh to his bodie, the other effecteth it to his ſoule. A great bleſſing is the one, a farre greater is the other. And therefore labour not for the meat which periſheth ſaith our Sauiour *Chriſt*, but for the meate which indureth to eternall life, &c. It was called *Shew bread* becauſe it alwaies ſhewed it ſelfe before God. For it was not lawfull to remoue the olde before they brought and placed their new, and ſo it neuer wanted, verſ. 30. In *Hebrew*, the bread of faces, becauſe it euer ſtood before the face of God, as a continuall remembrance of the twelue Tribes of Iſraell. The being of it continually, figured how preaching ought to be continuall. Verſ. 23. 1. *Cor.* 1. 30. wiſedome, righteouſnes. &c. Iohn. 6. 27.

2 When as the Iſraelites did eate of the ſame wheate whereof the *Shew bread* was made (the ſame being of the firſt fruites of their corne offered) they were thereby admoniſhed by type and figure to eate and drinke euer

as if they ſate before God and were his gueſtes. And that the bread & meate whereon they fed was in ſome ſort holy and conſecrate to God, to be vſed therefore ſoberly and reuerently. The like good meditation may we haue at this day, although we haue not the ſame Ceremonie. For whoſe are all the creatures we vſe for the refreſhing of our bodies, but the Lords? And ſhould we then abuſe them riotouſly, prophanely, waſtfully and wickedly, as many do? The fault is manifeſt, the truth and right is as manifeſt. Such as be Gods will note it, and amend it, if there be any fault, giuing thanks both before and after, for ſuch goodnes as we little deſerue, and vſe them well.

Verſ.29. 3 Thou ſhalt alſo make diſhes (to ſet the bread vpon) for it, and *incenſe*-cups, and couerings, and gobletes, &c. Deſeruedly was that Biſhop commended, which ſolde the holy veſſels in the time of famine to relieue the poore with the money, and excuſed himſelfe to the *Church*: That becauſe GOD neyther eateth nor drinketh, therefore hee needeth no *diſhes* nor *cups*. But to haue ſaid thus in the time of theſe Ceremonies, and by that pretext to haue robbed the houſe of GOD of thoſe things, had not beene well. For euerie thing hath his proper time. As then to take them away, being commaunded for Types and figures, had béene euill: ſo now to bring them in without commaundement, and to kéepe figures when the truth and bodie is come, is alſo vnlawfull. Which might yéeld a ſober minde due contentment againſt the idle and ſuperfluous furniture of *Popiſh* Churches, neither to deſire it when it is wanting, nor to like it whē it is preſent. Neither is the Church now in her infancie, nor true beléeuers in their minoritie; but ſhadows are gone, Chriſt is come, & his true worſhippers worſhip him in ſpirit and truth. *Moſes* and the Prophets are read and preached, mens hearts are opened by the holy Ghoſt in the miniſterie of the word being powerfull and ſtrong.

Iohn.4.23.

Good

Good life is ſought and ſinne is repꝛoued. Prayers are offered vp vnto God in a tongue vnderſtood, the Sacraments adminiſtred dulie accoꝛding to their Inſtitution; & this is a bleſſed beautie in a Church, though there be neither Gold noꝛ Siluer ſhining vpon the walles. The truth and comfort of conſcience ſhining within vs is far moꝛe excellent &c.

The Candleſticke.

ALſo thou ſhalt make *a Candleſtick* of pure gold: of Ver.31.
work beatē out with the hammer ſhal the *Candleſtick* be made, his ſhaft and his branches, his bowles and his knops: and his flowers ſhalbe of the ſame. Six branches ſhall come out of the ſides of it, &c. A fourth figure Ver.32.
of Chriſt is this Candleſticke, and of other good things alſo taught by it myſtically. As firſt, the whole Candleſtick beeing an inſtrument of light, noteth out fitly, that euen ſo, Chriſt is the light of his church, which light of his, in his holy Scriptures he pꝛopoſeth continuallie to Men & Women that will reade them. The Heathens & Pagans had their Religion: but becauſe they had not this *Candleſticke* Chriſt, therefoꝛe they had no light, but were vaine in their thoughts, and their fooliſh hart was ful of darkneſſe. They turned the glorie of the incorruptible God to the Rom.1.23.
ſimilitude of the image of a corruptible man, and of birds, and foure footed beaſtes, and of creeping things. They turned the truth of God into a lye, and worſhipped 25
and ſerued the *Creature*, forſaking the *Creator*, &c. The Faithfull haue this Candleſticke, and therefoꝛe their Religion is true, they haue light and know what they wor- Iohn.4.22.
ſhip. Their actions and manners alſo are directed aright: foꝛ they are made to ſée what truly pleaſeth, & what truly diſpleaſeth, not following their owne imaginations and willes, doing what ſéemeth good in their owne eyes, but what God hath commanded, that doe they.

2 The Candleſticke was in the Sanctuarie oꝛ Church,

and

and the light of the Word whereby Christ shineth should be in the Church, that all the congregation thither comming might see and receiue the comfort of it. This is the true beautie of a Church indeede, as hath bene saide, and therefore either their ignorance, or their malice was monstrous, who set Candlesticks of Gold, and Siluer, and Shining brasse in their Churches, but could not abide the word, vnlesse it were in a strang tongue; all light (but that light) was regarded, banners and pictures and silkes and smelles and all beautie but not the Scriptures. Therefore seeing they had not the true Candlesticke Christ in his Word giuing light, their glorie was vanitie and their light was grosse and grieuous darknesse.

3 The Candlesticke, as you see in the picture of your Bible, had an vpright stemme and six branches issuing out, three on either side of the stemme. The *stemme* represēted *Christ* from whom all light groweth, euen as the six brāches come from the stemme. The branches are set in the stemme, and so are all that giue light set in Christ. The branche, saith our *Sauiour*, cannot beare fruite of it selfe, except it abide in the vine, no more can ye, except ye abide in me. I am the vine; ye are the branches; he that abideth in me, & I in him, the same bringeth foorth much fruite: for without me can ye doo nothing. Euen so say you of light. No man is an instrument of any light to others, but as he himselfe is in the stemme Christ from whom commeth all light. In him men giue much light and shine vnto many both farre and neere by Word and writing, &c.

Greg. *ho.* 6. *super* Ezech. Iohn. 15. 4.

4 There are many branches of the Candlestick. The branches are chiefly the Ministers of the Church, and the varietie noteth their diuers degrees and orders. These all grafted in the stemme, and growing out from the stemme, do also giue light in the Sanctuary. A great honor to themselues when they do giue light, and a great comfort to the beholders that see their light. Thus to shine, is rightly and truly to shine in Gods house, and all glorie els,

els, pompe, and port, and ſtate, is vtter vanity if this be away. The light was euer in the Church, and ſo diligent ſhould Miniſters be that their ſound ſhould be heard ſtill, ſtill, as the Lord willeth, In ſeaſon and out of ſeaſon, 2. Tim. 4 2.
holy day and worke day, if the place require it, and tenne thouſand times happy that ſeruant, whom when his mai- Luke. 12. 38.
ſter commeth he ſhall finde ſo doing. I lay no burdens on any mans backe, but the Lord that called hath inioined the worke, accounted vs faithfull, and put vs in his ſeruice. He, he it is that hath deliuered out his money, Mat. 25. 14.
and will looke for a reckoning, that lent vs his light and will one day aſke what wee did with it. He gaue it not to be put vnder a buſhell, but to be ſhewed out to all that are in the houſe. O that Hee may giue the feeling remembrance of it! Then will not loyterers condemne labourers, and thinke it vnfit to preach too often; curioſitie ſhal not put out the candle a quarter of a yeere together, or cenſure diligence and plainenelle in others for want of it. Euery mans labour ſhalbe accepted for the end whereunto they are directed, and godly ioy in euery mans well doing. That ſnake of enuie will flye away, & where diſcouragement hath growen, cõfort will ſpring, ỳ God may be pleaſed, and his Church profited by all mens meaſures and abilities. He that walketh in the midſt of the *Candleſticks* ſeeth the light or darkneſſe of them, and wil remoue Apoc. 2. 1.
any one that amendeth not, being faultie.

5 This Candleſticke had bowles & knops and flowers to adorne it and beautifie it withall. The bowles figuring againe the ſpirituall gifts wherewith God Almighty doth beautifie his Paſtors and Teachers which are as
lights in his Church, as Wiſedome, Learning, Eloquẽce, 1 Cor. 12. 8 &c.
Tongues, and ſuch like, teaching alſo theſe Miniſters that as Bowles do containe and keep water or wine: ſo ſhould they containe and euer keepe doctrine and exhortation, to cole and comfort the conſciences of men bringing (as the good Scribe) out of their ſtore, things new and old. The

knops

knops and flowers ſeruing for delight, well repreſented what pleaſure and contẽtment Godly people ſhould take, in a godly Teacher placed by Gods gratious prouidence ouer them. They will not treade vpon them but ſmell to them, not caſt them at their heeles but ſet them in their boſomes, as trulie pleaſing flowers vnto them. Still gold is the matter, and pure gold, to ſhew out, by way of ſhadow, the excellencie of Chriſt, and of his faithfull Miniſters in him, and for him.

Ver.36.

Ver.37. Septimus *numerus numerus plenitudinis.*

6 There were againe ſeauen *Lampes* and oile in them for this light. The number of *Seuen* noting ſufficiencie, as (indeede) the Lord neuer faileth his Church of what hée knoweth néedefull. Oyle commonly ſignifieth the Goſpell and Faith kindled in the hearts of men by the efficacie of the Miniſterie; and the lampe ſhadoweth out a good conſcience. Becauſe, as oyle cannot be kept in a broken lampe, but in a whole: ſo is true Faith euer preſerued in a good conſcience; & hurt the conſcience, looſe faith, looſe the Holy Ghoſt, and looſe eternall life. This is prooued by the bleſſed Apoſtle, when he ſaith, Fight a good fight, hauing faith & a good conſcience; And againe, The end of the commandement is loue out of a pure heart, and of a good conſcience & of faith vnfeigned. Furthermore, as the only lampe, emptie and drie, could not light thoſe fooliſh Virgins to the Bridegroomes chamber: ſo neither can a good conſcience, as Philoſophers ſpake of it, that is, honeſt externall action, ſaue a man, without there be alſo the oyle of the knowledge of the Goſpell of Chriſt. Laſtly, as a Lampe of glaſſe is brittle and ſoon broken: ſo the conſcience is a very tender thing, and quickly may be crakt, if not cleane broken. A iuſt cauſe to make men chary what they doo.

1.Tim.1.18. 19.

5.

Ver.38.

7 Snuffers and ſnuffe-diſhes are appointed for theſe lightes, wherein we may alſo profit and bee inſtructed. For firſt, in that GOD leaueth not the leaſt and baſeſt thing to their willes, but himſelfe appointeth and preſcribeth

and prescribeth all, we very truly learn how odious in his seruice mens meere inuentions be, and how he euer tyed men to his owne commandement, not suffering them to dow what seemed good in their own eyes, and to salue vp the matter with their good intents. Amongst then many other things in the Word, euen this also should haue his force in our hearts, to beat vs from will-worships, and to make vs carefull to learne how God will be serued, and so onely and euer to serue him. Secondly, this is a great comfort to Ministers, and to all the faithfull of God, who are also here shadowed, namely, that although my gifts be not such as to set me high in the Tabernacle; yet am I not therefore vtterly vnprofitable, or vnfit, or reiected of God. But if I may be among the meanest vessels of the Sanctuarie and of the Church, If I may be but as the Snuffers, or Snuffe-dishes, as a doore keeper, as a besome, or an ash-pan, wherof mentiõ wil be made hereafter, euen this shall well please me, & herein will I reioyce, thanking my God right humbly, that hath looked vpon me in that measure. Euery faithfull man or woman cannot be great, and haue great places in the Church, the body hath diuers members, and all good, and made by God: the Church hath diuers degrees of Beleeuers, and yet all Beleeuers and loued of God: so, if you be one in any place, blessed be God for it: Your ioy shall be eternall also, and incomprehensible. Thirdly, for the vse of these Snuffers, you know they serued to make the lampe & light shine more bright: So shadowing out, that the doctrine of the Church must be pure, bright, and light, not mixed with darknesse and snuffes in it: and to this end, the Lord hath discipline in his Church and disputations, so to cleere, when obscuritie groweth, and to set things well that went awrie. Discipline is profitable when it is rightly exercised by men authorised, but if men not authorised, by means not allowed, will be snuffing of lights, (indeede) rather aiming to put them out, than to amend their light, from a good heart

to

to haue all well, although they so may profit the lights accidentallye, yet their owne fingers may be so burned or blacked, as they had better haue dealt more charitably. Disputations also haue their excellent vse, to clére matters obscure in the doctrine or light of the Church, but so, that they be rightlie ordered & guided, not béeing a strife
1 Tim.6.4.5. of words, whereof commeth enuie and raylings, Neither froward disputations of men of corrupt mindes and destitute of truth, whereof the Apostle speaketh, and biddeth *Timothie* auoide them. Both these good vses and their contrary abuses, we may draw from the matter of ỹ Snuffers which was pure gold, so to teach, that neither men exercising discipline to remoue darknesse and amend the light, should be brasse or iron, wood, or worse, nor disputations and explications diuers & differing from the matter of the Candlesticke, but both of golde, the one brotherly affected and méekely minded, the other true, right, naturall, agréeing with the bodie of the Scripture, with the proportion of faith, and the consent of the godly members of the Church in their times. Such Snuffers and snuffing wée shall euer praise God for, as heartelie intreate him, on the contrarie side, to remoue away malice & rage from vering his poore seruants, and fruitlesse contentions & corrupt glosses from hurting or hindering his holy doctrine, the true lampe that lighteth vnto him. Thus may this Chapter profit vs, if we reade it ouer, and yet abstaine frō to bold wading into allegories of euery particular thing, as some haue done both in times of old & since not without danger and deserued blame. A measure is fit, and that nothing bee vrged against Faith. For, of the two Rules in these things to be obserued, the first is, as S. Paul teacheth vs,
Rom.12.6. That he which hath prophecie, prophecie according to the proportiō of faith, that is, so expound things, as nothing disagree from the Articles of our faith which is a short Summe of all doctrine. This did not Origen ob-

ἀλλὸ πᾶς, ἀλλὸ ῥυθμὸς λέγει.
aliud pes, aliud numerus sonat.

serue, and therefore in all succéeding ages he still carieth a blame.

blame. The ſecõd Rule is out of the old Prouerb, The ſafeſt way is the beſt way. The ſafeſt way is that, wherein the Prophets or Apoſtles haue gone before, who albeit they do not euer at large fellow an allegorie, yet many times they point their fingers at ſome, giuing ſo ỹ diligent Reader occaſion to note more. So in Eſay the Storie of Gideõ is referred to Chriſt and his Church. And in S. Paul that of ỹ paſchal Lamb, of Moſes vayle, of Abrahams two wiues, the free-woman and the bond-woman, of the propitiatorie, &c. 1 Cor. 5. 7. 2 Cor. 3. 13. &c. Gal. 4. 22. &c. Rom. 3. 25.

CHAP. 26.

THE former Chapter hath ſhewed GOD his purpoſe to haue a Sanctuarie or Tabernacle made, and what offering to that end hee required: now will this Chapter goe forward with the deſcription of the ſame, & in what order things were placed in it. To the deſcription belong the firſt thirtie verſes, and to the order the other laſt ſeauen verſes. Touching the Tabernacle, theſe things you may marke, the firſt couering conſiſting of ten curtaines of fine twyned linnen, and blew ſilke and purple, and ſcarlet with Cherubims of broidered worke wrought, as you ſée in the picture of your Bible, of which ſpeake the firſt ſix verſes. Then the 2. couering made of curtaines of Goates haire, and ſpoken of from the beginning of the ſeuenth verſe vnto the fourteenth, vpon which was put a couering of rammes skinnes coloured red, and a third couering of Badgers skinnes aboue that againe, all to defend the weather and to keepe the Tabernacle drie. Laſtly, a frame of boordes to ſupport all theſe couerings, and

Diuiſion of the Chapter.

Ver. 1. &c.

Ver. 7. &c.

Ver. 14.

Tabernaculum a tabulatis.

and to make it a house for God and his people to méete in, from the fiftéenth verse to the thirtie. Concerning the order of things laide down in the last seuen verses, you must note, that in this Tabernacle there were three distinct places or romes. First the outward Court (as they called it) wherein the people were, where stood the Brazen Altar and the Lauer, of which you reade in the next Chapter, which rome was as the bodies of our Churches. Secondly, a place within that, seuered from it, wherein the Priests onely were, in which rome stode the Golden Altar of Incense, the Table of the Shew-bread and the Golden Candelsticke. This was called the Holy Place, and it was as our quires. Thirdly, there was a rome within that againe, seuered also by a vayle wherein did stand the ARKE couered with the Mercie seate or propitiatory, and the golden Censer was there kept. Chap. 40. This was called the most holy place, into which the High Priest but once a yéere entered, and that with blood. This was resembled in the Popish time (as I take it) by drawing a Curtaine crosse ouer the quire and so parting the vpper end of the quire from the rest, which, as I remember, was done by them in Lent. Thus was the matter and forme of that Tabernacle.

Hebr. 9. 4

2 To make allegoricall vse of all these things one by one, shoulde be vnwarranted curiositie, as I haue saide;* Only therefore, as either others haue taught vs, or as wel standeth with Faith, let vs walke and profit our selues. And first obserue what the Apostle to the Hebrewes doth, whose steps wee may safely follow, and by his example apply the Holiest place of all to Christ. Read the 9. and 10. Chapters of that Epistle. Others, not contrarie to the Scriptures, haue noted by the Common Court or Tabernacle in general, the visible Church of God, imbracing his Word, praying to him and heard of him, defended by him in all perills, and in the end made partaker of eternall life. To this end therefore they thinke of Dauids

words

*Yet remember what *Luther* saith in Gen. 12. *Nihil putandum exiguum, siquidem id. S. S. noluit literis mandare, quod non profit.* what Hierome in Ephes. 1. *Singuli sermones, syllabæ, apices, puncta, in diuinis Scripturis plena sunt sensibus.* What Chrysost. *ho.* 18 *in Gen. cap.* 4. *Reconditũ habẽt thesaurum:* or as Origen, *instar herbæ peculiarẽ habent vim & proprietatem.*

words in many Psalmes, as when he saith, O how amiable are thy dwellings, thou Lord God of hosts! My soule hath a desire and longing to enter into the Courts of the Lord, &c. Againe, One thing haue I desired of the Lord, which I will require, euen that I may dwell in the house of the Lord all the dayes of my life, to behold the faire beautie of the Lord, and to visit his Temple. For in the time of trouble he shall hide me in his Tabernacle, yea in the secret place of his dwelling shal he hide me, & set me vp vpon a rocke of stone. Lord, who shall dwell in thy Tabernacle? that is, who shal be a member of thy Church? Blessed is the man whom thou chooseſt and receiuest vnto thee: he shall dwell in thy courts, and shall be satisfied with the pleasures of thine house, euen of thy *Temple*. All which places, vnder the figure of this worldly Tabernacle, as the Apostle calleth it, note out the visible Church of God, dispersed now far and wide ouer the face of the earth, the comforts of it, and the blessings in it. Psa. 84. 1. 2. Psal. 27. 4. 5. Psal. 15. 1. Psa. 65. 4.

3 The sumptuous dignitie of euery thing so pure, so cleane, and so excellent, noted figuratiuely the puritie of the Church cleansed in Christ, and how carefull euery member of the same must be, to keepe himselfe pure and cleane, as the Lord shall strengthen him. The goodly & rich furniture and ornamentes shadowed out (as hath beene saide) the rich gifts and Graces of God powred vpon his Church, and the blessed estate of it vnder Christ. Of which see a description in the Prophet Esay most notable. O thou afflicted and tossed with tempest, that hast no comfort, behold, I will lay thy stones with the *Carbuncle*, and laye thy foundations with *Saphires*. And I will make thy windowes with *Emerandes*, and thy gates shining stones, and all thy borders of pleasant stones. And all thy children shalbe taught of the Lord &c. Esay. 54. 11. 12. 13.

4 The three distinct Rooms they haue applied to three kindes or measures of righteousnes thus. There was an outward Court, and that may represent the first step

to God, when a man vseth the outward Ceremonies and actions cõmanded, as then of sacrificing, washing, and so forth, now of cõming to church, hearing, &c. Those be good things, but yet a man is not gotten into the Church, only into ẏ outward Court he is gottẽ, & there remaineth; For euill men may do these outward matters. Then there was an inward place, called ẏ Holy place, & a third within that againe, called ẏ Holyest of all. So they say there is a second degree of righteousnesse, or a second step to God, when a man doth these outward things hartely, truly, & vnfeignedly, And a third step, when by so doing, his hart is opened, and he beléeueth in him that redéemed him, and for euer holdeth fast by him. And now is he gotten into both, the Holy place, and the most holy of all. Into the Holy place, in possession, that is, to be a true and sound member of Christ his Church, and into the most holy of all, by hope and in expectation, because after this life is ended, he passeth into the presence of God in heauen, and there liueth for euer.

5 By the vaile, men haue noted how the obscurity of those Rites and Ceremonies was figured, and that the time of full Reuelatiõ was not yet come, in which, things should be most plaine, as when Christ came, they were. Those Types and shadowes being open in him, to whom they all caried their meaning. Also, they noted in it how reuerently we must speak and heare of the Maiestie of God, of his Word, of his holy exercises, & whatsoeuer belongeth to Religion. And lastly, by the rending of the vayle frõ the top to the bottome, when Christ suffered, plainely was shewed, that then that kinde of teaching the Church by such figures was ended, and they also were ended. The body and truth was come & had finished all things; Now intending to poure out his Spirit more abundantly, and to teach more plainly whatsoeuer belonged to eternal cõfort. Read S. Peters Sermon in ẏ 2. of the Acts, when the Holy-ghost fell vpon them, & ignorant men déemed thẽ drunke.

Mat. 27. 51.

Act. 2. 14. & 3. & 13.

drunke. Thus may we profit by this Chap. & leaue many particulars which idle men haue béene to busie w̃, abounding w̃ * vnquiet thoughts and itching loue of nouelties. Still, still carry this in your minde, how God loueth a place of publike méeting for holy exercises, and to haue al his come thither vpon daies and times appointed, and euer loue you the Church, and be not drawen from it.

τῆς διανοίας περιεργεία, καὶ τὰν χαίρων φαρμάκων ἐπιθυμία.

CHAP. 27.

*Heb. 13. 10. &c.

THis Chapter also goeth forwarde with the description of the Tabernacle, and namelie of those pointes which in the former Chapter were not mentioned, as ỹ *Altar* of burnt offerings, the Court of the Tabernacle, and the *Lampes* continuallie burning. Concerning the Altar, how it was made for matter, height, length, and breadth, the Text is plaine, and you may there read it in ỹ first 8. v. For the vse to vs, wée may note two things. First, that it was a figure of * Christ, as the Apostle to the Heb. expoundeth it: and secondly, that the Altars vsed in Popery are not warranted by this example. But that the Primatiue Church vsed Communiõ tables (as we now do) of boords and wood, not Altars (as they do) of stone. Origen was about 2. hundred yéeres after Christ, & he saith, that Celsus obiected it as a fault to the Christians, * that they had neither *Images*, nor *Churches*, nor *Altars*. *Arnobius* (after him) saith the same of the Heathens. *Accusatis nos quod nec Templa habeamus, nec aras, nec imagines*: You accuse vs, for that we haue neither *Churches*, nor *Altars*, nor *Images*. Gershon saith, that Siluester first caused stone *Altars* to be made, and willed that no man should consecrate at a wooden Altar, but himselfe, and his successors there. Belike then, the former ages knew not that profound reason, that

*Fuit vnicum Altare Sacrificiorum, vt vnus ille significaretur missus Christus. Per Cornua notatur vis & potentia Salvatoris erigentis nobis Cornu Salutis. Cauitate Altaris ἡ ταπείνωσις vel κένωσις illa Christi sig. De qua Apost. ad Philip. 2. Ver. 7. & 8. Vectibus & instrumentis notantur Ecclesiæ Ministri, Christum voce sua & prædicatione fideli ex loco in locum portantes, purgantes Ecclesiam a sordibus, & fouentes Charitatis ignem. Greg.

*Quod nec imagines, nec Templa, nec aras haberent.

Altars must be of ſtone, *quia Petra erat* Chriſtus, becauſe the Rock was *Chriſt*, as Durandus after deuiſed. Vpō this occaſion in ſome places ſtone Altars were vſed for ſtedfaſtneſſe & continuance, wooden tables hauing béene before vſed, but I ſay in ſome places, not in all. For S. Auguſtine ſaith, that in his time in Aphrica they were made of wood. For ẏ Donatiſts, ſaith he, brake in ſūder the Altar-boords. Againe, ẏ Deacons dutie was to remoue the Altar. *Chryſoſtome* calleth it ἱερὰν τράπεζαν The holy board. S. Auguſtine *menſā Domini*, the table of the Lord. *Athanaſius menſam ligneam*, the table of wood. Yet was this Cōmunion table called an Altar, not that it was ſo, but onely by alluſion *metaphorically*, as Chriſt is called an Altar or our hearts be called Altars &c. Marke with your ſelfe therefore the newneſſe of this point for ſtone Altars in compariſon of our auntient vſe of Cōmunion tables, & let Popery & his parts fall, & truth and ſound antiquitie be regarded.

Greg. ho. 22. ſuper Ezec. ad mēſem noſtrā, quæ ara quædam Dei eſt, accommodauit.

2 Touching the hornes of the Altar ſpoken of, they litterally ſerued to kéepe vp the ſacrifice from falling of, and figuratiuely noted ſtrength: ſo that, to binde the ſacrifice to the hornes of the *Altar*, was to giue themſelues wholly with a ſtrong faith, and onely to reſt and truſt and ſtay vpon him, & to tye al carnall affections faſt alſo to the Altars hornes, by ſubduing and making them captiue to God. This Altar was in one place, & the Sacrifice in one place, noting how Chriſt ſhould onely once, and in one place offer vp himſelfe for al mankinde.

2. Sam. 22. 3.

3 Concerning the lampes, as little do they warrant Popiſh tapers and candles, as the Altars before, did their Altars. And Chriſtians vſed no ſuch follies and apiſh imitations of things abrogated and ſeruing only for the time. For [a] we doo not light candles at noon day, ſaith S. *Hierom*, but in the night wee vſe lights as a comfort againſt darkneſſe. The ſame ſaith Auguſtin, Euſebius, & others, whoſe Teſtimonies are often vſed. And Lactantius aſketh, whether [b] they be wel in their wits or no, that offer candles and lightes to the Author and giuer of all light?

[a] Ceras *non clara luce accendimus, ſed vt noctis tenebras temperemus.* Hier. *con.* Vigilant.

[b] *Num mentis compos putandus, qui authori & datori luminis, candelarum & cerarum lumen offert pro munere?* *Lib. 6. cap. 2.*

Tertullian

Tertullia saith, they daily light *Candles*, who haue no *light* in themselues, to whom agree both the *Testimonies* of darkenesse, and the *reward* of punishment. But, by way of figure, these lights shadowed * the light of Gods Word which ought euer to shine in his Church, as hath bene saide; and oyle vsually in the Scriptures noteth the Holy-Ghost. As in the *Psalme*, He hath anointed thee with the oyle of gladnesse aboue thy fellowes. And that anointing which he receiued of him, dwelleth in you, and ye neede not that any man teach you, but as the same anointing teacheth you of all things, &c. This Holy Spirit Christ giueth to his Church, and therefore saide, * It is good for you that I go way. For if I go not away, that *Comforter* will not come vnto you: but if I depart, I will send him vnto you. And this Spirit maketh the light of the Word in the heart, as that oyle made the light of the lampe in the Church. But the [a] lampes were attended and fed euer with more and more oyle, and so God by his Ministers dealeth still. They attend vpon this light, and read and interpret this word vnto Gods people, that they may haue light: which holy worke and profitable seruice should yelde them all comfort and fauoure from the people againe, if it were well considered, as of some, blessed be God, it is. These lampes and lights were not in the holy place of all, but in the Sanctuarie; and so [b] in the Church militant, the light of teaching and preaching is onely necessarie: in Heauen, which was resembled by the most holy place, no such matter shall be requisite. I am shorter in these things, because I trust the long and happy vse of the Gospell hath remoued such errors out of our hearts, & we are not now to be perswaded in these matters. The truth is manifest, and we are grounded. Popish follyes may deceiue and carry away such as refuse knowledge,

Accendunt quotidie lucernas quibus lux nulla est, illis competunt et testimonia tenebrarum, immo & ausbicia pœnarum. De Idol.

* *Lucerna pedibus meis verbum tuum.* Psa. 119.

* Iohn. 16. 7. *Hilar. in Psa.*

Omnis doctrina cœlestis, lux nobis ad uer vitæ est, quæ lucerne modo in hac nocte seculi preferēda est cū aliquid aut agimus, aut cogitamus, aut loquimur, vt ea in omni progressu cuiusque operationis vtamur. Et vt lumē ex oleo lumen habet causam: ita vt lucem spiritualis gloriæ retineamus doctrina atq; operatio præstet. Idem in Psa. 104.

[a] *Aarō semmus Sacerdos lucernas fouens oleo, infundens imago Christi est, qui solus ministrat et donat Spiritum Sanctum.* Ioh. 20. 22.

Per Lucernas semper ardentes *cōmendatur nobis assiduitas tractandi verbū cœleste, quod perpetuo lucet in loco caliginoso, vsque dum Lucifer exoriatur in cordibus nostris.* 2 Pet 1. 19.

[b] Aug *in illa verba* Nemo accendit Lucernam, Mat. 5. *Illa domus, inquit, totus mundus est, Lucernæ accensio verbi est incarnatio, Candelabrū Crucis est signum, Lucerna in candelabro lucens est Christus in cruce pendens &c. Orat. de 5. hæres. Tom. 6.*

Idem tract. 23. in Ioh. Gratia Dei gratuita est oleum lucernarum.

not any others. Blessed be God for his mercies, and euer so establish and strengthen vs with his gratious Spirit, as wee may not looke back to Aegypt any more, but still, still take comfort in the light of his Word, which is light indeed, and leaue Romish tapers and trinkets to the abusers of God his offered grace, praying yet for them, that if it may stand with his blessed will, he would vouchsafe to open their eyes, and to touch their hearts, that at last they may thinke, What the whole World will profit a Man if hee loose his Soule, and what an horrible sinne it is, to pinne that Soule (for which the Lorde Iesus suffered such things) vpon any mans sleeue, that refuseth to shew the ground of his doctrine out of God his written word, as all true Teachers euer did.

Chap. 28.

1 After God hath spoken of the Tabernacle, and the seuerall things to be placed and set in the same; now he commeth to the persons that shoulde gouerne, and, as it were, be the masters in the same, namely the Priests. And first hee calleth & chooseth the men which he will haue, then he adorneth them with fit and decent apparrell for so high a calling. Concerning the *first*, Cause thou, saith God to Moses, thy brother Aaron to come vnto thee, and his sonnes with him, from amoug the children of *Israel*, that he may serue me in the Priests office, I meane Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons Sonnes. No reasons God here alleageth, why he woulde haue these to bee his Priestes rather than any others, but simply commandeth to choose them, thereby

Ver. 1. *Moses* hauing not the like dignitie, neither annointed, nor apparelled &c. yet is bidden to cal

by plainly teaching vs, that out of his owne will and pleasure, he euer maketh choise of his Ministers, not regarding any dignitie or excellencie in man, but only mooued with his owne mercie and fauour first to choose him, and separate him euen from the wombe to such seruice, and after (in time, by degrees, & as he will,) to fit him and frame him to performe it. The inward calling hereunto, euery man rightly entring into the Ministerie feeleth in his hart and conscience within, which maketh him a true Minister to God and his conscience. The outwarde is not now by voice, as here it was, and after in the new Testament, but by the approbatiõ of such, as in ỹ Church where we liue, haue authoritie cõmitted to them so to approue, which maketh him a Minister before men, not to be refused vpõ euery priuate mans fancie, before authoritie haue heard the reasons, and allowed them well: knowing, that his insufficiencie or fault maketh not the ordinances of God voyde to them that rightlie vse them, but that so to thinke, is altogether Anabaptisticall. I referre the willing Reader to my Treatise vpon the Lords prayer (the last Petition) for more in this matter, in the temptation that ariseth vpon conceiued wants in Ministers.

them. *Ergo* Sacraments depend not vpon men, but vpon the commandements of God. See *Caluin.*

No man ought to take this honour except called as *Aaron* was. *Heb.* 5.

Reade Beza *Queſt.* 141.

2 In this choise againe of his *Priests*, you may note the words, from among the children of *Israel*, which are all one as if he had saide, men as you are, and of your acquaintance, not my selfe, or my Angels, who might feare you with Maiestie and excellencie: and surelie this both then was, and still is a great fauour. For you remember before, how when God shewed himself in ỹ mount by those fearefull signes, the people cryed to *Moses*, Talke thou with vs, and we will heare: but let not God talke with vs, lest we dye; so vnable is man to indure the voice of God. How Angels also haue feared men, ỹ Scripture is ful of testimonies. Wherefore, in great mercie was *Moses* thē, & still are the Ministers now, vsed as meanes betwirt God & his people, to speake from him to them, without any terri-

cap. 20. 19.

fying feare, a thing to make vs more careful to heare thē, & to vse them wel, thankfully acknowledging both ỳ blessing to our weakenesse, and the honor done vnto our nature, when our owne flesh is in the stead of God vnto vs, &c.

3 When God had made thus choise of the persons, he pleaseth to prescribe them a kind of apparell differing frō others, & teaching them and that people (figuratiuelie) many things, wherof stil vnto the end of the world there may be vse for profitable instruction. Also thou shalt make (saith the *Text*) holy garments for *Aaron* thy brother, glorious and beautifull: so to shew, as the marginall Note saith, his office and function to be glorious and excellent; so to shew the Maiestie & glorie of the trne High Priest *Christ Iesus* of whom Aaron was a figure; & so to teach, wō what excellent vertues the Priestes of God, as with garments, ought to be adorned and beautified. The shadowes of the lawe I confesse are gone, and Ministers of the word are not now figures of an other Christ to come, yet still is it both lawfull and commendable that they should be distinguished from other men by a decent and fit attyre, &c.

Ver 2.

Soto teach mās vns orthines to approch before God in such sorts. *Nisi exutus cōmuni habitu, ingressū nemo homo prodiret.*

Ver. 3.

4 But who shal make these glorious garmēts for Aaron ỳ Priest? The Text answereth: Thou shalt speak to all cūning men (or *men wise in hart*) whom I haue filled with the Spirit of wisdome, that they may make *Aarons* garmēts to consecrate him, &c. By which words two things are taught vs. First, ỳ in the seruice of God, nothing ought to be done, but what proceedeth from the directiō of God his Wisdome & Will, that being the Rule and only Rule of his owne worship. Mens inuentions, without warrant from him, haue no place, be they neuer so gloriously coloured & painted wō good intents and meanings. Secondly, that mechanicall Arts, Trades, Occupatiōs, & hādy-crafts, are not foūd out by men without directiō of Gods Spirit: but God is ỳ Author of them, as here appeareth, to ỳ great cō-

fort

sort of the vses of them well. Many men (otherwise good men) do condemn Goldsmithes, Iewellers, perfumemakers, Imbroiderers, Arace-weauers, & such like, as though they serued onely for vanitie & excesse, when indeede they be the workes of God (I meane their seuerall skils) and fruits of his Spirit, as heere we see. If any man abuse them, it is the fault of man, not of the skill; and what may not be abused? The verie Heathens haue acknowledged these things *Inuenta Deorum*, the Inuentions of God. Our Bookes mention * strange garments the workes of mens handes: Yet none like vnto this haue beene described, being *Exquisitioris artificii, diuinioris inuenti, vtpote à Spiritu sapientiæ cœlestis & dignioribus sanctioribusq; hominibus tributus.* Of a more exquisite workmanship, and of a more diuine inuention, giuen by the spirit of heauenly wisedome, to more worthie and more holy men. Let vs giue God the glorie, and make right vse of the skill of men.

* *Magnificam illã* Alcisthinis Sybaritæ *vestẽ quam senior* Dionysius *pro* 120. *talentis* Carthaginensibus *tradidit.* Athenæus lib. 12. ca. 16. *ex Aristotele.* Demetrii Maced. *Regis chlamidem, mundi astrorumq; imagine intertextam, quam regũ nullus gestare ausus fuit, quod inuidiosa nimis esset impendij magnificentia.* Cœl. li. 6. ca. 9. Heliogabali *aurea serica q; tunicam,* Plutarchus. *Lycidorum & Tyriorum colores.* Sabel. lic. 8. cap. 17.

5 The seuerall sorts are laid downe in the 4. verse, & are Six in number. A Breastplate, an Ephod, a Robe, a Broidred coat, a Miter, & a girdle. The [b] matter is specified of all these garments, namely gold, blewsilke, & purple, and scarlet, & fine linnẽ. He [c] beginneth with the Ephod. v. 6. & sheweth how that should be made, vnto the 15. ver. Where you are to remember, that there were two sorts of *Ephods*, one of this sort that is here described, rich & precious, vsed only of the [d] High-priest, and an other of plaine linnen which was common to others; whereupon it was said, that Saule cauled foure-score and fiue persons, that did weare a linnen *Ephod*, to be slaine, that is, so many Priestes. Little Samuel also, being a childe, is said to minister before the Lord, girded with a linnen *Ephod*. And his mother made him a little coat (that is, say some, a little *Ephod*) and brought it to him from yeare to yeare, when she came vp with her husband to offer the yearely sacrifice. *Dauid*, againe, danced before the *Arke*, girded with a *linnen Ephod*.

[a] Vers. 4.
[b] Vers. 5.
[c] Vers. 6. &c.
[d] Iudg. 8. 27.
1. Sam. 22. 18.
1. Sam. 2. 18.
19.
2. Sam. 6. 14.

Touching

Touching the first kinde of Ephod you see here it is said, that in two *Onix* stones the *Names* of the children of *Israell* were to be grauen. *Six Names* of them in *one* stone and *sixe* in the *other*. And these stones to be put vpon the shoulders of this *Ephod*, that *Aaron* might beare their *Names* before the Lord,&c. Whereupon *Beda* thus noteth,lib.3.de *Tabernac*.cap.4.*Tres ob causas* Aaron *nomina* Patriarcharum *in humeris portasse sicut in pectore. Primò, vt ipse fidem vitamque* Patriarcharum *meminisset imitari. Secundò, vt* 12. *tribuum quæ de his natæ sunt, in orationibus & sacrificijs memor existeret. Tertiò, vt idem Pop. scripta in veste* Præsulis *sui* patrum *nomina videns, curaret sedulo ne ab illorum meritis desciscens, ad errorum contagia declinaret*. For three causes *Aaron* did beare the *names* of the *Patriarches* vpon his shoulders as vpon his breast. *First*, that he might remember to imitate the faith and life of the *Patriarkes*. *Secondly*, that he might remember both in his prayers and sacrifices the twelue Tribes whereof the *Patriarches* sprang. *Thirdly*, that the people seeing the *Names* of their *Fathers* written in the garment of their *high Priest*, might diligently take heed that they fell not from the vertue which was in them, vnto vice and error. *Mysticus vsus, vt signaret* Christum *humeris suis portantem, instar Pastoris, oues perditas &c.* A mysticall vse of this Ephod with these Names, to represent or shadow *Christ* like a Shepeheard bearing his sheepe vpon his shoulders, &c. The second is the Breastplate, frō the fifteenth verse to the thirtie one. In which brestplate was Vrim & Thummim, *Vnde certior factus est Sacerdos de Dei erga se & populū voluntate, quoties de iure consulentibus responsa erant danda*. Num.27.vers.21. Esdr.2.vers.63. Nehem.7.vers.65. By which the priest was informed of Gods wil toward himselfe & the people, as often as counsaile was sought, and an answere to be giuen. How this was done, seuerall men are of seuerall mindes. Iosephus saith, *Tantus erat splendor in* 12. *lapidibus quos supra pectus Pontifex portabat, vt omni fieret multitudini*

Vers.9. Vers 10. Vers.12.

titudini manifestum, Eorum auxiliis adesse Deum. li. 13. *Antiq.* cap. 12. The twelue stones which the *Priest* did beare vpon his breast did so shine and glister, that the whole multitude might obserue Gods fauour to them. *Suidas* in the word Ephod (if I forget not, hauing not the booke now with me) maketh mention of an Adamant in the Ephod, which the priest putting on when he sought counsell of God, and putting his hands vnder it, *Cum detraheret, deprehēdebat eas quasi colore quodā infectas*, When he drewe them out, he did finde them as it were stayned and coloured with a certaine colour. *Et si Deus petitioni annuebat, confestim micabat lapis* Adamas; *sin negabat, nihil ad proprium & pristinum lapidis fulgorē accedebat: quod si Deus voluit pop. obijcere gladio, lapis reddebatur cruentus; si autem imminebat mors, lapis fiebat niger.* And if God would graunt the petition, presently the *Adamant* stone would glister extraordinarily, but if God denied it, then the *Adamant* remained still without any change in his colour and shining: if God would deliuer the people to the sword, then the stone was made bloodie; and in case of death, it would shew blacke. The like things Epiphanius hath, speaking of the Adamant which the High-priest did beare and weare. August. was of an other minde, and beléeued not those things. Quest. 117. in Exod. And so you sée in a matter obscure, mens guesses. Diuers others I might repeat, but let it be a *vertue* sometimes to professe ignorance. The third is the Robe, from the 31. verse to the 36. The fourth is the golden plate vpon his forehead or miter, whereon was grauen HOLINES TO THE LORD, from ℣ 36. vers. to the 39. The fift is the broidred coate, *verse.* 39. And the sixt, the girdle, in the same verse. Of euerie parcell to stand and search out particular significations, should be more curious than profitable. Diuers haue done so, but with little contentment to their Reader, because their assertions are but guesses and verie vncertaine. The *Names* grauen in the Onix stones might

Virtus est Theologica rerum arcanarum ignorantia.

What wants in vs, is to be sought for in *Christ* our *true High-Priest* and his intercession for vs.

See *Hierom.* ad *Fabiolam* Epist. 127. & Epist. 130. ad *Marcellā*

might teach both the Priest to remember the people, and
See *Beda* before, *Mysticus vsus*, &c. the people to rest in the iudgement of the priest. The bearing of them vpon his shoulders, *shadowe* how Christ the *true High-priest* with his power and strength *noted* (by the shoulders) doth and euer will support his Church, defend
Consule libellum Epiphanii de 12. gemmis, quē Hieron. insigne ingenij & eruditionis volumen appellat: Et Gesnerum lib. de gemmis. and preserue his little flocke. *Deutro.* 32. *Isay.* 49. And therefore in all perils flie comfortably to this Meditation. The Breastplates twelue stones with particular names, *figure* that God hath not onely a ioynt care and knowledge, but euen a particular of one by one &c. Sweete also against temptation &c. The bearing of the names of the Tribes vpon *Aarons* brest, being ingrauen in the pretious stones which were vpon his breast, may profitably remember a godly Minister, how deere vnto him his flock and people committed vnto him, should be, euen grauen (as it were) in his breast, euer in his mind to profit them by all the meanes he may, that they may be saued. Chiefly it noted the loue of Christ to his Church and euerie member of it, who beareth vs not onely in his armes as a nurse, or on his shoulders as a strong man, but vpon his heart and in his heart, as a most kinde God. *Esay.* 49.
Before vpon his *shoulders*, now *vpon* his *breast.*
Vers. 30. Can a mother forget, &c? The *Vrim* noting knowledge,
Vers. 33. and *Thummim* holines, shew how fit for a Minister these vertues are. The Bels about the garment, how a Minister should not be * dumbe, but heard euer in his Church
* Esay. 56. 10 preaching and teaching the Gospell of GOD: for woe be vnto mee, saith the blessed *Apostle*, if I preach not, &c. The Pomgranats, good workes with good words; gold, life with true doctrine. From the 40. verse to the ende
Vers. 40. &c. of the *Chapter*, Apparell is appointed for the inferiour *Priestes*. So both Superiour and Inferiour the Lord had a care to haue fitly attired for their holy Calling: and it much should moue all honest mindes to obey the lawes full Orders of a Christian Church wherein they liue. The punishment of contempt, in going in without these garments, is death, and shall contempt of Christian Magistrates

Magiſtrates in diſobeying their good lawes be like? Let it ſinke and be religiouſly thought vpon.

Chap. 29.

1 OBſerue how the Lord proceedeth. Firſt, hee will haue a *Church*, Then *Prieſtes* to ſerue in the ſame, Thirdly, *comely and fit apparrell* for them, and Now a verie reuerent and ſolemne conſecration of them, to fit for their holy office: of which Conſecration, as before of the apparrell, there is much good to be taken by due conſideration of it. For, it ſerued greatly to the honouring and gracing of this high Function in the eyes of the people, who are much moued w̄ *outward* Ceremonies. It ſerued (beeing no idle ſhew) for the procuring of Gods bleſſing vpon them. For the Lord graciouſly wrought in their hearts by his holy Spirit, what was outwardly ſhadowed by Ceremonie. The anoynting oyle *outwardly* was powred vpon them, and the Holy Ghoſt (*ſignified* by the oyle) was effectually giuen. 2. Cor. 3. We are not the miniſters of the letter, but of the Spirit, that is, by our preaching, the Holy Ghoſt is not onely effectuall, but indeede truely giuen to them that beleeue. By oyle the Holy Ghoſt was ſignifyed for the fitneſſe of reſemblance betwixt them. For the oyle hath *igneam vim*, a force of * fire, and ſo hath the Holye Ghoſt; Oyle penetrateth and pearceth inwardly, ſo doth the Holy Ghoſt; *Oyle* cheriſheth and comforteth, ſo doth the Holy Ghoſt; and Oyle confirmeth and ſtrengtheneth, and ſo doth the Holy Ghoſt. It ſerued to ſhadowe out the

Verſ. 7.

* Math. 3. 11. Act. 2. 3.

the anoynting of Christ with the holy Spirit without measure. The Spirit of the *Lord* hath anointed me to preach, and so forth. *Esay.* 61. God, euen thy God hath anoynted thee with the *oyle* of gladnes aboue thy fellowes, *Psalme.* 45. But to iustifie Popish oyling, or necessarie vse of it now by this example, were to reduce the Ceremoniall law againe, and not to be Christians, but Iewes. Consecration againe in this sort, notably serued to seale vp to their consciences their vocation to this office, that in all troubles and afflictions they might be cheered with it, they had not thrust themselues in, but of God were appointed, and that God neuer would forsake eyther them, or his owne ordinance. In the beléefe whereof, let vs euer reuerence and defend the ministerie, vse the blessing of it with true thankfulnesse to the Author, and beseech him heartely, that in his tender mercie to his poore lambes, he would continually send faithfull labourers into his harueſt. In this faith againe let vs cheere vp our hearts, when we sée the Church shaken with rage of worldly troubles, so that many fall away in weaknesse. For if the Lord will euer haue a ministerie greater or lesse: surely he will also euer haue a flocke for those true Pastors to imploy their gifts vpon, greater or lesse. Thinke of the Speech in Amos often. Behold the eyes of the Lord God are vpon the sinfull kingdome, and I will destroy it cleane out of the earth. Neuertheless I will not vtterly destroy the house of *Iacob*, saith the *Lord*. And let faithfull Ministers of God lay vp in their hearts that example of Alexander the Great, to Iaddus the High-priest and his companie at Ierusalem, with other such like testimonies of Gods power, when he pleaseth to vse it. This Great conquerour of the world Alexander hauing besieged seuen monethes the strong Citie of Tyrus, sent to his nére neighbours the Iewes, for some men and helpe to be sent vnto him but they by pretense of gratitude to the kings of *Persia*, who had euer béene kinde

Gal.4.3.

Amos.9.8.

(they

(they ſaid) to them, denied him any ayde. Whereupon entering into a great rage againſt them, aſſoone as hee had gotten the Citie, he gathered all his forces to goe againſt Hieruſalem to be auenged of them, which when Iaddus the High prieſt vnderſtood, he put on all his Prieſtly attire, and toke the reſt of his company alſo with him, and went to méete Alexander in the way, deſiring peace at his hands. Whom when Alexander ſaw (now ſée the finger of God with his Miniſter) he preſently alighted downe from his horſe, and falling vpon his knées to the High-prieſt, granted him and all the Iewes their deſired peace. A moſt admirable ſight in ſuch a warriour, ſuch an Emperour, ſuch a powerfull Prince as made all the world to ſtoope, himſelfe ſo to humble his bodie to an vnarmed Prieſt, vnknowne to him, and neuer ſéene before. His chiefe Counſellours *Parmenio*, Clitus, and others, were amazed at it, and aſking a reaſon, Alexander tolde them, God had ſhewed him in a dreame the verie ſame man ſo attired, and ſo accompanied, and promiſed him victorie; which now remembring, and hauing preuailed againſt Tyrus, in reuerence of that viſion, and hope of further ſucceſſe according to the promiſe, he held it moſt fit to behaue himſelfe in ſuch ſort. So was the caſe altered by an Omnipotent God, ſtriking euen that Lyon with a reuerence of his Miniſter, and after great gifts giuen to the Colledge, he departed peaceably into Aegypt. Not an vnlike reuerence did God ſtrike into the heart of Herode of Iohn Baptiſt, the Text ſaying, *Herod* feared *Iohn*, knowing that he was a iuſt man & a holy, and reuerenced him, and when he heard him, he did many things, and heard him gladly. Surely, the Lord is the ſame both in power and mercie, if we will be true *Paſtors* and Miniſters to him and his people. Well may the mountaines be moued, and the leſſer hilles tremble, but his mercie ſhall neuer depart from his Miniſters, nor the Couenant of his peace be altered. Onely, onely let vs loke to our part of

the

the Couenant and performe it, not loytering, but labouring, and that in such sort, as maketh most for the edifying of our flocke. Let not them gape vpon vs, and catch nothing, our words passing like a streame for our praise, not for their profit. &c.

2 The [a] bloud was to be put vpon the hornes of the Altar, saith the 12. verse; that so might bee shadowed, how the preaching of the Gospell concerning the blood and passion of Christ, should be published and sounded through the foure corners of the world, euen ouer the whole earth. And all the rest of the bloud thou shalt powre at the foote of the Altar: So noting againe how the bloud of Christ though in it selfe sufficient for all, yet becommeth not helpfull to all, but is vnprofitably powred out for many, as this héere was, at the foot of the Altar, through their owne vnbeleefe and wicked hardnes of heart, treading vnder their féete that holy atonement. *Hebrewes.* 10. The [b] fat was to be offered vnto the Lord, euen the fat that couered the inwardes and the kall that is on the liuer, and the two kidneyes &c. That so men might learne * to giue vnto God their best seruice & duetie, most thankfully euer confessing, that all fatnes, that is, all comfort and prosperitie and ioy commeth from him as from the fountaine, and it is due to him as his owne, from all men. But O change of mens hearts in these daies from this perswasion and duetie! When the verie worst is thought good inough for God, our worst corne, our worst Calfe, our worst Lambe, and too often neyther good nor bad shall God haue of vs. Is this to burne the fatte vpon the Altar vnto the Lord? Then for thankefull feeling as giuen of GOD, it is also farre from vs, (many I meane,) as we are néere to consuming vengeance for the same. We sacrifice praise to our purses, to our wits, to our friends, and to any thing rather than to God. So that I feare the prophane Atheisme & wickednesse of Aiax & Timotheus, two

[a] Vers. 12. *Vide* Cyril. lib. 11. *super* Ioan. cap. 56.

[b] Ver. 13. & 22.

* *Alij membra cõcupiscentijs seruientia, & carnis nostræ desideria mortificanda, & crassamentum ipsum naturæ vitiatæ, imo* Τὸ νοητικὸν, θυμικὸν, καὶ ἐπιθυμητικὸν *adolendum & abolendum, veteriq; Adami sordes extra ecclesiam relinquẽdas esse quasi ænigmasi quibusdam indicatur, velut* Theodoretus *quæst.* 61. *in* Exo. *omnia illa affectionum nostrarum ænigmata esse ait.* Adeps *enim qui ventriculum operit, gulæ atque abdominis vitium notat:* Renes *vero, voluptates illas quæ ventrem maxime oblectant:* fibræ *autem iecoris, irascibilem animi vim declarãt. Vide non inelegantem huius loci expositionem in* Basilii magni *oratione de* Virginibus.

two Captaines of Athens, ſtealeth into the hearts of men in theſe daies. Of which Aiax it is written, that when he went to the Troian warre, his carefull father Telamon aduiſed him to behaue himſelfe manfully, and to be valiant in attempting great things, honourable and praiſe-worthie, *adiutore Deo*, God being his helper. But Aiax like a mad Athieſt anſwered, *Timidis & ignauis opus eſſe auxilio Diuino*, That feareful and cowardly men had need of Gods help, he would attaine to victorie without God. Which odious and damnable Speach of an arrogant wretch, Sophocles ſaith was puniſhed with burning torches of Furies, whereby he was bereaued of his wits, and ſo madde, ſlew himſelfe. A fit end for ſuch a monſter. *Ardentibus tedis Furiarum.*

Of Timotheus the other Athieſt thus we read: That when certayne enuious perſons ſpiting his ſucceſſe, made and ſpread abroade certayne pictures or fables, wherein they portrayed Fortune, hanging nets about ſuch Cities as he had ſubdued, he ſleeping faſt and doing nothing, whereby they maliciouſly ſought to rob him of his due prayſe, and to giue it to Fortune, hee vnadviſedly, out of a proud and prophane heart, brake out into theſe words: *Ego feci, non Fortuna*, Theſe thinges, I tell you, my ſelfe haue done, not *Fortune*. After which words hee neuer had ſucceſſe in any ſeruice more. Vnderſtand by Fortune, *GOD*, as the better Heathens did, and the wickednes will appeare better of this Speach. Let vs then learne to burne the fat vnto God, that is, euer and euer to acknowledge, that all our proſperitie and ſucceſſe, all our comfort and good is from him, and him onely, without whom we can do nothing. *Fortuna eſt, cum Deus operatur occulte.*

3 But the fleſh of the Calfe, and his skinne, and his doung, ſhalt thou burne with fire without the hoſt: It is a ſinne offering. By theſe things was repreſented the Olde man ſubiect to ſinne and curſe, which hath no place in the Church, but muſt be carried out of the hoſt: Verſ. 14.

fleſh and bloud cannot inherit the kingdome of God. Others apply it to Chriſt, as a figure of him, and alleadge the Apoſtles words to the Hebrewes, where he ſaith,

Iebr. 13. 11. The bodies of thoſe beaſtes whoſe bloud is brought into the *Holy place* by the *High-Prieſt* for ſinne, are burnt without the campe. Therefore euen *Ieſus*, that he might ſanctifie the people with his owne bloud, ſuffered without the gate. As if he ſhould haue ſaid, the carrying out of theſe things out of the hoſt, and burning of them there, was a notable figure how Chriſt ſhould ſuffer (being an offering for ſinne) without the gate, not in the Citie. The vſe whereof followeth in the ſame place, Let vs therefore goe foorth to him out of the campe, bearing his reproach. See your Marginall Note in your Bible vpon the words.

4 Going from this ſacrifice to the next, of the Ramme, Verſ. 17. *Diuiſione partium ὀρθοτομία verbi veritatis proculdubio adumbrata eſt: Inteſtinorum ablutione, interiorum omniũ purgatio: Holocauſto ipſo, ὁλοκαυτώσεως ſiue integra corporum animorumq; noſtrorum conſecratio & oblatio.* verſ. 17. he ſaith, Thou ſhalt cut the Ramme in peeces, &c. It was not lawfull to teare and rend the ſacrifices, but there was vſed a cunning & right cutting of euerie part whole vp, as it grew vpon the bodie, both for reuerence of the ſacrifice, and to the end euery part appointed by GOD to an vſe, might truely, and rightly, and wholly be ſo vſed. From this cutting and diuiding the Apoſtle drewe his word ὀρθοτομεῖν, 2. Tim. 2. 15, To deuide the word aright. Not to rend and teare, not to wring & wreſt to our fancies the holy Sayings of God, not to bring a ſenſe, but to take a ſenſe, and to keepe the puritie of doctrine, the ſoundnes of truth, the proportion of *Faith*, teaching, conuincing, correcting, and inſtructing in righteouſnes rightly, that the man of God may be abſolute, being made perfect to all good workes. How men haue fayled in this, who ſo readeth the Monuments of times may ſee to his griefe. In Tertullian and others how the Valentinian Heretikes and many moe abuſed the holy Scriptnres by their interpretations, euerie man may read. Origen was learned, yet how ill he diuided holy

writ

Writ by forced and conceyted allegories, it is pitifull to see. Thus may you go ouer older times. And for these later times our Romish teachers haue exceéded all that went before them in this fault, as may be shewed by many miserable expositions when time shall so require. When I come to *Leuiticus.*

5 Thou shalt kill the Ramme, and take of his bloud and put it vpon the lap of *Aarons* eare, and vpon the lap of the right eare of his sonnes, and vpon the thumb of their right hand, and vpon the great toe of the right foote, &c. By the eare is noted obedience; whereupon the seruant that would stil continue with his master, was put to the post of his maisters house, and bored in the eare, in token of perpetuall seruice and obedience: So by this figure the Lord would shadow out ý the Priestes (from whom others should draw example) should themselues be obedient to his word in all things, and first heare, and then teach: Obedience was euer acceptable and pleasing to God. Sacrifice and meat offerings, saith the *Psalme*, thou wouldest not haue but mine *eare* thou hast opened. Hath the Lord as great pleasure in burnt offerings and sacrifices, as when his voyce is obeyed? Beholde, to obey is better than sacrifice, and to hearken is better than the fat of Rammes &c. Especially in them that call vpon others to obey, obedience must needes be looked for, and the want seuerely punished. *The right eare is chosen, to shadowe a right hearing of the word for amendement of life, and not a left for confirmation of errour and further obstinacie against the Lord, as many do heare it. The Thumbe of the hand is touched with bloud, to teach that we must not onely be hearers, but dooers of the word, ioyning workes to faith, and holy life to a sound beleefe. For the kingdome of God standeth not in word, but in power. Vers. 20. Psal. 40 6. 1. Sam. 15. 12. * *Alij, Significatum est omnem piorum ministrorum sufficientiam & aptitudinem a Christo esse, qui tum aures verbo percipiendo, tum pollices actionibus sacris praeparat aspersо suo sanguine, vt officio suo recte fungantur.*

Agitatione pectoris & exaltatione armi monemur, toto pectore & opere inuigilandum esse diuinis, excitato semper animo. Partium distributione, indicata cõmunis sanctorũ cum Deo, & Dei vicissim cũ illis κοινωνία. Vide plura apud Greg. r. *in Pastor.* part. 2. ca. 3. & li. 1. Moral. ca. 40. *Cauda offerri iubetur. sig. Omne bonum quod incipimus, etiam perseuerantiæ fine cõplendum.*

power. The right Thumbe not the left, to ſhadow out, that we may not deceiue our ſelues in our workes, and doe what ſéemeth good in our owne eyes, thinking to pleaſe GOD with our good and fayre intents, but our workes muſt be right, commaunded by God, not inuented by vs. For want of which due conſideration, O, how many are deceiued, and wearie themſelues in dooing what God neuer will accept or reward? Wo be to the Teachers, that for their owne aduantage haue thus abuſed Gods poore people the worke of his hands, the price of his déere Sonnes bloud. The Thumbe is touched, but it is the right Thumbe, and both by figure and plaine teſtimonies, the Scriptures are manifeſt in this point. To the like end, was the great Toe of their right foote alſo ſprinkled with bloud, that they might ſo remember to walke worthie of their vocation. And vſually, by the foot, in Scripture, is both action and affection noted. Their feete are ſwift to ſhed bloud, that is, their actions are cruell and tyrannicall. My feete had almoſt ſlipped, ſaith Dauid, meaning both action and affection. Looke to thy *foote* when thou entereſt into the houſe of God, that is, to thy minde, intent and affection. Laſtly, both *Aaron* and his garments, and his ſonnes, and their gar-

Ver.21. ments were ſprinkled with bloud: To teach, that he and all his ſeruice and interceſſion for the people, was onely in his bloud acceptable, who ſhould ſhed his bloud for mankinde, the true Aaron and High prieſt, *Chriſt Ieſus*.

Ver.26 & 27. 6 The breſt & the ſhoulder were the *Prieſts* part, as you ſée, alotted by God to them for their maintenance, yet not without ſome figuratiue reſemblance: for the breſt is often vſed to ſignifie wiſdom, & the ſhoulders to note ſtrength in bearing. So by theſe parts giuen to ỹ Prieſts, God would ſhadow how ỹ prieſts ought euer, both in wiſdom & iudgement, & in bearing & induring ỹ many difficulties of their own function, & all other croſſes whatſoeuer, go before the people,

people, and be examples to them of comfort and courage, of counsell and good aduise in all things. Great vses are then of Ministers, if people had eyes to see them, and harts wisely to consider them, that with thankfulnes both to God and his instruments, they might righly vse Gods goodnes prouided for them.

7 The head was cast away, not without an excellent figure. For thereby was signified, that in matters diuine and heauenly, we must cast away our owne heads and wits, as not able to attaine to such depth, and pray with the Prophet *Dauid*, Open mine eyes O Lord, that I may beholde the wonderfull things in thy lawe. The naturall man, saith Saint *Paule*, vnderstandeth not the things that belong to God, neyther can he, for they are foolishnesse vnto him. This meditation is a notable stay when we cannot vnderstand, and so are tempted to thinke it false and absurd, &c.

Psal. 119 18.

8 * And the holy garments which appertaine to *Aaron*, shall bee his sonnes after him, to be anoynted therein, and to be consecrate therein, &c. The same garments continued, although the Priest by mortalitie (being a naturall man) changed: and so was signified, that our High priest (not meere man, but God and man) is one, and his righteousnesse (our blessed garment) remayneth to Father, Sonne, and sonnes sonne, to the worlds end, in them that feare him, and by a true faith beleeue in him. Againe (by the way) we may note that by Gods lawe the high priest was not buried in his Robes ‡ *Pontificalibus*, as now (forsooth) Bishops be among apish imitators of these *Iewes* Ceremonies, a toy taken vp without reason, vnlesse this may be reason, because being dead they meane to discharge that dutie of their place, which aliue they neuer made any conscience of.

* Vers. 29. The *garments* of the *inferior priest* were not so rich and glorious, as the garments of the *High Priest*. *Quæres discrimẽ adũbrare debuit inter* Christum *qui sine mensura consecutus est Sp. Sanc. & alios* Sanctos *qui de eius acceperunt plenitudine, & quidem* κατὰ μέτρον: *nec non inter Sanctos ipsos, quos donorũ varietas dissimiles facit, vnoquoq; proprium ferente donum a Deo.* See. Ioh. 3 ver. 34. Iohn. 1 16. 1. Cor. 7 17.

9 *Aaron* and his Sonnes shall eate the flesh of the Ramme, and so forth. But a straunger shall not eate thereof, bycause they are *Holye* thinges.

Vers. 32. Vers. 33.

When any Sacrifice was effected in this sort, the bringer or owner, and the Priestes did eate part, and so were as Gods guestes inuited of him to a holy feast; which that it might be with more reuerence and spiritual presence, all things were done in the Holy place, the meat soden and eaten, &c: so a difference made betwixt that and their ordinarie diet at other times, their mindes drawen to the meditation of such mysteries, and they present rather at a Sacrament than an earthly repast. No prophane person was admitted, but onely such as were of the family of God, and yet in our daies they that will séeme most religious teach and striue to maintaine, that wicked and prophane persons may aswell eate the bodie, & drinke the bloud of Christ, as the godly may; and to that end teach a grosse reall presence of materiall flesh and blood by transubstantiation. Nothing will draw them from this madnesse, neyther the figures of the lawe nor the plainnesse of the Gospell, but headlong to hell they will runne with it against Scripture, Fathers, Reason, and whatsoeuer ought to perswade wise men. The late beginning of this cursed error they read and sée as well as we, Tertullians Rule they acknowledge with vs, That trueth is first, and that which was first, is truth; and yet they fayle and still will fayle to graunt and make the conclusion. Their handes are red in their poore brethrens bloud, who haue auowed trueth and chosen rather to lose life than to forsake trueth: what remaines but fearefull confusion, without repentance? God giue them eyes.

Vers. 34. 10 Now, if ought of the flesh of the consecration, or of the bread remayne vnto the morning, then thou shalt burne the rest with fire. It shall not be eaten because it is an holy thing. *First*, this was done for more reuerence of those holy Sacrifices, lest by reseruation, eyther any loathing might haue growen from wormes and such like, or neglect and contempt, by casting

casting it away or losing it. Secondly, by this shadowed, that God will haue no part of his worship put ouer till an other day, but cheerefully euer will bee be serued without delayes. *Cras, Cras*, To morow, to morow, is the noice of a Crow, not the voyce of a Christian. But *To day* if you will heare his voyce, hearden not your hearts; And, while it is called *To day*, exhort one another, with many other such Speaches in the Scripture are we stirred vp to take present time, and not to delay. Thirdly, by this denying them to keepe any, the Lord would preuent superstition by abusing these parts kept contrarie to Gods will: as, to heale diseases, to keepe away ill Spirits, to hang them about their necke, to sweare by them, and such like, as at this day is to be seene in the Popish Church by reseruation of the Sacrament. *Sathan* was readie then, had not this lawe preuented him; but after, in the time of the Gospell, hee preuailed, and euen in Tertulians time were crept in foule abuses growing to adoration of the bread. Hebr. 3. 15. 13

11 These things thus passed ouer belonging to the consecration of the Priestes, your Chapter commeth to the Sacrifice which was continuall. A Lambe in the Morning, and a *Lambe* at Euen, with what further is specified in the Text. By which kinde of Sacrifice notably the *Lambe Christ* Iesus was *figured*, which taketh away sinnes of the world. The manner how the Lambe resembled Christ, you may read in the 12. Chapter of this Booke, where Speach was of the Paschall Lambe, & thither I referre you. Oyle and Wine were added to this sacrifice, to signifie, that vnto these holy exercises of the lawe, they should bring with them faith and repentance which should make the tast of them good, as oyle and wine doth the Sacrifice. For without these two, what sauour or relish could God haue of them? Sorrow for my sinne, and faith in him that hath redeemed mee from my sinne, is all the comfort God can conceiue Vers. 39. Vers. 40.

in me; and therefore beware of doing any dutie to him without these two, lest the Lord say, I haue no pleasure in them. *Oyle* and wine then with that *Legall* Sacrifice, and faith and repentance with our spirituall duties and Sacrifices, agrée well.

As all Sacrifices *then* led vnto Christ, so did this daily Sacrifice of the *two Lambes* Morning and Euening, most plainely; and therefore after Christ was exhibited in the flesh, accordingly these legall Sacrifices had their end all, and by name this, whereof read the prædiction of *Daniel* in his ninth Chapter. Yet neuertheleſſe the Synagogue of Antichrist is not ashamed hereupon to build that filthie Idol of their Masse, saying, that all they are Antichristes which take away their daily Sacrifice of their Masse. But their mouthes are no slaunder. The trueth we holde, and GOD euer make vs holde it, both in this point, and the rest. In this point we say thus, that this daily sacrifice of the Lambes, figured Christ; he is come, and therefore no longer to be figured as to come. But these Lambes are gone, and he the true Lambe remayneth, once offered vpon the crosse, but daily sauing vs from our sinnes, vpon our true repentance and faith in him. He is our daily sacrifice and continuall Mediator. And who so taketh him away, hee is Antichrist, ware he thrice three Crownes vpon his head: But that doth the Man of Rome and his Succession, who teach that remission of sinnes may bee obteyned by other meanes than by him onely. Wee haue none but him, yesterday, and to day, and the same for euer. His blessed Sacrament he hath left vs, to remember vs of his worke wrought for vs, and wee so vse it to thankesgiuing, and not as a sacrifice for quicke and deade, as they doe. Iudge betwixt vs, good Christian Reader, and the Lord giue thee wisedome in all thinges.

13 Finally, the Lord promiseth, they vsing these his

his appointments rightly, he will dwell among them, and Ver. 45.
will be their God. It is not hard in prosperitie to thinke God is present and careth for vs, beeing indeed, as Philosophers could say, the Cause of all good things in Nature. But when the cloudie day of aduersitie commeth, and wee are ouerwhelmed (as it were) with perilles and crosses, then is it a gratious strength to thinke and beleeue so stedfastly. Cato a Wise-man, as long as Pompei stood and flourished, defended stoutlye a Prouidence, but when he fled into Egipt, & was slaine of a base fellow, & lay vpon the shore without any honor of buriall, when Cato himself also was beset wᵗ Cæsars army, then in this mist of miserie, he fell from his former doctrine, turning his tale as if there were no Prouidence at all, but euery thing went by Hap, and saying, There was a great darkenesse in Diuine things, seeing *Pompei*, who had many times prospered and had good successe in *ill* causes, now was ouerthrowen in a *good* cause most misearably, namely, in the defence of his countrey. To many taste of this weakenesse, which know more than Cato knew; and therefore in the day of comfort and faire Sunne shine, it is good to gather strength against a change; And to remember such Speeches as this of God to his Church, and to his people. I WILL DVVELL AMONG YOV, AND WILL BE YOVR GOD. Hee is true in this promise aswell in foule weather as in faire, and we must be assured of it. Other like Speeches there are many. If any man loue me (saith *Christ*) He will keepe my word, and my Father will loue him, and wee will come to him, and dwell with him. The Psalmes are full of such comforts. The Lord is neere vnto all them that are of a troubled spirit, the LORD is neere to all them that call vpon him faithfully. It is a memorable place, where *Esay* the Prophet bringeth in GOD saying, *Ego DEVS habito cum contrito et humili SPIRITV, vt erigam SPIRITVM humilium, et viuificem CORDA contritorum,*

Deus est mens aeterna, causa boni in Natura. Plato.

I the Lord will dwell with the contrite and humble ſpirit, that I may raiſe vp the ſpirit of the humble, and reuiue the hearts of them that are contrite. It is the manner of ſinfull men to inſult ouer them that are in affliction and to go ouer where the wall is broken, but with our louing & gratious God it is far otherwiſe, of whom the Prophet *Hoſea* ſpeaketh thus, *Quomodo affligam te*, Iſrael? *aut quomodo puniam te*, O Ephraim? *Iuſtè quidem te delerem, ſed conuerſum eſt in me cor meum. Exarſit comiſeratio mea, non faciam furorem iræ meæ, quia* Deus *ego ſum, et non Homo*, &c. How ſhould I afflict thee, O *Iſrael*? Or how ſhould I puniſh thee, O *Ephraim*? Iuſtly might I deſtroy thee, but my heart is turned within me, & my mercie burneth towards thee, I will not execute the furie of my wrath, becauſe I am *God* & not mā, &c. Thus, thus let vs gather comfort, and in all ſtormes look vnto him, and hold faſt by him: he is the ſame and no Changling, good, before, good now, and good euer: Chaſtiſe vs he may for our good, but forſake vs to our harme he will neuer. Fyre tryeth gold, & affliction the godlie. *Abraham* euen paſt hope, yet beleeued vnder hope, and ſo do you. If the *Lord* ſhould kill me, ſaith *Iob*, yet will I put my truſt in him. Aske ſince the world was made, who euer claue faſt vnto him, and was ſhaken of by him? So ſaith Chriſt, whom I loue, to the end I loue, and he that commeth vnto me, I neuer caſt away. God for his Sons ſake ſtrengthen our harts in al our waies, and giue vs aſſurance immoueable, that he dwelleth with vs according to this promiſe. Amen, Amen.

Rom.4.18.

Iob.13.15.

CHAP.

Chap. 30.

1. THe Holy-Ghost hauing thus passed ouer the ordinarie Sacraments of the lawe in the 25. and 26 Chapters, the obseruations belonging thereunto in the 27. and 28. the Sacrifices in this last 29. Chapter: Now, in this 30. he layeth down such things as belonged to the Ministring of all the former; And by name noteth 5. sorts of holy instruments. whereof the first belongeth to Gods seruice, the second to the whole Ministerie, to wit, the money for the maintenance of the Sanctuarie: the third is the Lauer; the fourth is the holye *Oyle*; the fift is the Incense & the manner to make it. Touching the Altar of Incense, if you marke the Text, you shall see in the first verse the matter of it, Sittim wood: in the second verse the forme of it, thus long, thus broad: in the third verse, the adorning of it, it was ouerlaide with gold: in the fourth and fift verses, the helpes to carry it, as rings, barres &c, in the sixt verse, the place for it, to wit, before the vayle neere the Arke, in the seauenth and eight verses, the vse of it, to burne sweete perfume vpon it Morning and Euening: in the ninth verse the holinesse of it, in that no strange incense might be offered vpon it: And lastly, in the tenth verse, a peculiar reconciliation by sacrifice to be made vpon the hornes of this Altar, once in a yeere by blood. Ver 1. Ver. 2. Ver. 3. Ver. 4 & 5. Ver. 6. Ver. 7 & 8. Ver. 9. Ver. 10.

2 Concerning the mysterie and meaning of all these, thus you may safely meditate of them. The Altar of incense was of Wood and couered with gold, figuring so, Christ in both his Natures, the Wood his humanitie, the

gold

gold his Diuinitie, the Deitie yéelding glorie and Maiestie to his Manhood, as the gold adorned and beautifyed the Shittim wood. You remember an other Altar in the Court of the TABERNACLE whereupon all the Sacrifices were offered, and that was of Brasse, now this ouerlaide thus with gold, and as as it were, of gold. Both of them shadowed out Christ, and this difference of matter, happely the difference of his estate, when humbled here on earth, and when glorified now in Heauen. The brasen Altar standing in the Court, might note his meane accompt in the World before his passion. This golden Altar standing in the Sanctuarie, might note his Glorie and Maiestie in Heauen after his ascension. For the Sanctuarie is a figure of Heauen. The forme of this Altar square, significantly represented the firme stabilitie of Christ who cannot bee ouerthrowne. The Crowne about it, the regall dignitie of Christ, and of all those that are ingrafted to him. For wee are kings, and Priestes in him and by him. Peter saith, A royall Priesthood &c. The hornes of the foure corners, the power and force of our heauenly Altar CHRIST dispersed ouer the World to the East, West, North, and South, in such as will beléeue in HIM. The sweete Incense generally noted all duties and seruices which the people of GOD do to him by his appointment and warrant, and that they smell swéete before him as the Incense, and are accepted of him. But particularly the Prayers of GODS faithfull for so DAVID in his PSALME expounded it, saying, *Let my prayer* come before thee as the *Incense*, and the lifting vp of my hands be as an Euening SACRIFICE. And so the Custome noted, which was That whilest the *Priest* was burning this Incense within in the Sanctuarie, the people were without at prayer. Also in the Reuelation thus you reade, That the twentie foure Elders fell downe before the Lambe, hauing Harpes

Apoc.5.10. 1.Pet.2.9. Ps.141.2. Luke.1.10. Apoc.5.8.

and

and Golden Viols full of odours which are the PRAYERS OF THE SAINTS. Againe in the eight Chapter, Apoc. 8. 3. An other *Angell* stood before the Altar, hauing a golden censer, and much odours was giuen vnto him, that he should offer with the prayers of all Saints vpon the golden ALTAR which is before the throne. This resemblance was very fit, if you marke it, & shewed the Nature of true praier. For what doth the smoake of ỹ incense but ascend vpward & scatter it selfe abroad in the ayre euery way? so shewing, that the Faithfull Prayers of true Beléeuers ascend vp to Heauen, and the profit of them disperseth it selfe far and wide ouer the World, the members of the true CHVRCH praying one for an other throughout the Worlde, and beeing profited one of another by naturall prayer, although they liue in seuerall countries, and neuer knowe or sée one another. The burning of this Incense vpon the ALTAR which was a figure of Christ, shadowed out that in Christ and for Christ onely our prayers are of force with God; and therefore by him they ought to bee offered to GOD, hee himselfe telling vs, That No man commeth to the FATHER, but by HIM. and whatsoeuer we aske the FATHER in his Name, we shall receiue it. No Saint, nor Creature was shadowed by the ALTAR of Incense, but Christ; & therefore let them take heed ỹ will pray to others, & make others ỹ preséters of their desires to God. Againe, no strange Incense was to be offered vpon this ALTAR, but Prayers either to others than to GOD in the Name of Christ, or for vnlawfull and vnfit things, are strange Incense, and therefore not to bee offered to GOD. The LORD by the Prophets much complained of Incense offered without Faith in those dayes, and prayers without faith, are as odious. Lip-labour, & much babling by number vpō Beads for to kéepe ỹ reckoning, is not incēse ỹ pleaseth God. It was forbiden that any man should

should make such Incense as this in the lawe was, and that also shadowed, that no creature is to be prayed vnto, but this honor reserued only to God. Euery Morning and Euening this Incense was offered vp, that so might bee shadowed the continuall vse and exercise of prayer, both when wee rise, and when wee goe to rest. The Apostle therefore commandeth true CHRISTIANS to pray continually. Thinke with your selfe, I pray you, as you reade this Note, what fearefull negligence is in this behalfe, and for your owne part neuer be guilty in it, but let the Lord smell your swéete odours Morning and Euening at least, sent vp to him, which many wayes he assureth you are to him acceptable, and to your selfe most profitable. Last of all, Note it, ý this Altar of incēse was once in a yeere sprinkled with the blood of the expiatorie sacrifice, to signifie so, that no prayer auaileth any thing with God, vnlesse he or she that prayeth be reconciled to God in the blood of his Sonne Iesus Christ the true sacrifice of reconciliation. So haue you this figure of the lawe euery way leading your prayers to God only in the Name and mediation of his Sonne Christ, and all other waies and meanes condemned: which, if you be the Lords, shall so sinke in your hart, as all the Inchanters of Egypt shal not remoue you from ý maner of praying. You may follow the meditatiō further, if you please.

1 Thes. 5. 17.

Ver. 11. & 12. &c.

3 Afterward, the *Lord* spake vnto *Moses*, saying, when thou takest the *summe* of the children of *Israel* after their number, then they shall giue euery man a redemption of his life, &c. Vnto the seuenteenth verse. This is the second part or point of this Chapter, concerning a Tribute raised vpon the people of Israell, toward the maintenance of the Tabernacle, and what belonged thereunto, and diuers things wee may obserue in it. First, that to number people in a Land is lawfull, And if you thinke of Dauid, why he was plagued for so doing, surely it was not for that he numbred the people, but because he did it in

a

a pride and confidence in mans strength, which indéede is very odious before God, all victory and prosperitie resting in the helpe of God, and not in man, or horse, or any humane meanes. These are things men may vse, not trusting in them, but in the Lord: but to slip from the Lord in any measure or degrée, to a confidence and vaine hope in these, is most sinfull. The Hebrewes say, Dauid offẽded because he numbred the people, and toke not this Tribute here spoken of, according to the lawe. But the former opinion is more like. Among the Romanes we read one Seruius Tullus first ordained this mustering or numbering of the people, that so he might know the number of able men for the warres, the wrath of them in worldly estate, and so impose a Tribute accordingly, with other such ends and vses. But here neither wealth, nor other such ends were respected, rather obedience was aimed at, and that they should professe themselues thus Gods people, him their King, and themselues his tributaries, and so be strongly comforted euer in his protection and defence of them, whose power no worldly Princes could match. It was also a redemption of their lines, or a matter expiatorie to them, that there should be no plague among them when they were numbred. How often this was, is not mentioned, whether euery yeare, or euerie fiue yeare, as it was in Rome. How Moses numbred, you may reade in the Booke of Numbers at large. From twẽty yeares olde and vpward they were numbred, and what they gaue, you reade in the Text. That the poore payde as much as the rich, and the rich no more than the poore, it is worthy noting. It was a personall tribute, imposed to testifie obedience to God, and therefore equally was payde, to signifie that God is no respecter of persons, but ỹ poore are as déere and acceptable vnto him (doing his will) as the rich, we are all wholly the Lords, the price of our redemption is one, the precious blood of the immaculate Lambe Christ Iesus. In worldly matters the rich may goe

Num. 1. 2. &c.

Math. 17. 27. A peece of twentie pence for himselfe & *Peter.*

go before vs, but in matters belonging vnto God his ſeruice and worſhip we ought to be as forward as the rich &c. Againe, here may you thinke, what an acceptable thing to God it is, to preſerue ỹ Miniſterie & to giue to the Church; on ỹ contrary ſide, how odious to ſpoile the Miniſtery & to take from the Church, what men & women of better harts than we haue, gaue to the Church. You ſée how this was not paſſed ouer to Princes and great men only, but euen priuate men alſo muſt ioyne in this. For if he be borne to inherite Heauen, he muſt thinke himſelfe borne to maintaine the meanes that leade vs vnto Heauen. Our ſheepe and cattle we prouide for, becauſe they labour for vs and fede vs, what hearts then ſhould wée haue to ſée them comfortably maintained, that labour for vs in a far higher ſort, & fede vs with a much better fode. They draw body and ſoule out of the pit of death, and leade them both to eternall comfort. Of this tribute againe was the queſtion moued in Chriſt his time. For the Romanes hauing conquered, toke this tribute to themſelues, which was here appointed for God: and this offended much the Iews: but Chriſt knowing theſe legall types were ended by his comming, bad them giue *Cæſar* that which was his, & *God* that which was his. Himſelf alſo paying for himſelf & Peter.

*Ver. 21. *De labro æneo vide* Aug. *To.* 10. *Serm.* 38. *ad Fratres in Ermo. Et Sacerdotibus iam cõſecratis ac ſãctificatis imponitur* manuum pedumque lotio, *vt Sanctis etiam quotidiana peccatorum venia opus eſſe agnoſceamus.* Pſ. 31 6. *Et preterea Fidelium infantibus, quamuis generalis ad eos Gratiæ promiſſio ſpectat, non minus quam Gentilium liberis neceſſarium eſſe ſalutarem S. Baptiſmi vſum: ſiquidem de Chriſtianis non Chriſtiani naſcitur.*

4 This *Lauer (ſpoken of in the next place) wherein the Prieſtes waſhed their hands and feet when they went to performe their office, plainly reſembled how with vnwaſhen hands we ought not to medle with holy things, that is, with prophane hearts, tongues, or mindes, as they do, that reade the Scriptures not to guide their liues, but to maintaine table-diſcourſes, & with vnholy tongs ſpeake moſt vnholy and falſe things, drawing the Scriptures to their iudgments, & not framing their iudgments according to the Scripture. The Phariſies were great waſhers of the out-ſide, and ſtill left the in-ſide very foule. Such waſhers ſtill the world is full of. But as Chriſt rebuked that ſuperſtitious folly in them; ſo hee will iudge

ſharpely

sharpely this hypocriticall mockery in vs. These washings againe in the law had a further reach, beeing vsed in Faith, euen vnto the inward washing of the spirit, whereof they were true Sacraments to the beleeuers. So you see by Dauid in his Psalme, Wash me O Lord and I shall be cleane, that is, inwardly, inwardly, O Lord, by thy blessed Spirit, from my foule transgression and fall. So you may see by the Prophet Esay 1. 16. & 17. Wash you make you cleane: (how?) it followeth, take you away the euill works from before mine eyes, cease to doo euill. Learne to doo well, seeke iudgment, relieue the oppressed; iudge the fatherlesse, and defend the Widow. This washing was shadowed by the other, and wrought by Gods holy Spirit as verely in all true beleeuers, as they truly were partakers and vsers of outward washings. So the 15. Psalme also, v. 1. Lord who shall dwel in thy Tabernacle? euen he that is thus washed and made cleane. Read it ouer your selfe.

cum non generatio, sed regeneratio facit Christianos. Aug. *lib. de peccat. meritis & remissione. Cap. 9* Hieron. *Christiani non nascuntur, sed fiunt.* Greg. *Labro pœnitentiam sig. dicit.* Labrum *enim de speculis mulierum factum esse &c. Specula maculas ostendunt &c.* Hom. 17. *in Euang. plura. Notata etiam mystice precum nostrarum efficacitas & qualitas diuersis istis speciebus. Primo,* Balsamum *calefaciendi & abstergendi vim habens, pingit eum Orationis fructum qui permoueat Deum, vt abstersis criminibus nostris, animæ corporisq; infirmitatem curet.* Eccles. 38. Iac. 5. *Secundo,* Candor & odor *Onychæ sig. orationem oportere esse ab hypocrisi omni alienam ac sincerã* Mat. 6. Ver. 5. *Tertio,* Galba-

5. In the 23. v. it followeth thus, Take vnto thee principall spices, of the most pure myrrhe so much, of sweete Cynamon so much, &c. Thou shalt make hereof the holy anointing oyle, euen a most precious oyntment, wherewith all things appertaining to the *Tabernacle* were anointed, and the Priestes, ver. 25. &c. No man might vse this for his priuate vse, &c. This holy and most excellent oyle was a figure of the Holy Ghost, without whom nothing is pure, nor sweet. All things were anointed therefore, Priest, Arke, Table, Candelsticke &c. to teach that all the exercises of Religion are vtterly vnprofitable without the inward working of the Holy Ghost in our harts, by whō only we are made partakers of Christ his holines, Priuate vses it might not serue vnto, nor be for strangers, to maintain ỹ reputatiō of it, & to kéep vnder ỹ proud desires of corrupt minds. The note in your margin cōcerning strāgers may be loked on. Of ỹ perfume the like is saide, and happie were men, if all these could make them sée, how

things belonging to Gods seruice ought not to be transferred to priuate vses. The Romish Church hath taken vpon her, & still doth, to imitate this ointment & perfume; and therefore their Priests shewe, that they are rather Priestes of the law, than Ministers of the Gospell, and by continuing these Ceremonies of the law, they (as much as they can) labour to teach, that Christ (the end of these Ceremonies) is not yet come. What a stirre they make in imitatiō of this oyle, who is able to repeat without laughter? The mitred Bishop he charmes the oyle with certaine words whispered and muttered ouer it; then he breatheth vpon it with his vnsweet breath. Twelue *P*riests stand by readie, which (one after one) come and breath into the cup where the oyle is. Then the Bishop addeth more Charming prayers and maketh mention of Moses and Aaron, of Dauid, Kings, Prophets, and Martys, desiring that this Chrisme or ointment when it is made, may haue power to cōfer vpō men such gifts as they in their times were partakers of. With ỹ oyle he mingleth a quantity of balme, and then prayeth againe. At length, a Deacon taketh away the cloth that couered ỹ cup, & then bowing himselfe, he saith, All hayle holy Chrisme, thrée times ouer, lifting his voice higher and higher, he kisseth the lipp of the cup, the like do the 12. Priestes in a row, one after another, and then it is a goodly ointment, as they say. Now where haue they learned in Gods book these toies? let it be noted for our good, they are wholly apishe in all their doings, setling their own deuises as holy matters for Gods people, &c. In their perfumes & censers they are as childish againe, and will not sée it. But let this suffice of this Chap.

nū *quod accēsum serpentes necat, precatione Dæmones ipsos fugari denotat.* Mat. 17. 21. *Et quia* Galbanum *odore fertur suaue, tamen olentibus miscetur, significatum est grauem quātumuis crucis nostræ odorem, salutarem tamen nobis esse, Deoq; gratum. Quarto,* Thus *rodolens, & excicc̄as, plurima naturæ nostræ vitia precibus auerti recte admonet. Quinto,* æqualitas ponderis *dubio procul indicat eam inuocationem esse optimam, quæ ex fide, spe, charitate & gratitudinis studio suscipitur. Sexto,* Contusio aromatum, *symbolum est cordis contriti & humiliati, quod singulare Deo sacrificium est. Septimo,* Situs e regione Propitiatorii, *Christum præfigurauit, sine quo preces nunquam gratæ, qui de seipsō,* 24. Eccles. V. 21, *suauitur inquit redolui quasi* Galbanum & onyx &c. *Octauo, συνθέτους huius artifex, ne quem alium orationis magistrum quam Christum audiamus, hortatur. Nono, Præceptum de vitando abusu inculcat, ne cultum orationis vlli creaturæ, sed soli Deo tribuamus: quia ille gloriam alteri non dabit.* Esay. 48.

Chrysost. *Ho.* 12. *Operis imperfecti: Sicut* Thimiama *bene confectum delectat hominem odorantem: sic oratio iusti suauis est ante Deum.*

Chap. 31.

1. THe Lord hauing thus appointed a Tabernacle to be made, it pleaseth him now to giue gifts to men, to be able to worke and make these godly thinges appointed to be made. And this vse I would make of it, to learne, ỹ he which thus prouided for the building of his earthly Tabernacle, assuredly will neuer be carelesse of raising vp ỹ spirituall: only let vs be carefull to prouide that they may haue a cheerefull maintenãce that worke this spirituall worke, as they had that wrought this earthly worke.

2 In that the Lord saith, he had called by name *Bezaleel*, it may comfortably assure vs, that such a care hath the Lord of vs, as euen our very Names are knowẽ vnto him. Ye knew the Citie called *Damascus*, ye knew the stræte in it which was called Streight, ye knew the house, the roms vpper & nether, the furniture &c. Ye knew Ananias Name, Simõ the Tanners Name, and here Bezaleel his Name. We accompt it a great matter to be known by Name to the King here on earth, & how much more should we ioy to be known so particularly to the King of Heauen? He that best knoweth what is true comfort, nameth this by ỹ Prophet *Esay* saying, Feare not Iacob, for I haue called thee by thy Name, thou art mine. The like in Cyrus Chap. 45. v. 4. and in other places. Reioyce that your *Names* are written in Heauen, saith the Gospell. Ver. 2. Esa. 43. 1. Esay. 49. 1. Luke. 10. 20.

3 In that God saith he had filled these workmen with the Spirit of God in wisdom, and vnderstanding, and in knowledge, and in workmanship; it plainly sheweth, that handy-crafts are ỹ works of Gods Spirit, therefore ought Ver. 3.

to be duely eſtæmed. In the Prouerbs of Salomon it is
Prou. 20. 12. ſaid. The Lord hath made both theſe, euen the eare to heare, & the eye to ſee; meaning that both in Gouernours and Craftſmen, Wiſedome and skill to dw the wozke well, is of the LORD. Thanks are to be giuen to this gratious GOD foz raiſing vp in all ages ſuch Men. And their cunning workes conſequently may bee vſed, ſo that pzide and vanity be abandoned. Nay note the wozds againe in the Text, and you may ſée, that not only the firſt gift in theſe things is of the LORD, but all increaſe and going-forward in the ſame. Foz the LORD
Ver. 4. ſaith, it is of HIM that they ſhalbe able TO FINDE-OVT CVRIOVS WORKES, that is, to deuiſe moze and moze daylye.

Ver. 13. 4 Notwithſtanding keepe ye my SABBATH &c, A place neuer to be fozgotten touching the LORDS care of the SABBATH, foz he will not haue his owne worke medled withall on that daye. O, what can we thinke of our wozkes? His Tabernacle-builder muſt be fozbidden, and our buildings muſt go on. Reade and féele that place in Ieremie with a tender heart. If the SABBATH bee
Ier. 17. 25. &c. kept, Kings and Princes ſhall enter in at the gates, &c. that is, the Gouernment ſhall ſtand and flouriſh: if not, the LORD will kindle a fire in the gates thereof, and it ſhall deuoure the places of Ieruſalem, and it ſhall not bee quenched: that is, the LORD will ouerthzow all with a very fearefull deſtruction. Yee is the ſame nowe that then, and his glozie as déere to him. Let it mœue vs.

Ver. 18. 5 When the *Lord* had made an end of communing with *Moſes*, he gaue him two Tables of ſtone writtē with the FINGER of GOD. By which name of the FINGER OF GOD Saint *Auguſtine* ſaith, the holy-Ghoſt
Auguſtinus. was ſignified. *Neque enim* Deus *forma corporis definitus eſt, nec ſic in illo membra et digiti cogitandi ſunt, quemadmodum videmus in nobis*; *ſed quia per* Spiritum Sanctum *dona Dei*

ſanctis

ſanctis ſic diuiduntur, vt cũ diuerſa poſſint, non tamen diſcedãt a concordia charitatis: in digitis *enim maxime apparet quædam diuiſio, non tamen ab vnitate præſciſio: Siue propterea, ſiue propter aliam quamcumq; cauſam,* Spiritus Sanctus *appellatus eſt* Digitus *Dei.* For God is not limitted or cõcluded within any forme or ſhape of bodie, neither are limmes and *Fingers* to be imagined ſo to be in him, like as we ſee them in our ſelues; but becauſe by the *Holy Ghoſt* the gifts of God are ſo diſtributed vnto holy men, that although they be able to doo differing things, yet they do nothing cõtrary to the quietneſſe of loue: For in the *Fingers* moſt of all is ſeene ſome certaine ſeparation, howbeit no cutting off from vnitie among themſelues: Either for that cauſe, or for ſome other cauſe (whatſoeuer it be) the *Holy Ghoſt* is tearmed the *Finger of God.* Theophilact thinketh Spiritum Sanctum, *Dei apellari* digitum *propter* ὁμοουσίαν. *Sicut enim (inquit) Digitus toti corpori eſt* ὁμοούσιος: *ita* Spiritus *Patri & filio.* That the holy Ghoſt is called the *Finger of God,* becauſe of the ſame *ſubſtance.* For euen as (ſaith hee) the *finger* is of the ſame ſubſtance with the whole bodie: ſo is the *Holy Ghoſt* with the Father and the Sonne. Ambroſe noteth that the naming of the Finger is to be referred *ad formam vnitatis, non ad diſtinctionem poteſtatis,* to the maner of vnitie in the Godhead, not to the diſtinction of power. But an Obiection is made, how they were written with the Finger of God, when Moſes is ſaide to haue written them, Exod 34 28: & diuerſe men anſwere diuerſly. S. Auſtine thinketh the firſt were written, by God, which beeing broken, the ſecond were written by Moſes. But Moſes plainly affirmeth ẏ both were written by God. Exodus 31. 18. Deut. 10. 2. Lyra therefore ſaith, *Deum ſcripſiſſe authoritatiuè & dictando: Moſen miniſterialiter & figurando.* God wrote as the Author that preſcribed, but *Moſes* as the Miniſter & a figure. Then not liking this ſo wel, *Fieri potuit (ait) vt* Moſes *manũ tabulæ admouerit, Deus autẽ miraculoſe litteras formauit.* It might be (ſaith he) ẏ *Moſes* hãd was put to ẏ

Theophilact. in 11. cap. Luce.

Ambroſ. *lib. de Spiritu ſancto.*

Aug. *lib. 5. quæſt. in Deuter. cap 15.*

Lyra.

Hugo. table of *God* miraculoſly framed the letters. *Hugo* ſaith, *Moſes* wrot the Tables, that is, He receiued them writtē.

Neoterici. Later Writers make this anſwere, that the wordes Exod. 34. 28. referred to Moſes, ſhould be referred to God. And for Moſes writing, it was that volume Exod. 17. ver. 14. But let this much ſuffice of this Chapter.

Chap. 27.

I will ſhut vp theſe Chapters *following*, *as briefely as I can, & leaue the amplificatiōs of the Notes to the diligēt Readers owne* meditatiōs, *In this* Chap. *we ſee* 4. principall Heads.

The *Idolatrie* of the people.
The *wrath* of God.
The Interceſſion of *Moſes*.
The fact of *Moſes*.

1. Touching ẏ firſt, follow the wordes, and note things as they lye. The text ſaith, whē the people ſaw that *Moſes* taried long ere hee came downe from the mountaine, &c. The cauſes of Idolatrie are moe than can be reckoned vp, but ſome you may here thinke of: and firſt of this that appeareth in theſe wordes, impatiencie to ſtay for *Moſes* cōming down from the Mountaine. Such impaciencie made Saul run to a Witch, & euen at theſe times many to dw the like. God doth deferre many times his helpe for the tryall of men, and then hauing not his holy Spirit to make them patiēt, they raſhly and haſtily flye to forbidden meanes for help. It was truly ſaid, Feare maketh Gods, to wit, falſe Gods. For in diſtreſſes & agonies, as I ſay, men doe (as here they did) run to wicked deuiſes, thinking ſo to comfort themſelues.

Ver. 1.

Timor *fecit in orbe Deos*. Lucanus.

ſelues. A ſecond cauſe of Idolatrie is often an ignorant imitation of things not rightly vnderſtood, as, becauſe *Abraham* was commanded to offer vp his ſonne *Iſaack*, and his readineſſe to do it ſo wel taken; therefore men would follow him herein and offer vp their ſonnes and daughters with bloudy hands to their falſe Gods. A third cauſe, fooliſh doting loue and affection: Thus was Salomon made an Idolater for his loue to his Wiues. And it is written of Alexander, that he ſo loued Epheſtio, as he decréd diuine honor to be done vnto him. Adrian the Emperour did the like to a moſt wicked and naughtie perſon whom he loued. A fourth cauſe, good hap or proſpertie: Thus did the Athenians, who hauing but Ten Thouſand in their armie againſt the Perſians at Marathe (the Lacedemonians being not yet come) it is ſaide a certaine Spirit apeared in their armie in the likeneſſe of Pan, and mightily daunted their aduerſaries, aſſuring them after of victorie in the ſame likeneſſe. Whereupon in great kindneſſe (forſooth) they would euer after worſhip Pan, and built him a Chappell vnder the Temple of *P*allas. Thus is mans nature prone to Idolatrie, and taketh very ſmall occaſions to fall from God. The roote of this foule Idolatrie here, was that foule and odious vice of ingratitude, forgetting all the great works and wonders of God done and ſhewed for them; and by name, their ſo comfortable deliuerance from ſuch thraldome and miſerie in Aegypt. Such vice and ſuch effect of it ruleth ſtill in too many whoſe eyes haue bene lightened, and whoſe hearts haue béene comforted with truth of the Goſpell, and yet curſedly and damnably they fall from this kinde God, and run a whoring after their owne inuentions, whoſe wiſdome herin is much like the Thracians, that could not (as Ariſtotle ſaith) number aboue fiue. Wherefore againſt this fearefull inconſtancie and mutabilitie of our natures, let vs often vſe (from our harts) the words of the *P*ſalme, Make me a cleane heart, O God, and renue a right ſpirit within Pſal. 51. 10.

within me. Cast mee not away from thy presence, and take not thy *Holy Spirit* from me. Giue me the comfort of thy helpe againe and stablishe me with thy *free Spirit*. I am thy seruant; O giue me vnderstanding to learne thy Testimonies.

2 They gathered themselues together against *Aaron*, & said vnto him, vp, and make vs Gods to go before vs. They neuer aske Aaron, whether it might bee done lawfully or no, but vp, & do it; most presumptuously directing him, who should direct thē, & audatiously vrging him to approue what they liked. Think here of some people, & some parishes, where if ỹ minister will not do as they fancie, allowing their dācings & drinkings, their bowles & their pastimes full of disorder and sin (for orderly recreatiō is good) they fall out wt̄ him, they turne both hart & hand from him, & he is now become their greatest enemy, because he hartely wisheth their saluation. But I said I would not amplifie much, and therefore your selfe meditate of this hatefull and pernitious boldnesse in some Congregations.

3 For this *Moses* (the man that brought vs out of the lād of *Ægypt*) we know not what is become of him. And is this all ỹ care of him, if he be gone? Such an instrumēt of God & good to them, such a deliuerer, such a famous Gouernour, so deare to God, so familiar wt̄ God, & so graced & honoured by God? O ingratitude! O world! and fickle tickle hold-fast of ỹ multitude! A man would haue thought they would haue wept out their eies almost, & sighed their harts in sunder for such a man, if they had conceited the losse of him: But it is not so. And therefore by this example let all men be wise, & look at the Author of their calling, ioye in their obedience to him, rest vpon his gratious acceptance, which shall neuer fayle a single hart, & leaue the world to be a world full of vnthankfulnesse to all degrées of well deseruers. Marke also how contemptuously they speake of this worthy man, when they say, This *Moses*, This *Moses*, &c. How many circumstances taught them more reuerence to such an one? make vse of it, & prepare

for

for the like. Forewarned forearmed, if it happen.

4 *Aaron* demaunded their golden eare-rings, thinking they would not haue giuen them. For in the East countries such eare-rings were ornaments, and the pleasures of women. Tokens also of Nobilitie, as the Romanes had their *Bullas*. But hee was deceiued: so pleasing to our corruption is Idolatrie and superstition, that no cost is much vnto vs to set forward that. Women in all countries are much wedded to their Iewels, yet to such a purpose they will part with them, when vnto goodnes and trueth a verie half-penie grieues them. Reade Nehemiah, 13. vers. 10. and Agge, 1. vers. 2. *Vt lapis* Thracius *ignem & flammas concipit, quando in aquam mergitur, contra vero perfusus oleo, extinguitur: sic quidam magnam operam in rebus fictis ponunt, nulliſq; ſumptibus parcunt; contra vero, audita voce Euangelii (quod eſt ſalutare oleũ mitigans dolores vulnerum) fiunt ſegnes ad omnia bona, &c.* As the stone, that cast into the water burneth, and hauing oyle powred vpon it, is extinguished: so some men bestow much labour about vaine things, and spare no cost; but as soone as they heare the voyce of the Gospell (which is as a wholsome oyle mitigating the griefe of wounds) they become dull and heauie to all goodnes, &c. As wicked Adulterers will bestow much vpon their harlots, and pinch for any thing to their lawfull wiues: so do Idolatrous and superstitious men and women, &c. *Aaron* maketh them an Idol when he saw their rage, and from the folly of the people and the weakenesse of the ministers, what Idolatrie and impietie hath come? Hee maketh it like a Calfe, following the manner of Aegypt, wherein Calues, Oxen, and Serpents were worshipped, and shewing how apt we are to learne the corruption of any place where we soiourne and abide. This fearefull fall of Aaron doth not incourage any to fall as hee did, in hope to finde mercie as he did, more than the example of one that hath broken his legg, and beene healed, heartneth

Lapis Thracius.

Vers. 4.

neth any man to doe the same. But it well teacheth and sheweth the shameleſſe pride of them, who being neither in calling nor giftes like Aaron, yet say they cannot erre. I would they saw their errors themselues, aswell as the world seeth them: And being great and grieuous errors, had hearts themselues to leaue them, and to thinke well of those that for them onely (without any hatred to their persons) dissent from them. The *Leuiticall* High priest (by the ordinance of God) was aboue all Priestes, and yet Ieremie, Zacharie, and others dissented from them that had the place. And the Apostle giueth it for a true course, if an Angell from heauen teach amisse, he must not be followed, but accursed. Some haue excused *Aaron* heere, as Bernard: *Aaron Sceleratis tumultuantis populi clamoribus contra voluntatem suam cessit. Aaron* against his will gaue place to the cries of this tumultuous people. *Theodoret* saith, *Vitulum formare necessario coactus est.* He was *forced* to make this Calfe. Augustine, *Aaron erranti populo ad idolum fabricandum non consensit* inductus, *sed cessit* obstrictus. *Aaron* did not yeeld to this erring people for an Idol, *induced by perswasion*, but *forced by compulsion.* Ambrose leaueth it in doubt, saying, *Neq; excusare* tantum Sacerdotem *possumus, neq; condemnare audemus.* Neither can we excuse *so excellent a Priest*, neither dare we condemne him, &c. Thus in reuerence and modestie haue men written, when indeed the fall was foule, and not to be excused: for seeing the Idol so to please,

Bernard. Epist. 38.

Theodoret.

Aug. lib. 14. de ciuit. Dei. cap. 11.

Ambros: Epist. 56.

Vers. 5. Hee made also an Altar, and appointed an holy day, &c. See Deut. 9. 10. how angrie God was, &c.

5 They did not take this Calfe for God, neyther was it their meaning to worship the mettall that themselues had giuen; but it must bee a Representation of God to them, and they will worship God in the Calfe. Therefore, they proclayme a holy day vnto the Lord, not to the Calfe. But did all these excuses mocke God? No, no. The Lord by Dauid saith, They worshipped the mol-

Psal. 106. 19.

ten

ten Image. They turned their glorie into the ſimilitude of a *Calfe* that eateth hay. And they forgat God (**Ꝺ marke this**) they forgat GOD their Sauiour, which had done ſo great things in *Aegypt*: **And therefore the** fierce wrath **of God purſued them, as followeth. Let it teach our** *Romiſh* Idolaters, **what will bee** their end, **for euen in this ſort they excuſe their worſhipping of** Stockes **and** Stones. 20.

6 When *Aaron* ſaw this, he made an Altar before it, &c. **Is not this ſtrange, that ſuch a man ſhould thus fall, and goe forward in euill? Let it ſtrongly ſettle in your thoughtes** what fleſh is, **if God holde not vp; and how one errour begetteth an other: an ill beginning draweth on a further proceeding; and therefore euer the counſayle good,** *Obſta principiis*, Stop beginnings.

7 They offered burnt-offerings, and brought peace-offerings * ***betimes*** riſing in the Morning **to this** golden Calfe, **That we might haue** a liuely patterne **of mans corruption. For who would euer haue beleeued thus much, if we had not ſeene it in this ſort. Thoſe Sacrifices were ſuch as God appointed, but now diuerted from their vſe, and therefore nothing leſſe than pleaſing to God. Euen ſo learne you, that although we vſe the ſame words in our prayers, and doe the ſame things ẏ the Scripture appointeth, as to giue almes, and ſuch like; yet, if we do them not** in manner and forme **as they are appointed, they differ from** right, **as theſe Sacrifices did heere; and we prouoke God to his fearefull wrath in ſteade of reward, or any bleſſing. Be not blinded then with the matter, but carefully looke alſo at the manner, and vſe things appointed by God** to the verie end **that God appoynted them for.** * The people ſate downe to eate and drinke, and roſe vp to play, **namely, to daunce, to leape,** and be merrie, reioycing in their New **God,** &c. **So did the** Gentiles **at their Sacrifices and great meetings, ſo do the** Romiſh

* *Vt iugulent homines ſurgunt de nocte latrones. Vt teipſum ſerues non expergiſceris?*

* *Luxuriant animi rebus plærumq; ſecundis. Duo ſimul admiſſa capitalia crimina, opprobria carnis, & mentis ſacrilegia.* Ambroſ. *Epiſt.* 36. ad Sabinũ.

Romish company at this day, and so will it euer be, where mans will, and not Gods will is followed. When men haue made vnto themselues a Golden Calfe, it is a wonder to see how they please themselues with it, and how they ioy in their absurd inuention. The Scripture speaketh of workes in some places, and of Faith in others, ioyne therefore (say some) both together in the matter of Iustification, and then all is well. This is their Calfe, and who may speake against it? Thus thinke of more, Neuer was ȳ world so full of Calues as now, &c.

Cum corpus in refectionis delectatione resoluitur, Cor ad inane gaudium relaxatur. Greg. 1. Moral. cap. 5. *vide* Moral. 10. cap. 14. Idem Hom. 40. Bernard. epist. 152. *Mens assueta delicijs, nec exculta disciplinæ sarculo, multas contrahit sordes, &c* Chrysost. *de prouident. Dei lib.* 1. & Hom. 54. *ad Pop.*

8 * Then the *Lord* said vnto *Moses*, Go, get thee downe: for *thy people* which thou hast brought out of the land of *Aegypt*, hath corrupted *their waies, &c.* Thus knoweth the Lord euer what men doe, albeit they little thinke of him in their actions. Thus dangerous againe is the absence of the Pastor, which is too little thought of eyther by the *Pastor* many times, or the flocke. Note it also that hee saith, *tuus populus*, thy people, giuing a propriete, by reason of his charge ouer them; it may worke good thoughts, if it be meditated vpon, both in a people and in a *Pastor*.

* Ver. 7. *Ingratitudinem notat. q. d. tuus Pop. quem eduxisti, quem docuisti &c.*

9 Sometimes the Lord indureth mens misdoings long, and sometimes speedily he toucheth them, and restraineth them, as here. This later is the better if God vouchsafe it, and to be prayed for; more sinne heaping by more wrath against the day of wrath. The Lord calleth them Moses his people, saying, thy people haue done thus, which thou hast brought out of the land of *Aegypt*, when as they were the Lords his people, & by his mightie arme deliuered, not by Moses his strength. Thus doth the Lord ascribe to his Ministers what his power worketh by them, that so they may be incouraged in their paynes, and the people knowe to loue them deerely, hearing GOD himselfe to say, that They bee their people.

10 They are *soone* turned out of the way which I commaunded them, *Soone*, *soone*, Note the worde, and note

note our manner, if the Lord kéepe vs not in his true obedience, and send vs good Guides. To fall away from God is fearefull, but soone to be turned aside is an amplification of the fault, and maketh it greater. Pray that neyther the one, nor the other happen vnto vs.

Leuitatem & inconstantiã notat populi, qui cito &c.

The second part.

1 AGaine, the *Lord* said vnto *Moses*, I haue seene this people, and behold, it is a stiffnecked people. Now therfore let me alone, that my wrath may waxe hote against them, &c. Still obserue with your selfe, how inwardly God knoweth all people: before he tolde their action, now he telleth their hearts full of hidden contumacie and stubbornesse against him, and let it haue this fruit in you, to make cleane both the inside and outside of the platter, that is, watch ouer your actions for they are séene of God, & watch ouer your heart from whence your actions procéede, for euen that also is well knowen to God. Deceiue your selfe you easily may, but deceiue him you neuer can. Be wise and be warned, *qualis vita, finis ita*, such life, such end vsually, &c.

* *Non abducit seruũ ab intercessione pro pop. sed potius accẽdit, vt ignem furoris sui precum imbre extinguat.* Greg. lib. 2. Moral. cap. 12.

2 * That God willeth *Moses* to let him alone that his wrath may breake out, it is a place to be laid vp in your heart, and euer to be readie in your remembrance for your comfort. For it sheweth the incomprehensible mercie and louing kindnes of the Lord towards such as truly feare him and serue him, making them in his goodnes, in his bottomlesse goodnes (I say) so powerfull and so mightie with him, that they are to him (as it were) bandes to tye him, and a wall against him, that he cannot execute his anger against offenders, vnlesse they will suffer him, and (as it were) stand out of his way. O sweete God, what is man that thou shouldest thus fauour him, and haue respect vnto him? Is there any thing in man to deserue this? No, no. It is thy meere mercie and loue to such as

Bern. *considera hic, quid precibus tribuatur Sanctorum, quomodo illis Deus teneatur, vinciatur & ligetur. Quis te ligauit Domine Deus? Ligatum habent Sancti Deum, vt non puniat nisi permiserint ipsi: vt non puniat nisi dimissus ipse.* Sermo 30. *super* Cantic.

as thou pleaſeſt to loue, and the comfort of it vnſpeakeable. When Sodom was to be deſtroyed, what read you? for ſo many, and ſo many, I will not doe it. In the Prophet *Ezechiel*, when ſinne ſo abounded, and wrath was ſo due, what ſaith the Lord, but thus? I ſought for a man among them, that ſhould make vp the hedge and ſtand in the gap before me for the land, that I ſhould not deſtroy it; but I found none. Therefore haue I powred out mine indignation vpon them, and conſumed them with the fire of my wrath: their owne waies haue I rendred vpon their owne heades. As if hee ſhould haue ſaid, might I haue found but one to ſtand in the gap againſt my wrath, euen for that one, I would haue ſhewed mercie and louing kindneſſe. What a ſpeach of God is that in the Prophet Hoſea? I pray you read it often, and often taſt the ſweetneſſe of it: How ſhall I giue thee vp, O *Ephraim*? How ſhall I deliuer thee, *Iſrael*? How ſhall I make thee as *Admah*? How ſhall I ſet thee as *Zeboim*? My heart is turned within me: my repentings are rowled together. I will not execute the fiercenes of my wrath: I will not returne to deſtroy *Ephraim*, for I am God, and not man, &c. Could euer father ſpeake more compaſſionately ouer his childe, when he were about to beat him? Surely no tongue can expreſſe the Lords goodnes and pittie. Therefore ſettle with your ſelfe this comfort, that if for other mens ſinnes a true Moſes be ſuch a ſtop to God, that he ſhall not puniſh them, and if tenne righteous perſons, that is, men and women truely louing God, though full of humane weakneſſe, ſhall ſaue ſo many thouſand ſoules as were in Sodom and Gomorrha; nay, if the Lord himſelfe haue ſuch a melting heart towards his poore people, that when the Rod is vp and he readie to ſmite, he ſtayeth his hand of himſelfe, and breaketh into theſe Speaches; How ſhould I doe it? my heart is turned vp and downe in me, &c, what force haue your owne ſighes and grones for your owne ſinnes before him? your true teares flowing from a grie-

Gen.18.19.

Ezech.22.30

31

Hoſe.11.8.

9

ued

ued heart, that you haue offended him? Can he ſtrike you holding vp your hands for mercie, and loking vpon him with watrie eyes, humbled in the duſt before him, and for Chriſt, Chriſt his deare *Sonne* in whom he is perfectly pleaſed, begging pardon? O no, no, be aſſured. And therefore euer make vp this wall of defence by true prayer and repentance againſt him, and ſtand your ſelfe in the gap, thus crying to him in his Sonne, againſt your owne ſins, and be aſſured you ſhall preuaile. By Moſes for theſe Iſraelites, and by Chriſt for you, God is ſtopped and will not deſtroy.

3 Note againe with your ſelfe, how intollerable a ſinne Idolatrie is before God, when the Lord vſeth ſuch vehement words as theſe, That my wrath may waxe hote againſt them, and that I may conſume them. Thus ſinne our *Romiſh* Catholikes euerie day, and becauſe God ſtriketh not preſently, they thinke hee will neuer ſtrike. Their Idolatries are many, and you may conſider of them by other learned Treatiſes publiſhed in this matter.

The third part.

1 THen (*Moſes* prayed and ſaid, O Lord, &c. Heere, Ver. 11.
héere then ſée A *faithful* Magiſtrate, A *faithfull* Miniſter, A *true* Shepeheard ouer his people cõmitted to him of God. Who knoweth what iudgements *godly* Gouernours turne away by their *earneſt* interceſſion to God for their people? We ſée this place, we read what Heſter did, and the mercie of God is plaine for their ſakes. It ſhould worke in vs all loue, and obedience, and dutie to them, and make vs day and night pray for the continuance of them. Treaſons and treacheries, raylings and reuilings, ſlaunders and defamations, wrongs and iniuries any way, are not fit requitals of ſuch good receiued by them, and for them. This prayer of Moſes, if you marke it, is moſt vehement, as comming from a moued heart, and vſeth

vseth vehement and vrging arguments vnto God. * As first, of his fauour all waies extended to them, vers. 11. Secondly, of his glorie which would be obscured by the Aegyptians lewd speaches, if he destroyed them, ver. 12. Thirdly, of his promises made vnto their fathers, *Abraham*, *Isaac*, and *Israel*, the trueth whereof might not be violated, vers. 13. with which the Lord moued in mercie, stayeth as you see. Such Reasons serue euen at this day, and may be vsed to the Lord in our prayers. Hee hath béene good to vs infinite waies, and we may intreat him by these passed fauours to vouchsafe future, and to stay his wrath which we haue deserued. Nothing more common with [a] Dauid in euerie Psalme, if you marke it. Againe, euen by our punishment the enemie will be proud, and speake euill, they will call both himselfe and his truth into question, and eclipse his glorie to the vttermost. His promises also we haue most richly, and therefore in all these respects we may craue pardon, and doing of it heartely with true repentance and purpose to amend, he is the same God still, and we shall finde fauour.

2 Vpon this earnest praier the *Lord* (saith the text, v. 14.) changed his minde from the euill which he threatned to doe vnto his people: with which comfort Moses came away, and drawing nere the host, he *first* heard the noyce of singing. vers. 18. for they were making merrie about their new God: *then* comming nearer, he saw the Calfe and the dancing, vers. 19. But then, although he were the meekest man in the world: yet his wrath waxed hote, and he cast the *Tables* out of his hands, and brake them in peeces beneath the mountaine. Which breaking of the first Tables, allegorically shewed, that the law of God lighting vpon our vnregenerated nature, is broke (as it were) and by the meanes of our inabilitie cannot iustifie vs. But the second written tables are put in the Arke, that is, when God by his Spirit worketh in vs, we are regenerated, and the

* A peculio & hæreditate, *quia tuus, inquit, populus.*

1. A memoria *beneficiorum præteritorum, quæ irrita essent omnia, populo non amplius superstite.*

2. A gloria Dei, *quæ ab* Aegyptiis *obscurabitur ad interitum tantæ gentis.*

3. A promissionibus quæ Patribus factæ sunt *quarum fidem toti mundo cõstare oporteat. Qui expositionẽ velit illustriorẽ ἐντευξεως huius sacræ, legat* Hierony. *in* Esay. cap. 5. Chrysost. *super quartã.* Ho 12. Ambro. li. 2 offic. *cap.* 7. *Cum ipsi dicant Patres veteris Testamẽti in limbo fuisse, & ignorasse quæ hic aguntur, quomodo hunc locum ad deorum inuocationẽ detorquẽt?*

[a] Psal. 4. 1.

Vers. 13 Remember *Abraham &c.* that is, thy promise made to *Abraham &c.* not *Abrahams* prayers made in heauen for thẽ, &c.

the law is obeyed of vs, though not fully, yet in measure, & this imperfect obedience is made perfect by Christ. *Aug. Magno etiam mysterio figurata est iteratio Testamenti noui, quoniam vetus erat abolendum & constituendum nouum.* Quæst. 144. By a great mysterie the abrogating of the olde Testament by the comming of the new was figured. But vnderstand Augustine rightly. Then he tooke the Calfe which they had made, and burned it in the fire, and ground it to powder, and strowed it vpon the water, and made the children of *Israel* drinke of it, *vers.* 20. Partly to despight them, and partly that they should haue no occasion to remember it: * After he rebuked Aaron, *vers.* 21. And if Aaron now elect High priest & a Figure of Christ be so sharply rebuked of Moses, surely great men must be reproued, and it is a cursed doctrine, that, though the *Pope* should carrie thousands of soules to *hell*, yet no man may say, *Sir*, why do you thus? *Secondly*, in matters concerning the glorie of God, we must rebuke euen our neere ones as others; no place for affection. After that, he called for such as would reuenge this wrong done to the Lord, *vers.* 26. and the * sonnes of *Leui* gathering to him, he bad euerie man put his sword by his side, goe to and fro, from gate to gate, through the host, & slay euerie man his brother, & euerie man his companiõ, & euerie man his neighbour. *vers.* 27. so that there fell of the people the same day about three thousand men. *vers.* 28. This was the zeale of his heart to the glorie of God, & it must be a glasse for vs to look in whilst we liue in this world. The Lord hath placed the commaundements in the Decalogue, & the petitions in the Lords prayer which concern his honor, before those which cõcerne our selues; to teach vs, that we ought to prefer his glorie before all worldly things, yea euen life it selfe, if they come in Question together. Thus did Shadrach, Meshach, and Abednego, thus did Daniel, when he opened his window and made his prayer to God, notwithstanding that cruell law; thus did the Mother and her

* *Vt discat Pop. contemnere quod in secessum proïci videret.* Hieron. *ad* Fabiolam. *Factum est* (inquit Aug.) *magnum sacramentũ. Et addit, O ira prophetica, & animus non turbatus, sed illuminatus &c. Vide eundem prolixius* lib. 22. *contra* Faustum, ca. 43 Ambros. *de* Mose. *ad* Romulũ *Omnia* (inquit) *impietatis vestigia abolere voluit, de populo: absorbuit omnem & perfidiam & superbiam, ne eum absorbeat impietas & arrogãtia.* Aug. *in exposit.* Psal. 73.

* Yet this fact made them not irregular, nor vnfit for the ministerie. *Ambrose* was a man that had sit in iudgement of bloud before, yet a good Bishop. &c.

seuen sonnes in the Machabees, thus did Elias, Phinees, Dauid and others. Thus did not olde Heli, and therefore the Lord smote him. Mine eyes gush out with teares (saith the holy *Prophet*) because men keepe not thy law. And, doe not I hate them that hate thee, and am grieued with them that rise against thee? Yea, I hate them right sore, euen as though they were mine enemies. He that loueth
Math.10.37. Father, or mother, more than *mee*, is not worthie of *mee*. And he that loueth Sonne, or Daughter, more than *mee*, is not worthie of *mee*, &c.

3 And when the Morning came, *Moses* said vnto
Vers.30. the people: yee haue committed a grieuous crime, but now I will goe vp to the *Lord*, if I may pacifie *him* for
31 your sinne. *Moses* therefore went againe vnto the *Lord*, and said, Oh, this people haue sinned a great sinne, and haue made them gods of Gold. Therefore now if thou
32 pardon their sinne, *thy mercie shall appeare*: but if thou wilt not, I pray thee, raise me out of the booke which thou hast written. When Moses had fought on Gods part with the sword, now he striueth for the people with his prayer; so, both true to God in a holy zeale, and carefull of his people in the bowels of loue, was this holy man, this faithfull Gouernour and leader of this multitude. A notable example for all Magistrates and all Ministers euer to follow. But heere is more than I said in the former Note. For here is a preferring of Gods Glorie before euen life and comfort eternall, which is farre more than this temporall life, and all the ioyes of it. So shall you
Rom.9.3. see in Saint Paule to the Romanes, and what a measure of Gods holy Spirit it was, consider you. Farre are we from this, that preferre euerie small profit and pleasure before this glorie of God, and yet say, we hope to be saued aswell as they. A true feeling of our owne iniquitie herein may much amend vs hereafter, and God for his Sonnes sake giue it vs. Againe, you may note here, how *Moses* doubleth ouer and ouer in this Chapter

ter the foulenesse of their fault, calling it a great sinne, a grieuous sinne, &c. so learning you not to extenuate faultes before God, if you sue for mercie, but to set them out in their true colours, that mercie may the more appeare.

4 Touching this Booke of life, you must know it to be a figuratiue Speech, borrowed from the manners of men, who vse Bookes and writings for their memorie, and not conceiue that God hath, or needeth any such things. It is therefore (in sense) as if Moses had said, O Lord pardon them, or depriue me of that saluation which is as sure before thee, as if it were registred and written in a book. Such borrowed speeches you haue more in Scriptures, as you may remember. In the Psalme you read of a Booke wherein, Dauid saith Were all his members written, which day by day were fashioned, when as yet there were none of them. In the Reuelation you read of bookes againe, when he saith, I sawe the dead, both great and small stand before God, and the *Bookes* were opened, &c. And for the Booke of life, you read persons written in it of two sortes, one as it seemed, the other true indeed. Of the first speaketh the *Psalme*, Let them be wiped out of the *Booke* of the liuing, and not be written among the righteous, meaning wherein they seemed to be written, or might perswade themselues they were written, but indeed were not. For then they could not be wiped out. Of the later you read here, and in other places. Where though Moses speake of rasing out, yet indeede there is no such matter, being nothing but the eternall election of God, which neuer can be altered. This is more plaine in the words following, when God answered Moses, that Whosoeuer sinned against him, he would put him out of the Booke, meaning, hee would make it appeare, that he neuer was written in it. For, the house built vpon the Rocke can neuer fall. They should deceiue the verie Elect, if it were possible, as if he

Psa. 139.16.

Apoc. 20.12.

Dan. 12.1.
Apoc. 20.12.
Luke. 10.20.

Aug. *Si homo dicit, quod scripsi scripsi, multo magis Deus &c.*
Ezech. 18.19.

Math. 7.25.
Math. 24.24.

Ioan.6.37. Ioh.10.28. should say, but it is impossible. Hee that commeth to mee, I neuer cast away. No man taketh my sheepe out of my hand, and many such other places.

No certaine time noted, but often were they punished. *Aaron* was very sorie: and, *Quem pœnitet peccasse, pene non peccauit, inquit* Plautus; & Seneca, *quem pœnitet peccasse pene est. &c.*

Lastly, consider and note here, how he biddeth *Moses* go on with his charge, but for the people he wil visit them. *vers.* 34. And so the *Lord* plagued the people, because they caused *Aaron* to make the Calfe which he made, *vers.* 35. It telleth Magistrates and Ministers that they may not desist from their dueties for the peoples frowardnes, but indeauouring to their vttermost to reforme them, they must go on though they perish; and euen in them so perishing, they shall be a sweet sauour to the Lord. That Aaron thus escaped among them, if you thinke of it, Answere your selfe, The *Lord* knoweth whom to spare for their *amendment*, and whom *for a time* to spare, though he know they will *neuer* amend. O, how vnsearchable are his iudgements, and his waies past all finding out! Grieuous, and thrise grieuous is the sinne of Idolatrie, that not for Moses his so earnest prayer may be freed wholy from all further punishment, though in part the Lord yeeldeth, as vers. 14. you saw. God make it sinke where it is so much vsed by deceiued *Romish* Recusants.

Dominus nouit cui parcat vsq; ad commutationem in melius, & cui parcat ad tempus, quamuis eum præscierit in melius non mutari: & cui non parcat vt mutetur in melius, & cui non parcat ita vt vitæ mutationem eius non expectet. Aug. *in Quæst. in* Exod.

CHAP.

Chap. 33.

1 GReat was the ſinne which this people had committed, mentioned in the former Chapter; and therefore the Lord (whoſe mercie hath neither bottome nor meaſure) not willing the death of any ſinner, much leſſe of ſo many thoulands, but rather that (by repentance) pardon may be procured; in this *Chapter* gratiouſly vſeth the meanes that their hearts may ſmite them with true feeling of their fault, and ſo they turne, and be ſpared. Their ſinne (I ſay) was great, and great ſinnes are not ſo eaſily repented of as they ought to be. Againe, in ſinnes of this kinde, namely, when they are coloured and couered ouer with a good intention, by them to ſerue to GOD, moſt hardly are men and women drawen to acknowledge an errour and miſtaking. Matters of the ſecond *Table* committed againſt our neighbour we much better diſcerne, than matters of the firſt *Table* concerning the worſhip of God. For here we thinke wholy our meaning ſhould be accepted, which was, to worſhip God, be the thing we do, eyther neuer ſo void of warrant in the word, or neuer ſo contrarie to the word. The meanes that God vſeth here, is by letting them know, that he will be no more with thē as he hath bœne, nor trauell with them as he hath done. *Moſes* ſhall goe on with them to the land which God had Verſ. 1.
promiſed to giue thē; And to ſend his *Angell* to driue out 2
the Canaanites; But himſelf would not go, for they were a
ſtif-necked people, leſt he ſhould conſume thē in the way. 3
The Lord noteth a maner of repentāce, namely, to put a- 4
way their coſtly rayment frō thē, not ỳ this is a neceſſarie

5 part of *Repentance* alwaies, but that at this time by this outward ſigne, the Lord would haue them teſtifie that which is néedfull indéed, the true remorſe and ſorrow of
6 their harts. And vpon the hearing of this fearefull newes, that indéed the Lord would thus deale with them, they caſt from them accordingly their beſt attire, and ſorrowed for their fault.

2 For further working of this ſauing ſorrow in them, the Tabernacle wherein the Lord will conferre with his ſeruant Moſes, vntill the other (now ſo much ſpoken of) was readie, is, by the appointment of God to Moſes,
Verſ.7. *pitched* without the hoſt farre off from the hoſt, that by this ſigne alſo it might be ſhewed, how God was eſtranged from them for their ſinne, who earſt ſo comfortably, and ſo powerfully had ſhewed himſelfe for them, and amongſt them. All which things religiouſly conſidered, manifeſt vnto our ſoules what a ſweete God the *Lord* whom we ſerue is, who thus ſéeketh his loſt people; euen a father ful
*Verſ.8. *Argumentum reſipiſcentis animi aſſurgere. &c.* of all pittie & compaſſion, that they may returne to him againe, and haue that which ſo ill they haue deſerued, his fauour and loue for euer. Will this God (can you thinke in your conſcience) euer caſt away the poore ſinner that commeth in ſorrow, when he worketh thus to draw men to ſorrow? Féele, and be comforted with it.

Aquila *perſenectutem tam curuum acquirit roſtrum, vt veſci non poſſit, niſi ad lapidem percutiendo aduncitatem frangat: ſic peccatori moriendū fame, niſi ad petram* Chriſtum *per Pœnitentiam ſe fortiter at diu pertutiat, vſq; ad propoſiti mutationem & duritiei abiectionem.*

3 *And when *Moſes* went out vnto the Tabernacle, all the people *roſe vp*, &c; now reuerencing him, whom before they ſpake verie lightly of, ſaying: This *Moſes* we know not what is become of him. What cauſed this, but that ſtill he was in fauour with God, and they out? So, ſo ſhall a ſound and vpright heart to God euer in the end procure honor, howſoeuer for a time contēpt may be ſhewed: for God will honour them that honour him; it is his Word, and it ſhall neuer fayle. That vnion that was betwixt God and his ſeruant Iohn Baptiſt (when he was true to God, and God truly fauoured him againe) gaue him more honour and good eſtimation in the heart of Herod

Herod (though an euill man) than they had whole worldly shew was farre greater. For *Herod* feared *Iohn* (saith the Gospell) knowing that hee was a iust man, and a holy, and reuerenced him, and when he heard him, hee did many thinges, and heard him gladly. Would God then men might be moued to seeke honour this way. Surely the Lord is the same *still*, and will make them rise vp to you, that haue formerly little (and too little) regarded you, aswell as heere he did to Moses, if you with Moses keepe fast your sute with him when others wickedly fall away, as these vnhappie Israelites had now done. Mar 6.20.

4 In the 14. verse, and so to the 18, see and marke the faithfull heart of a true Gouernour, how he prayeth and neuer giueth ouer till the Lord hath yeelded to goe with this people, as in former time, whereas he had said hee would not do it. O force of faithfull prayer! It subdueth all things in time, yea it pleaseth the Almightie Maker of all worlds masses to be subdued withit. In the end it preuaileth, though it be long, but still this is mercie, & not merit, no not in Moses himselfe. For I will do this also that thou hast said, (saith God) because thou hast found *grace* in my sight, and I know thee by Name. *Grace* it is therefore, and no merit, and a blessed grace it is, to see and hold it firme, against al proud & ignorant Merit-mongers. Vers. 17.

5 Againe *Moses* said, I beseech thee shew me thy glorie, &c. Hitherto Moses kept himselfe in his desires within the bonds of modestie, but now he exceedeth, seeking what was neyther lawfull, nor profitable; for so by the deniall and repulse which GOD gaue him, it appeareth. Yet was it not any foolish curiositie that moued Moses, but a verie earnest desire to bee further strengthned in his charge. Wherefore, if to such a minde, that might be hurtfull which he so much desired, and thought so profitable; let it schoole vs, and teach vs what we do, when in a vaine curiositie of our corrupt na- Vers. 18.

ture, we ſearch and prie into ſuch things as God hath kept hidden and cloſe from vs. It is a true ſaying, *Mitte quod eſſe nequit, quære quod eſſe poteſt.* Let that alone which cannot be found out, and ſeeke that which may be found out. The Secrets of God are to himſelfe, and reuealed things for vs. He that curiouſly ſearcheth his glorie, ſhall iuſtly be oppreſſed of his Maieſtie. To profit and goe forward in knowedge is good, but the right way muſt alſo be held, which is, To follow God going before, that is, to haue an eare to heare where God hath a mouth to ſpeake, and not elſe.

6 But concerning this ſight thus deſired of Moſes to ſpeake a little more, to an ignorant man the Scripture in that point may ſéeme contrarie to it ſelfe. For heere it
Verſ. 20. is ſaid, There is no man ſhall ſee God and liue. And Saint Paule that he dwelleth in light not to be attained to, whom no man hath ſeene, neither can ſee. Againe, To the king immortall, inuiſible. And *Iohn*, No man hath ſeene God at any time. On the other ſide it is often in Scripture teſtified, that God was not ſéene of the old Fathers
Math. 5. 8. and Patriarches, and in the Goſpel, Bleſſed are the pure in heart, for they ſhall ſee God. Saint *Iohn* ſaith, We ſhall
1. Cor. 13. 12. ſee him as he is. Saint *Paule*, Now I know in part, but then ſhall I know euen as I am known. To the *Epheſians*,
Epheſ. 3. 17. & 18. That ye being rooted and grounded in loue, May be able to comprehend with all Saints, what is the breadth, and length, and height, and depth of Chriſt, &c. But to a diligent obſeruer of the Scriptures theſe places are not contrarie. Therefore conſider with your ſelfe, that Seeing is of two ſorts; with the outward eye, and with the inward minde. Concerning the outward ſight (whereby indeed curious and ignorant men would be glad to ſée God, hardly thinking (often times) that there is any God, when none in this ſort can be ſéene) the truth is, God cannot be ſeene. For, if he could, then muſt he be a bodie; & if a bodie, then to be diuided into parts, & included in a place, and ſo

not

not infinite, and therfore not God. Wherefore grosse are those Old Heretikes that gaue to God an humane forme, Because the Scriptures (speaking after our capacitie) giue vnto him the parts of man, as féete, hands, face, &c. *Anthropomorphites* monkes. *Audiandi.* *See Epiphan.* And concerning those visions and apparitions which the Fathers had, as Abraham of three going to destroye *Sodom*, &c. We answere with S. Augustine, that God appeared vnto them, yet not in his Nature, but in such forme as it pleased him. Many saw, *sed quod Voluntas elegit, non quod Natura formauit*, but what saw they? surely what his Will chose, not what Nature formed. Men saw him when he would, in such forme as hee would, not in his Nature, wherein he laye hid euen then when hee was séene. The Diuinitie when it taketh these shapes, is not conuerted into these shapes, but appeareth vnder them. GOD his Nature is simple, one, and immutable; those formes in Scripture were diuers and sundry; therefore by the very diuersitie of them, We knowe none of them were the true Nature of GOD. Onely in our flesh wee may say GOD was séene, after Christ had taken it into the vnitie of his person, but that is not the matter now spoken of. So, touching the first kinde of seeing, with bodily eyes, we conclude, that No man hath, or can see God at any time and liue, as here GOD himselfe saith in this Text. The second kinde of seeing is by minde, wherein wée must distinguish our estate here, from that it shalbe in the next worlde. For neither by minde (whilst wee liue here) are wee able to see God as he is. The reason; Because all our knowledge is by some formes and fashions which wée conceiue in our mind, and for the most part floweth from the outward senses; but God (as hath beene said) cannot be perceiued by our sēses: Therfore, neither by our mind cā we cōprehend him as he is. And for these words in ỳ Chap. That ỳ *Lord* spake to *Moses* face to face, as a Mā speaketh vnto his friend, they note out a more familiar & gratious manner

1. Ioh. 1. 1

Ver. 20.

Ver. 11.

maner of ſpéech, than before was vouchſafed to any, but not any bodily ſight of God in ſubſtance & eſſence, as he is. But in the life to come wée ſhall in far more excellent manner ſée GOD, yet not ſimply, neither as he is, becauſe he is infinite, we ſtill finite although changed from our corruption. So, no way can GOD bée ſéene as he is of any creature, either with his bodily ſenſe, or with his minde in this life, or that to come. Yet ſuch a meaſure ſhalbe affoorded to vs, as no heart can comprehend now ẏ comfort of it. Let it ſuffice, and bée carefull rather to attaine to it, than curiouſly and vnprofitably to ſift & ſearch the manner of it.

7 The couering of *Moſes* face with GODS hand till he was paſt him, is but a borrowed ſpéech from the faſhion of men, who vſe to holde their hands ouer their eyes when they looke vpon the Sunne; for the brightneſſe and glorie thereof is more than their eyes can indure. It is fit therefore to note and teach vs the incomprehenſible Maieſtie and glorie of God, aboue all power in man to looke vpon, but it may not leade vs to any erronious conceipt, ẏ God hath hands or humane forme, or did thus in any materiall maner. So his back parts note ſuch a meaſure of glory, as Moſes (a mortal man) was able to indure. Otherwiſe, God hath no back nor back parts, but is a Spirit incõprehenſible & aboue al mans ſtrength to know fully as he is, in maieſtie, glorie, ſubſtance, and nature. We may be ſaid to ſee the back parts of GOD, becauſe there is much more which wée know not than which wée knowe, and wée muſt ſtill goe forward while wée liue, in the knowledge of him. *Deus videri non poteſt, quia viſu clarior; cõprehendi non poteſt, quia tactu purior; non æſtimari, quia ſenſu maior eſt. Ideo eũ digne æſtimamus, ſi inæſtimabilẽ dicimus. In noſtra dedicãdus eſt mente, in noſtro conſecrãdus eſt pectore, &c.* God cannot be ſeen, ſaith S. *Cyprian*, becauſe he is brighter than our ſight; God cannot be comprehended, becauſe he is more pure than can be touched, he cannot be

Omnia ad Chriſtum *rectiſſime accommodãtur, qui petra eſt vnica, in qua conſiſtendum fidelibus, qui a poſteriori viſus & agnitus eſt a* Iudæis, *hoc eſt, poſt mortem & reſurrectionem ſuam omnis gloria poſterioribus temporibus* (*interprete* Tert.) *nobis reuelata eſt. vide* Hieron. *in* Math. *cap.* 8. *in* Eccleſ. *cap.* 4. Hilar. *lib.* 4. *de Trin.* Aug. *quæſt.* 154. *in* Exod. &c. Tertul. *Gloria mea quam videre deſideras, poſterioribus temporibus reuelabitur.* Cyprian *quod Idola non ſunt Dij.*

be esteemed as he deserueth, because he is greater than our sense. Therefore we rightly estimat him, when we say hee is inestimable. In our minde he is to bee dedicated, and in our breast to be consecrated,&c. *Solemne est Deum dicere inuisibilem, cum sit lux clarissima; ineffabilem, cum multis insigniatur nominibus. Attribuunt ergo ei priuationes, vt habituum excellentiam demonstrent.* It is vsuall to call God inuisible, when indeede he is a most cleere light; to call him ineffable, when indeede he hath many Names. The reason is, that these negatiues or priuations might shew the excellencie of the affirmatiue or habit. Dionys.

Chap. 34.

1. THere is little in these Chapters following, which hath not bin touched already in the former: and therefore I may in fewe words end them, and referre you to that which hath béene said. First then, you read here that the former Tables béeing broken, the LORD renueth them againe. And obserue these things for your good. *Moses* is commanded to hewe the stones, but the Lord would write in them; so may Gods Ministers by preaching and crying vpon men, as it were hew their stonie hearts, that is, prepare them for writing, but onely the *L*ord must write in them by the finger of his blessed Spirit and no man can make any thing enter without him. *Paul* may plant, &c, but HEE, HEE giueth all increase. *Cathedram in cœlo habet, qui corda mouet*, His chaire is in Heauen that mooueth the heart. And did God write before the stones were hewed? No. No more assure your selfe will he euer in your Ver. 1.

your heart set any good, if you contemne and despise the outward hewing and preparing of you by the Word in the Ministerie of his seruants. Take héede therefore what you doo, you despise not men, but GOD and your owne good. Others by these former Tables broken and latter Tables remaining, haue thought to bée figured the abrogation of the Old Law, and the establishment of the New, the law of the Gospell: The cutting off of the Iewes, and the grafting in of the Gentiles: Our old corruption which must bee broken, and our new regeneration which must come in place, &c.

Ver.2. 2 And bee readie in the morning, that thou mayst come vp early to the mount Sinai, &c. The godly must bee ready to ascend at all houres when the LORD shall appoint, and they neither must nor will stay to bid their friends farewell, or to regarde any earthly impediment whatsoeuer. O Lord, make vs thus readie euer: For here wee haue no abiding Cittie. Early, earely must wée ascend, and so did the Apostle, when he desired to be loosed, and to bee with *Christ*: Forward, not backeward was that happie man, and so must we be.

Ver.3. 3 Let no man come vp with thee, &c. *Feare* and reuerence is euer fit for holy things, & presuming boldnesse sauoureth neuer of that Holy Spirit whose effects feare and reuerence are. Moses did with spéede (as God commanded) hew two Tables of stone, and went vp earely. Two biddings hée néedeth not, and a thousand thousand will not serue vs, &c.

Ver.4.

Ver.5. 4 And the *Lord* descended in the cloud, &c. *Moses* ascendeth, and GOD descendeth; So is it in our manner of knowing him: we must ascend in heart, and minde, and will; he doth descend, most graciously submitting himselfe to our weake and féeble capacities, &c.

5 Conferre the 6. and 7. ver. with that which was in the former Chapter ver. 18. and so forth, and the one will notably explane the other.

6 Then

6 Then *Moſes* made haſte, and bowed himſelfe to the earth, and worſhipped. Vers. 8. **The greater meaſure of manifeſtation of God and his truth is vouchſafed vnto vs, the more ought wee to humble our ſelues and bee thankfull, worſhipping and adoring that God which ſo mercifully dealeth with vs. Againe, when GOD vouchſafeth** ſignes **of his** preſence, **let vs haſte vnto him, and not ſuffer him to paſſe away whileſt wee are hindred with this and that. Hee giueth** ſignes **of his** preſence **in the** Word **preached, hee giueth** ſignes **of his** preſence **in my** heart **by good** motions. **O let him not paſſe away, but make haſte as** Moſes **here did, bow downe and worſhip &c.**

7 *Moſes* ſaid, O *Lord*, I pray thee, if I haue found fauour in thy ſight, that the *LORD* would now go with vs, for it is a ſtiffe-necked people, &c. Ver. 9. **The** promiſes **of God** kindle **prayer, and ſee it in** Moſes **here, wherefore vſe (when you are dull to pray) to meditate a time vpon the promiſes of GOD** generall, particular, **ſo** many, **ſo** ſweete, **ſo full of** power **to inflame an heart halfe dead, and when you feele the fire kindle, then pray, it will flame out at laſt. His prayer is for aſſiſtance in his charge, and well** noteth **the** heauie burden **of** Gouernment **which ſo many deſire & little think of & weight.** Domoſthenes ſaid if there were two waies before him, the one leading to *Gouernment*, and the other to death, he would take that which leadeth to death before the other. *Æſchines* **deſired** to be deliuered from Gouernment as from a mad dog. *Traian* **ſaid,** who knew the cares of an *Emperours* Crowne, would not take it vp in the way if he found it there. **Such, and many ſuch Speeches read we, al to** note **the great charge, and to ſnubbe the vaine ambition of Man. Yet** Gouernment **is of God, and God in** Gouernours, **and is honoured greatly, euer was, and will be.**

9 Keepe diligently that which I commaund thee this daye, and beholde I will caſt out before thee the Ver. 11.

Amorites

Amorites,&c. Who subdueth enemies & casteth them out? God, and God onely; man is but by his meanes, and preuaileth and faileth as the *L*ord will. Why doth God subdue? That wée may keepe and keepe diligently what he commandeth, do this and prosper, as shall be good euer; do it not, and vaine shall all strength bée, when the Lords patience is expired, and Iustice taken in hand. Publikely and priuately this is true, thinke of it.

Ver.12. 9 Take heede thou make no compact with the inhabitants of the land, whither thou goest, lest they be the cause of thy ruine among you. It séemeth cruel, if the inhabitãts would yeeld and submit themselues, not to receiue them. But learne here and euer, that God is the true line of mercie, and where he condemneth beware pittie: For that is to condemne him, and to exalt thy selfe aboue him in mercie. 1.King.20.42. Because, saith the Prophet to *Benhadad*, thou hast let him go whom I appointed to die, thy life shall goe for his life, and thy people for his people. Lest (saith this *Text*) they be the cause of thy ruine. False Religion (you sée) in the end worketh destruction, and how then is it policie? how better for a Common-wealth, as some Romish *Catholiks* vainly haue written? *Thirdly*, Thou shalt ouerthrow their Altars,&c. Then no tolleration to be had of two Religions in one Gouernmẽt. Ver.13. If the Lord be God, 1.King.18.21. he must be worshipped, but if Baal be he, he must be worshipped solely and only, not GODD and Baal both. Thou shalt worship the Lord thy God, and him *onely* shalt thou serue. Mat.4.10. God is a ielous God, and will not giue his glorie to another. Pſ.16.4. Dauid a Prince truly religious saith, Their offerings of blood will not I offer, neither make mention of their names within my lips. Princes destroying Idolatrie and purging the Church, are renowned in Scripture with a blessed memorie. Salomon for his mingling was plagued. Valentinian sought of Ambrose a Church in Millan for the Arrians, and Ambrose denyed it &c. But by whom are the Altars to be broken downe? By the Magistrate

giſtrate onely, or by priuate men alſo, and by euery one that is zealous? Surelie publike things by publike perſons in authoritie, Conſtantine, Theodoſius and ſuch like. But for priuate things, priuate men may dow them, as Iacob purged his owne houſe of his Wiues Idols. And the Councill cõdemneth Maiſters that will ſuffer in their houſes images, and not take them away. Priuate men to meddle with publike things is dangerous. Paul came to Athens, and found an Altar, yet he threw it not down. The Councill decreed, that he which (beeing not a Magiſtrate) ſhould breake downe an Image and be ſlaine in the fact, ſhould not be numbred among Martyrs. Theodoret maketh mention of Auda a Biſhop who ouerthrew Pyreum Perſarum, and ſaith thus, that a priuate man ouerthrewe this, I praiſe it not, &c. Extraordinary inſtincts God hath giuen, but let men take heede they be not deceiued. Gideon had Gods inſtinct, euery motion to ſuch matters muſt not be ſuch a warrant. Ambroſe defendeth the Biſhop that burned the Iewiſh Synagogue, and reckoneth one among Martyrs which, in the time of Iulian, threw downe an Altar and was condemned. Our owne times haue yeelded ſome examples. But you ſee, all are not of one minde. Therefore beware of falſe ſpirits that will raſhly write of reformation without tarrying for the Magiſtrate. So euery man may bee a Magiſtrate, and the ſweete ſocietie of man with man turned to blood and ſlaughter. Some yet are too milde, and they tell vs Idolatrie muſt firſt bee taken out of the heart by true teaching &c. They ſay well, that true teaching goeth before, but what then? Therefore is the Magiſtrates worke excluded? No. For, are not the ſinnes againſt the ſecond Table alſo to be taken out of the hart by teaching? and yet I hope the magiſtrate may concurre with teaching, and puniſh theeues, and murderers, and adulterers &c: Much more in the firſt Table touching Gods honour and ſeruice.

Euſeb. lib. 3.

Concil. Arelatenſ. Canon.

Concil. Eliberin.

Ambroſe. Epiſt. 24.

10 Mariages

10 Mariage with theſe Idolaters is forbidden, and I wiſh it marked: I haue elſwhere touched it, and the curſe of God is often ſo great vpon ſuch matches, as I wonder at the preſumptuous prouoking of Gods wrath that I ſée in many. A Recuſants liuing is reſpected, and bodie and ſoule deſtroyed for euer. The father wilfull throweth his déere childe away, and neuer thinketh of the iudgment he ſhall haue with God at his fearefull daye for the ſame. I know where I am, and I ſtay. God in mercie worke ſéeling and true repentance. Tertullian perſwadeth Chriſtian Widowes to take heede of theſe mariages. Salomon was ouerthrowne by them &c.

Ver. 29. & 30. Hoc ſigno & intollerabilis diuini iudicij ſplendor adumbrari debuit, & legis diuinæ operatio, quæ conſpicientibus peccata ſua terrorem incutit. At per velamen, cum naturæ noſtræ caligo, tum Iudæorum excecatio, de qua anagogice. 2. Cor. 3. 13. &c. Myſtice expoſuerunt: Orig. Ho. 12. in Exod. Ambroſ. in Pſalm. 118. Greg. lib. 28. Moral. Cap. 23. &c. 2. Cor. 3.

11 When *Moſes* came downe from the mountaine, *Aaron* and all the children of *Iſrael* looked vpon him, and behold the skin of his face ſhone bright, and they were afraide to come neere him. Diuers and ſundrie cauſes might cauſe the Lord thus to change Moſes face. Firſt, to aſſure him by this outward token, that his prayers were accepted and Gods fauour againe reſtored to the people. Secondly, that thus the lawe written in the two Tables now the ſecond time, and Moſes alſo the Miniſter of the law, might receiue authoritie and dutifull regard with the people. Thirdly, that it might note Moſes to ſhine with heauenly knowledge and Wiſdome, inſtructed by the Lord for the good of the people. Fourthly, to note that Miniſters faces, that is, their outward actions and words (which appeare to men) ſhould gliſter & ſhine. So let your light ſhine, that mē may ſee your good works &c. *Fiftly*, to ſhadow that the law which Moſes now repreſented, is onely bright and ſhining in the face, that is, outwardly, for the righteouſneſſe of them that obſerue the lawe for outward actions, is onely a ſeeming iuſtice, ſhining before men, who looke no further than to the outward apparance; but before God (who ſéeth the heart and reines) it is none: Whereas the righteouſneſſe of Chriſt is all glorious within and without. *Sixtly*, to teach that the

the law lightneth the conſcience which is as the face of ỹ inward man, making it ſée and know ſinne; but the minde it lightneth not with any faith to ſaue from ſinnes, Chriſt onely doing that by his holy Spirit, &c. Therefore the people feare, and dare not approach, the lawe euer ſtriking a terrour into the harts of them that behold their ſins in it, and by it. Moſes himſelfe (ſaith your Chapter) knew not of this glorie of his face. And modeſt men are not carried away with knowledge of their own gifts, but are as it were ignorant of them. Socrates when all men iudged him moſt learned, yet of himſelfe held this both thought, and ſpéech, That he knew nothing. And in matter of our almes, the Lord biddeth, That the right hand know not what the left hand dooth.

12 *Moſes* put a couering ouer his face, &c. For the ſignification whereof you may reade S. Paul 2. Cor. 3, 7. It was figure of the Couer that is ouer our vnderſtanding till the Lord take it away, whereby we are not able to diſcerne the things of God. Pray we therefore euer, that as our Sauiour hath come out of the boſome of his Father to reueale all truth, and hath in his holy Word perfectly taught the ſame; ſo he would be pleaſed to open our eyes, to bore our eares, & to ſoften our harts, that we may receaue to our endleſſe comfort what he hath reuealed. Thus much of this Chapter. Ver. 33.

Chap. 35.

THese last six Chap. following do but repeat how those things were done which GOD in the former Chapters commanded to be done; and therefore néede not further to bee stood vpon, the chiefe things in them hauing beene before spoken of: As, in the twenty fifth Chapter you haue this Chapter, and so on, if you cõferre them together. Onely I will remember two or thrée things out of the Fathers, not noted before (as I take it) in the 25. Chapter. The first is an earnest and affectionate Spéech of Origen Ho. 13. in Exod. *Domine Iesu, præsta mihi, vt aliquid monimẽti habere queam in tabernaculo tuo. Ego optarem (si fieri potest) esse aliquid meum in illo auro, ex quo Propitiatorium fabricatur, vel ex quo Arca cõtegitur, vel ex quo candelabrum fit luminis et lucernæ: aut si aurum non habeo et argentũ, saltẽ aliquid inuenire offerre, quod proficiat in columnas et bases earũ: aut certe vel æris aliquid habere queam in Tabernaculo vnde circuli fiant, et cætera quæ sermo diuinus describit. Vtinam mihi esset possibile vnum esse ex Principibus, et offere gemmas ad ornamentum pontificis humeralis atq; λογείου. Sed quia hæc supra me sunt, certe vel pilos caprarũ habere merear in Tabernaculo Dei, tantum ne in omnibus ieiunus et infœcundus inueniar.* Lord *Iesu*, graunt that I may haue some monument in thy Tabernacle. I woulde wish, if it could be, that some part of that gold might cõe from me whereof the *propitiatorie* is made, or with which the *Arke* is couered, or whereof the Candlestick is made, or if I haue no gold or siluer, at the least I may be found to offer some thing that may helpe froward the pillars and

and ſockets of them: or that I may haue ſome braſſe in the Tabernacle, whereof the rings may be made, and other things preſcribed by thy *Word*. O that it were poſſible for me to be one of the Princes, and to offer precious ſtones to the adorning of the Prieſtes garment! But becauſe al theſe are aboue my power, at the leaſt let me finde fauour to offer goats haire in the *Tabernacle* of God, that I be not found emptie & vnfruitfull in all. **Let this deuout Speech much moue thee good Reader. The** ſecond **thing is, concerning the ſkilfull workemen** Bezaleel **and** Aholiab. **For the firſt beeing well deſcended of the honorable tribe of** Iuda, **& the 2. not ſo well, but from a more vnnoble tribe, ỹ tribe of** Dan, **it affordeth vs this good** obſeruatiõ; **ỹ God beſtowes not his gifts euer according to birth, but maketh them in vertue** equall **whom earthly reſpect & humane deſcent haue made very** vnequall. **Neither doth he yéeld them praiſe for** birth, **but for gifts &** graces **of his** Spirit **in themſelues, and for a ſingular abilitie to teach others, which euery man cannot do, either by ſome** impatiencie **in his nature, or for ſlouth, or for one thing or other. Very well therefore ſaid S.** Hierom, *Summa apud Deum nobilitas clarum eſſe virtutibus; neſcit religio noſtras perſonas, nec cõditiones hõinũ, ſed animas inſpicit. In Epiſt. ad Calantiũ.* It is the chiefeſt nobility with God, to be indued with vertue; *Religion* knoweth not our perſons, neither dooth it looke vpon the conditions of men, but vpon their minds. *Thirdly*, **in the example of theſe worthy** workemen, **is notably commended vnto vs the vertue of** agreement **and** conſent **in the Lords worke, that they ioyne and are not ſeuered: A thing of great** conſequence **if I would follow it by diſcourſe. But God make vs all follow it in our** places: **their** faithfulneſſe **in not conuerting any thing to their** owne **vſe, and many other good things might be noted in them: but I ſtay.**

Chap. 36.

TUrne backe to the 31. Chapter for the explanatiō of this Chapter, concerning these workemen thus raised vp of God, and inabled with skill for this great worke. In this place note the singular liberalitie of the people to this house of God, when they brought so much that they were stayed and stopped from bringing any more. O, where are these hearts now a daies? Note also the rare faithfulnesse of the workemen, who gaue notice of this bountie, and said, *vers. 5.* It was more than needed, being much of it gold, and pretious stones, and costly things. What might they in such plentie haue put aside for their priuate profite, if they had bene men of such a stampe? Thirdly, see the Magistrate in this matter, how he also wil not haue the people further charged than is cause, when once he knoweth of it. All these are examples to vs, to learne in our seuerall places to doe the like, that with God and man wee may reape like commendation.

Vers. 6.

Chap. 37. 38. 39.

READe ouer againe the 25. 36. 27. Chapters, where these thinges now repeated are explained.

Chap.

Chap. 40.

OBserue how often in this Chapter is repeated (as the *Lord* commaunded,) and see how ſweete commanded obedience is. Were it as ſweete to God to be ſerued with inuentions, neuer would theſe Repetitions be made. Beware therfore of theſe waies, and in verie reaſon conclude, that if you loke of your ſeruant ſeruice according to your will, and not according to his; much more may God. And if your commaundement be a diſcharge to your ſeruant, much more is God to his a ſure reſt and comfort.

2 Conſider heere what Saint Auguſtine noteth: Moſes that is appointed to anoint and conſecrate others, was neuer anoynted and conſecrated himſelfe; that ſo we might learne not to value externall Sacraments or ſignes by the dignitie of the Miniſter, but by the ordinance of God. Againe, that the inuiſible grace is of force without the viſible ſigne, when God will haue it ſo, as in Moſes here. Aug. *Queſt. in Leuit.*

3 The cloud couered the Tabernacle, and the glorie of the *Lord* filled it. That thus hee might grace that outward place now appoynted for holy aſſemblies to ſerue him, and ſo to the worldes end teach how great account all people ought to make of their Churches, and Churchmeetings, whereof I haue ſpoken before, Chap. 25. The cloud aſcended when they ſhould trauell, and was vnto them a direction when to remoue: by the day alſo it went before them, and a fire by night; ſo day and night the Lord directed them in their waye to Canaan. Bleſſed Verſ. 34. Verſ. 36. Verſ. 38.

were

were those men (thinke you) that were thus directed. And is God now changed? No, no: in his word he is, and by his word he offereth to lead you to the true Canaan in heauen as comfortably, as plainely, and as powerfully, as he did his people by these outward meanes, vnlesse you be wilfull and will not follow. Loke therefore, in his name I beg it, at his word: haue it, read it, loue it, & meditate vpon it, and continually (as you may) exercise your selfe in it. It will set you at the last where all the pleasures of the world cannot set you, and from whence you would not come (when once you are there) for ten thousand millions of such worldes. These helpes of mine to this end accept, and vse as the pledges of his loue that wisheth you eternall comfort and peace. Read first a Chapter in your Bible, and then read these *Notes* vpon the same, they will stirre vp your minde to further meditation: For who is able to sound the full depth of the *Lords* word? God that hath no measure in mercie, for his deere sonnes sake make them profitable vnto you. *Amen, Amen.*

¶ *The moſt of the Latine marginal Notes came later than that they could be added into the Chapter in their places: and therefore they were put in the margine; the roome ſuffering no tranſlation of them into Engliſh.*

Comfortable Notes vpon the Booke of Leuiticus, as before *vpon Geneſis.*

Gathered and layd downe ſtill in this plaine *manner, for the good of them that can not vſe* better helpes, and yet are carefull to reade the Scriptures, and very deſirous to find the *comfort in them.*

By the reuerend Father in God, Geruaſe *Babington, Doctor of Diuinitie, and* Biſhop of Worceſter.

With a Table of the principall matters contained in this Booke.

Bleſſed is that man whoſe delight is in the Lawe of the Lord, and in that law doth exerciſe himſelfe day and night. Pſal. 1.

Printed at *London* for *Thomas Chard*
1604.

¶A Table ſetting downe Alphabetically *the principall matters contained* in this Booke.

A.

Aaron a figure of Chriſt, 71, 73. his conſecratiõ 71 not hated of God, althogh his children were puniſhed, 84. compared with Chriſt, 125, 126.

Abſent men ſhould not be evill ſpoken of, 167.

Abſolution, 116.

Adams apple defiled not but the breach of Gods commandement 93.

Adultery, 122. not puniſhed ſharply enough with vs, 139.

Affection muſt not rule in iudgement 268.

Afflictions of the godly prefigured, 15. our comforte in them, 19. a ſacrifice 22. ſanctified by ſalt 28. in them wee muſt be patient 82, 83, 115. they are not ever ſignes of Gods hatred and diſlike 210. they doe often cure obedience 86. divers ends why God afflicteth his children 210.

Affinitie 137.

Almes a ſacrifice 21.

Ambition figured by the Eagle 99.

Ambidexters figured by the Sea-mew 99. by linnen and woollen garments 170

Anabaptiſticall ſeparation 87. forſaking of their wives 145.

Anger 197.

Avenging condemned 169.

Auricular confeſſion 108. 220.

Aſhes the ceremony of them 54.

The Authors comfortable experience in his Miniſtrie 85, 86, 128. his counſell for reading, and his intent in writing this Booke 186.

B.

BElles, God calleth vs to the Church by them 192.

Betrothing or contract in mariage muſt be with conſent of parents 146. it muſt not be ſecret 148. how many ſortes there are of it 149.

Beaſts that might be vowd to God 216

Beaſts were called vnclean in the time of *Noah*, becauſe God did exclude them from ſacrifices 94. cleane beaſts reſemble the godly *& contra.* 95.

Blaſphemy 195. to be puniſhed with death 196.

Blemiſhes forbidden in the Prieſts are applied 183.

Blood, why regarded as an holie thing 131. why the apoſtles commanded to abſtaine from eating blood 132.

Bleſſings enioyed by Chriſt 73.

Bleſſings outward are not ever accompanied with Gods favour 209. wee muſt waite Gods leiſure for enioying of them, 210.

Blind men who they are 167, 183.

Bodily comelines is a bleſſing of God, 182.

Buriall 85.

Buriall of Chriſt prefigured 54.

Burnt offring, three ſorts thereof 8. that out of the heird, in what caſe it was vſed 9, 9 and with what rites 10, &c. the ſecond kinde out of the flockes 17. why it was killed on the north ſide of the Altare *ibid.* & 18. the third kind of the fowles 19. the ceremonies of it 47, &c.

C.

CAtechiſing 63.

Calling to be followed 88.

Canopus honoured for a god 50, 51.

Ceremoniall laws gave place to neceſſity 89. why ſome part thereof was continued in the New Teſtament 132.

Cedar wood ſhadowed out a holie life 118.

Cordo-

Mourning for the dead 85,180.
The Mowſe figured ſuch as live vpon others labors 102.
Murther to be forborne 131.
Multitudes of ſinners puniſhed 41.

N.

NAdab and Abihu ſlaine 76.
Name of God not to be prophaned 198.
Naturall corruption 104,121,125.
Naturall reaſon gathereth good obſervations for weather 172. for ſowing, mowing,&c. 173.
Natures lawes 135.
Nations forraine are not to be imitated 134.
Noſe, either flat or great what it noted 183.

O.

OAthes vnlawfull are not to be performed 44.
The Obedience of Chriſt prefigured, 17.
Obſervation of nature in creatures 172 if it bee ſuperſtitious it is condemned 173.
Olde men are to be reverenced 175.
Oppreſſors figured by the Goſhawke and the Kite 99. and 167.
Order 16. to bee obſerved in Gods church 69.
Originall corruption 121, 174. it was in the Prieſts 180.
Oſtrich figured painted hypocrites 99.
Outward bleſſings are not ever ſignes of Gods favour 209.
Owle figured vnſociable men 99.
Oyle, a ſigne of Chriſt his mercie 24. the ceremonie of it 45. a ſhadowe of the ſpirite 71. a figure of pure doctrine 194.

P.

PArtialitie 199.
Pardons 205,218.
Patrons 53.
Prieſt, a figure of Chriſt 24, 38, 49. a figure of the church 30, 59, 71. the dignitie of his calling 40. it was firſt inſtituted, and then confirmed, and the contempt of it puniſhed by God 69. no man might enter on it without a calling, and the reaſons thereof 69. ceremonies vſed at their conſecration 71. their chiefe office was to teach the people, &c. 87. other dueties belonged alſo to them 90. they might not mourne for every one dead 179. there were degrees to diſtinguiſh them among themſelves 180. their marriage limited 181. they ought not to have blemiſhes of body, that their calling might not come into contempt 182.
Prieſthoode of Chriſt 109.
Peace-offering, wherein it was like or vnlike the burnt-offering 31. two ſortes thereof 61.
Papiſts figured by the Sea-mew 99.
Paſſeover 190.
Parents vnnaturall ſignified by ravens, 99.
Parents conſent required in marriage of children 146. they muſt provide fitte matches in time 147.
Parting the hoofe ſignified teachers that divide the worde aright: and beleevers that diſtinguiſh things 96.
Patience 82, 83.
Pelagius confuted 104.
People ſhoulde bee touched with the griefe of their Miniſter 85.
Pentecoſt 191.
Perſons which might be vowed to the ſervice of God 215.
Poſteritie provided for 171.
Pleaſures are to be mortified 32. and forſaken for God 66.
Policie may not deſtroy pietie 141,170, 185.
Poligamie vnlawfull 149, 150.
Poore provided for in ſacrifices, 19. their little is accepted 20,37,45,106,119. God hath care of them 162. and ſo ſhould

wee

we have 163,164,207.
Povertie comforted 37,45.100.
Popiſh frankincenſe 24. faſts 34. tapers 53,194. performance of their devotions by another 67. elevation 67. prieſthoode 70,180. greaſing 71. deviſes without the word 81. forbidding of marriage and meates 92. ſhrift 108. wronging of the ſoules of men 124. tranſubſtantiation 132. kinred 134, 143. cloyſtering 139. forced chaſtitie 141,181,185. forbidding miniſters marriage, 161. ſhaving, 174. ſtewes, 174 Prieſtes and Ieſuites of an vnquiet humour 183. repreſentation of the Trinitie, 194. Iubile and pardons 204,205. vowes 218,219.
Prayers ſignified by incenſe 24. they pierce onely by the blood of Chriſt 39. a reaſon why they are not alwayes heard 213.
Preaching of Chriſt through the world prefigured 13,58, 67, 192. it is a ſacrifice 21. not to be turned to popular applauſe 27.
Prophetes exhortations vppon what grounds 209.
In promiſed bleſſings wee muſt not appoynt God a time 210.
Providence 59
Proſperitie may not puffe vs 84.
Pride ſcorneth excuſes 89. it bindeth men 184.
Purification 106,&c.
Punishments are neceſſary to preſerve common-wealths 176,177.
Punishments of wilfull contemners of Gods will 211.
Puritie of Chriſt prefigured 10,16,20, 23,180. all puritie to be ſought in him only, 105, 185.
Puritie of his doctrine and life 25. and of his nature 104.
Purifying of women not to bee forced now in maner as it was vſed amongeſt the Iewes 103. why it was doubled in a woman childe, to that it was in a man child 205.

Q.

QVeſtion, whether divorce may bee made for the leproſie 114.
Queſtion whether errour or miſtaking make a marriage voyde, or no 141. Secondly, whether a vow hinder marriage, 143. Thirdly, whether ſpirituall kinred hinder marriage 143. Fourthly, whether a man may marry her whome hee adulterouſly abuſed in her husbands life time, 144. Fiftly, whether diverſitie of religion breake marriage *ibidem* Sixtly, what if marriage be forced 145. Seaventhly, what if marriage be with one violently taken away 145.

R.

RAvens figured vnnaturall parents, vnkinde friends, and ill husbands 99.
Remembring of wrong forbidden 169.
Relapſe into ſinne 58.
Repentance neglected 44 45. it ſhould be continuall 120. when it is true there is comfort 212.
Reſurrection of Chriſt prefigured 20, 55,128. that it ſhould be on the third day 64.
Reſtitution 46,49.
Religious vowes 219.
Revelation now clearer than in the old Teſtament 20.
Riches are to be forſaken for God 66.
Righteouſneſſe of Chriſt ſhaddowed, 125.

S.

SAcrifices were not meritorious by the worke done 4, 22, 36, 38, 49,178 they were ſhadowes of ſuch vertues as the ſacrifice of Chriſt ſhoulde woorke 4. but chiefely of the death of Chriſt it ſelfe 5. why there were many ſortes of them 5,6. what things were to be ſacrificed 6. why

a

The Præface.

IT is Saint *Hierome* his ſpeech in one place, *That almoſt euery ſyllable of this Booke of Leuiticus conteyneth a myſterie.* A great motiue to ſtirre vp all God his people, both to the reading of it, and to a verie great obſeruing of whatſoeuer we read in it. We ſee by experience, that, if a man happen to finde any old and ancient Monument of ſome Famous man, that liued many yeeres ago, with any inſcription of old Letters or Characters, how he reioiceth at it, keepeth it, ſheweth it to his friends, and is neuer wearie of it. Much more ſhould it pleaſe vs to view and marke the ancient Figures of this Booke, wherin (as in pictures) Ieſus Chriſt, the great King of all Kings, and the eternall Sonne of almightie God was ſet-out and expreſſed to the world before he came, and ſtill moſt

Singulas fere ſyllabas ſpirare Cœleſtia ſacramenta.

profitably noted and knowne now, when hee is come. Let vs therefore begin to read this heauenly Booke with comfort, & continue the ſame with conſtancie, to the end. And (moſt gracious Father) for thy deere Sonnes ſake, I beſeech thee, throw my ſins out of thy ſight, that make me vtterly vnworthy to come nere thy word, much more, both to taſte the ſweetnes of it my ſelfe, and to be a means that others may doe the like with mee. And as it hath pleaſed thee to vouchſafe mee a place of teaching in thy Church, with many and many mercies more, & to ſtir my heart vp to this courſe of doing ſome part of my dutie in the ſame; ſo vouchſafe to giue power to my will, and to enable me with thy grace, that I may ſee and ſet downe, obſerue and note what may bee to this end; namely, to worke, both in mine owne ſoule, and in the hearts of thy deere Choſen, knowlegde and feeling of thy heauenly truth, that may bee to the praiſe of thy vnſpeakable goodneſſe and our owne æternall comfort for euermore. O grant it, (ſweet Lord) grant it, and be ſtrong in weakeneſſe, as thou haſt promiſed to be. Let no ſinne of mine, or of thy people that ſhall euer vſe my poore labours, hinder and hold this mercie from vs. Amen, Amen.

The

The like Notes vpon euery *Chapter of the Booke* of Leuiticus.

CHAP. 1.



Before you come to the words of the Text, you may consider in your minde, why God should institute and appoynt such a kinde of worship as this, hereafter described in this Booke; seeming to be delighted with the slaughter of Cattle, and liuing creatures, to his seruice. And (the rather) I wish you to thinke of this point, because we read of some in old times, that by reason hereof, and by the commandement, and approbation of warres also (wherein men, women, and children are often slaine with great rigor and force) haue condemned the holy Law of God, his sacred and Diuine word, as not agreeable to his Nature, who is all good, and not delighted with slaughter and crueltie, but with louing mercie, and mildnesse, vnitie, amitie, and peace. Such were the Cerdonian and Marcion Heretickes, as witnesse Turtullian, and Augustine. Others haue fallen into this foolish and false conceite, that there were two Gods; one God, the Father of Christ, and the Authour of the new Testament: the other, seuere and sowre, cruell and bloody, the Authour of the olde Testament, wherein so many commandements, concerning blood by warres, and by sacrifices, are giuen. Againe, Lucian, that prophane Scoffer, scoffed and iested at this kind of worship by blood, and death. The former folly is so grosse and senseleſſe, as in our dayes (God be blessed)

it nedeth no confutation. For we well know, that
2. Pet. 1. 21. euen the Scriptures of the olde Testament also, Came not by the will of man, but holy men of God spake as they were moued by the holy Ghost. We know the Law
Psal. 19. 7. 8. 9 it selfe is holy and vndefiled, giuen (as a good Schoolmaster) to lead vs vnto Christ. And euen the whole Scripture together, Olde Testament and New, Law and
2. Tim. 3. 16. Gospell, is giuen by inspiration of God, & is profitable to teach, to improue, to correct, & to instruct in righteousnes,
17. That the man of God may be absolute, being made perfect vnto all good works. The other poynt may be a litle touched; namely, his prophaneneſſe, that reſted at this worship, and thought it vnfit. Wherein first, let vs consider, that not man deuised it, and God approued it; but euen God himselfe both deuised it, and accepted it. For the first man Adam, was taught of God, and he taught his sonnes, Cain and Abell: otherwise, in
Heb. 11. 4: Faith could not *Abell* haue so worshipped; Faith being
Rom. 10. 17. by hearing, and hearing by the word of God. So from man to man it proceded as the Will of God in all generations, and was vsed with the godly as the forme of dutie, which God required of them and allowed. And
Verse 1. now here in your Chapter, the words are thus. Now the Lord called *Moses*, and spake vnto him out of the Tabernacle of the Congregation, &c, concerning this kinde of worship. Whereupon it followeth, that, being his owne appointment (who is wisedome it selfe, iustice it selfe, and all goodnes) flesh and blood, dust and ashes should not dare to censure it, but as good, although no reason thereof could appeare to his vnderstanding.

The singular vse of it, and great fitnesse to the ende God appointed it for, will after appeare in the whole Booke by noting the particular Sacrifices mentioned, and commanded. But in the meane time, although God be not bound to giue reasons euer to vs of his Will, nor we bound to search out for them, but humbly,

bly and obediently to reſt in his good pleaſure, made knowne by his Word: yet if we thinke he choſe this courſe to confound the wiſedome of the wiſe, we ſhall not thinke amiſſe. For all the learned Writings and wiſe Lawes deuiſed by man, to make people good, could neuer worke ſo much to that end, as this did, in ſuch as toke the right vſe of it. The more therefore any deſpiſed it, & thought it folly, the more did it ouerthrow him in his iudgement, and prooue his wiſedom to be ſtarke folly.

2 Yet, concerning the continuance of this kinde of Worſhip, the Lord neuer intended, it ſhould be perpetuall; but onely for a time, namely, till that great Sacrifice (figured and ſhadowed by all thoſe Sacrifices) ſhould be exhibited and giuen vnto mankinde, according to the Scriptures, with whom all ſhadowes ſhould ceaſe and take an end. And this was well knowne to ſuch as rightly vnderſtood the Scriptures, albeit to ſome others it was not tollerable doctrine, but very dangerous to be touched. The Prophet Dauid vnderſtood it, when he ſaid, Sacrifice and Offerings thou wouldeſt not haue, but mine eares haſt thou opened. Sacrifice for ſinne haſt thou not required, then ſaid I, Loe, I come. The Prophet Malachie ſpake of it, when he alleageth the Lord ſpeaking thus. I haue no pleaſure in you, ſaith the Lord God of Hoſtes, neither will I accept an Offering at your hand. For, from the riſing of the Sun, vnto the going downe of the ſame, my Name is great among the Gentiles, and in euery place (Marke this) Incenſe ſhall be offered vnto my Name, and a pure offering: for my Name is great among the Heathen, ſaith the Lord of Hoſtes. Agreeable to which place, are the words of Chriſt to the woman, in the fourth of Iohn: Woman, beleeue me, the houre commeth, when ye ſhall neither in this Mountaine, nor at *Ieruſalem*, worſhip the Father &c. Alſo the Apoſtle Paule his words: I will that the men pray,

Pſal. 40. 8. 9.

Mal. 1. 10. 11.

Iohn 4. 21.

1. Tim. 2. 8.

Sempiterno ritu.

pray, euery where, lifting-vp pure hands, without wrath, or doubting. Whatsoeuer therefore you read in the Word of the perpetuitie of this kinde and forme of worship, you must still take it by restraint, vnto the comming of Christ, and the continuance of that common wealth and policie of the Iewes, not longer.

3 Touching these Sacrifices and Rites, we are to know, and euer remember, that God neuer instituted and ordeined them to be meritorious, and euen by the worke done (as we say) to appease the wrath of God, and deserue eternall life. For so thought some Hypocrites in those dayes, and are sharply, and often rebuked for it. And the Apostle telleth vs plaine, The blood of Bulles and Goates cannot take away sinne, &c.

4 They were not appoynted to be onely Allegories of good workes, and ciuill vertues, and darke deliniaries of a politicall life, as were the Symbols of Pythagoras, or the Hieroglyphicks of the Egyptians: And yet there may be a fit application of them this way. For indeed they do shadow-out such vertues, as the Sacrifice of Christ should worke by Faith in true beleeuers, but I say, they were not instituted onely for this purpose, but ỳ holy Ghost loked at higher matters in these Ceremonies, namely, that they might shadow-out the Lord Iesus, the promised Messias, and the true Sonne of God, and that Sacrifice which he should make of himselfe for the Redemption of all mankinde vpon the Crosse according to the Scriptures, that they should nourish and maintaine the promises hereof in mens hearts, and that sauing Faith hereupon springing in him, & in him onely to be saued for euer. For euery Sacrifice was a Sermon of this matter, of his comming, of his suffering, of his death &c. And by such visible sights the Gospell was preached, concerning life by him. Thus iudged S. Iohn, when he sayd, Behold the Lambe of God &c. as if he should haue saide, that

Iohn 1, 36.

Lambe,

Lambe, that was ſhadowed by all the Lambes and Sacrifices of the Law. Hetherto tend the wordes of Saint Paul to the Epheſians, Chriſt hath loued vs, and hath giuen himſelfe for vs, to be an offering and a ſacrifice of a ſweet ſmelling ſauour to God. The wordes of S. Peter; Knowing, that ye were not redeemed with corruptible things, as ſiluer and gold, from your vaine conuerſation receiued by the tradition of the Fathers: But with the precious blood of Chriſt, as of a Lambe vndefiled, and without ſpot. The wordes of Saint Iohn, The blood of Ieſus Chriſt cleanſeth vs from all ſinne. In the Reuelation, The Lambe ſlaine from the beginning of the world. How? Surely not onely in the purpoſe and appointment of God, but by the Sacrifices which were offered euen from the beginning. For by all ſuch, his death was ſhadowed, and he as it were ſlaine (to the faith of man) as often as any Sacrifice was offered. The whole Epiſtle to the Hebrewes alſo, in full manner teacheth thus much, and marke the wordes well in the 10. Chapter. The Law had the ſhadow of good things to come & not the verie image of the things.

Ephes. 5. 2.
1. Pet. 1. 18. 19.
1. Iohn. 1. 7.
Apoc. 13. 8.
Hebr. 10. 1.

5 For the varietie of them, there were many ſorts of ſacrifices, and yet but one Chriſt, to be ſignified by them all. This did the Lord in great mercie and wiſedome, that ſo his people fully buſied, and pleaſed with ſuch varietie, might haue neither cauſe, nor leaſure to looke vnto the wicked Idolatries of the Heathens, according to the ſeuerall charges giuen them of God, To beware leſt they were taken in a ſnare, to aske after their Gods, ſaying, how did theſe Nations ſerue their Gods, that I may doe ſo likewiſe? &c. Seeing all the abhomination that God hateth they did vnto their Gods, burning both their Sonnes and Daughters with fire to their Gods, and the Lord would haue them doe onely what he commanded, putting nothing vnto it, neither taking any thing from it. Secondly, although Chriſt be but one, and his

Deut. 12. 30.

Sacrifice but one; yet great is the fruit, and many ſeuerall mercies flow from him, and his death vnto vs. By him our ſinnes are waſhed and waſhed out, by him Gods wrath againſt vs is appeaſed, by him we are adopted and taken for the Sonnes of God, and Fellowheires with him, by him we are iuſtified, and indued with the holy Ghoſt, inabled thereby to die vnto ſinne, and to liue vnto righteouſneſſe, walking in his holy Commaundements with comfort, and longing for our deliuerance out of this vale of miſerie, 2. Cor. 5. 1. That we may bee cloathed with our houſe, which is from Heauen, &c. Diuers ſorts of Sacrifices therefore were appointed, to note, by that varietie, the varietie of theſe fruites of Chriſt to all beléeuers, though he be but one. Thirdly, and laſtly, there were many ſorts of Sacrifices, that ſo plainely the Church might ſée, that theſe kinde of Sacrifices were not the true Sacrifices for ſinnes. For if any one had béen able to take away ſinne, the other had béen in vain added: as the Epiſtle ſayth to the Hebrews, Heb. 10. 1. Thoſe ſacrifices which by the Law were yeerely offered, could not ſanctifie the commers thereunto. For then would they haue ceaſed to haue been offered, becauſe the offerers once purged ſhould haue had no more conſcience of ſinnes, &c. Therefore, as I ſay, the varietie and multitude of them was of purpoſe to ſhew (amongſt other things) the inſufficiencie and weakeneſſe of them. In the ſecond, and 14. verſes of this Chapter you may ſée, and note, of what things they might offer ſacrifice lawfully; Namely, Of Cattell, Beeſes, and Sheepe, verſ. 2: and, of foules, Turtle Doues, or young Pigeons, verſe 14. For, what God commanded that only might they lawfully doe, neither adding, nor diminiſhing. Therefore, deteſtable before God was that offering of men and children, that we read of, both amongſt Iewes and Gentiles. Of the Iewes, the Pſalme ſayth, They offred their Sonnes and Daughters vnto Diuels. And againe,

They

They ſhed innocent blood, the blood of their Sonnes and Daughters, which they offred vp to the Idols of Canaan. Of the Heathens, read how the King of Moab, in his diſtreſſe toke his Sonne, and offered him, &c. 2. Kings, 3. 27*. Happily theſe Heathens had it from the Patriarches, that a man ſhould come, by whoſe Sacrifice Gods wrath ſhould be appeaſed: and they not vnderſtanding how that ſhould be, namely by Chriſt, founded thereupon this bloody cruelty to offer vp men and children in ſacrifice. Or elſe, in their reaſon, they framed this argument, that if Sacrifices of Beaſts, ſheepe, and foules, were acceptable to God, much more muſt néeds be offerings of men. But it was not ſo, the Lord commaunding the one, and abhorring the other. Concerning theſe lawfull Sacrifices, a good Note is giuen; that forasmuch as God is pleaſed, to receiue his Sacrifices of ſuch thinges, as man hath for his common meat, beaſe, and ſheepe, &c. Why ſhould vile earth and aſhes ſo hunt for delicacies to pamper vp their ſinfull bodies, as they doe, neuer thinking any thing daintie ynough, that may be gotten for the things ſacrificed. *Ea ſibi ſacrificari iuſſit Deus, quæ ab Egyptijs pro Deo coluntur: nempe, de numero quadrupedũ, Vitulum, Capram, & Ouem, é volatilibus, Turturem, & pullos Columbarum &c. vt ſacrificijs deſtinata ne Deos putarent, ſed eum ſolum adorarent, cui conuenit iſta offerri. Sic de immundis. &c.* God would haue theſe things ſacrificed vnto him, which the Egyptians worſhipped for Gods: to wit, of foure-footed creatures, the Calfe, the Goat, the Sheepe; of foules, the Turtle Doue, young Pigeons, &c. that being thus appointed for ſacrifice, the Iſraelites might well know, and ſée, that they were no Gods: but that they ought to worſhip him onely, to whom all theſe things were offered. So of vncleane things &c.

* *Lactantius de falſa religione lib. 1. cap. 21. Euſeb. de preparatione Euang. lib. 4. cap 7. Arnob. lib. 8. Aug. de ciuitate Dei. lib. 7. cap. 14.* See more examples of this crueltie.

Theodoret in Leuit. q. 1.

If his Sacrifice be a whole burnt offering of the heard, hee ſhall offer a Male without blemiſh, &c. Here begin the

Verſ. 3.

the ſeuerall ſorts and kindes of Sacrifices, and firſt is named the burnt Offering, and 3. ſorts thereof. One of the heard, in this verſe; A ſecond of the Flocke, verſe 10. and the third, of foules, verſe 14. Concerning the firſt kinde, you may obſerue firſt, in what caſe it was vſed: and ſecondly, with what rites, and after what ſort. It was vſed both by the ancient Patriarkes, & their ſuccæding poſteritie, chæfely in the agonies of their conſciences, in their worldly diſtreſſes, and their greateſt feares, to confirme their faith in God his aſſured aſſiſtance, when, and how his good pleaſure ſhould be, that he would not forget them, forſake them, and leaue them, but ſurely, and mercifully be preſent with them, looke vpon them, and helpe them to their contentment and comfort. When the Floud was ceaſed, and Noah ſhould enter out of the Arke, to comfort his heart after ſuch a great danger, and heauy iudgement of an angry God, vpon all fleſh, and to aſſure his ſoule of Gods gracious fauour, to continue towards him, for future times, as it had mightily ſhewed it ſelfe for the time paſſed, He built an Altar to the Lord, and tooke of euerie cleane beaſt, and of euerie cleane foule, and offered a whole Burnt Offering vpon the Altar. The Lord, pleaſed therewith, gaue him comfort accordingly, and promiſed no more ſo to curſe the ground againe for mans cauſe, neither any more to ſmite all thinges liuing, as he had done. From thence forth there ſhould be againe ſeede-time & harueſt, cold and heat, Summer and Winter, day and night, ſhould not ceaſe ſo long as the earth remayned. When the Iſraelites endeauouring to reuenge that great wickedneſſe of the Beniamites to the Leuites wife, and were twiſe fearefully ouerthrowne by the Beniamites, then they went vp to the houſe of God, and wept, and faſted, and offered Burnt Offerings, &c. When the Philiſtines came vp againſt Iſrael to fight with them, and the Iſraelites were ſore affraide, then *Samuel* offered a Burnt Offering

In magnis cõſcientiæ pauoribus.

In grauibus rerũ difficultatibus.

In timore periculorũ. &c.

Gen. 8. 20.

21.

22.

Iudg. 20. 26.

1. Sam. 7 8. 9.

fering to confirme and comfort them, and behold the effect; the Lord thundred with great thunder vpon the *Philistines*, and scattered them, so that they were slaine before *Israel*. When that great plague was amongst the people, for Dauids sinne in numbring the people, then in that griefe of minde, and woe of heart for his owne fault, and the peoples death, Dauid bought the threshing floore of Aranah, &c. And offered *Burnt Offerings* vnto the Lord, wherevpon his comfort followed: The Lord was appeased towards the Land, and the plague ceased from *Israel*. Thus might I wearie you with Examples, but I will adde but one more, the example of Salomon, who being brought of God, to the Kingdome of his father Dauid, and wisely weighing the great charge and burthen of it, as also his owne want of experience, and skill, to guide so great a ship, troubled and perplexed in his heart, betwixt a desire to doe well, and a feare to light short of what he desired, through his owne weakenesse, got him in this agonie to his God, and offered Burnt Offerings, which likewise had effect to his ioy, the Lord saw him, and heard him, and gaue him both wisedome for his charge (which he onely begged,) and riches and honour, (which he begged not:) so that before him was neuer such a one, neither after him should euer be the like. See then, as I said, the vse of this kinde of Sacrifice in all feares, and troubles, when comfort was wished, and a strong stable heart in Gods promises, till the time of the same comfort came, without fainting, or falling away.

2. Sam. 24. 24 25.

1. Kin. 3. 4. 12. 13.

Secondly, after obseruation in what case the burnt Offering was vsed, let vs consider the maner and circumstances of it, which likewise you see in this third Verse, &c. First, it must bee of the Herde or flockes (if it were a beast) not a wild Hart, Roe, Beare, Wolf, &c. For these kinde of creatures being fierce, sauage, cruell, and by force brought to death, not otherwise, could:

could not be figures and ſhadowes of a meke, milde, ſweete, and gracious Sauiour, who willingly and louingly ſhould euen lay downe his life for vs; that we
2 by his death might be ſaued. Secondly, it was required to be a Male. The Male is ſtronger, and perfecter than the Female, and therefore fitter to ſhadowe and ſhew the ſtrength, and perfection of Chriſt in vanquiſhing ſinne, death, deuill, and hell, which the mightieſt
3 Monarche, the earth euer had, could neuer doe. Thirdly, it was required, that it ſhould be without blemiſh, that is, not blind, not lame, nor broken, and ſo forth, as you may read, Leuit. 22. *ver.* 22. which when the Iewes obſerued not, ſee how the Lord complaineth, Malachie, 1. 8. If any man thinke theſe bodily imperfections ſmall things to be regarded of God, it is very true: but for an expreſſe commandement of God to ſtubbornely broken by duſt and aſhes that ſhould obey, is no ſmall matter. If we loke at the Apple eaten by our firſt Parents, it was but an Apple, a matter of ſmall moment; but when the Commandement ſaide, no, and yet they did it, their fault was not ſmall, and ſo the puniſhment ſhewed. Therefore euer in the Commandements of God, we muſt not regard ſo much the thing, as his Will, who (being our maker) may command what he will, and his will being euer iuſt, holy, wiſe, and for our good, if we haue grace, ought to be obeyed preciſely, carefully, and chearfully. This condition of the burnt Sacrifice figured out the puritie of that Lambe, that indede had no blemiſh any way, no guile found in his mouth, but ſo cleane as by his cleanneſſe, his righteouſneſſe beeing imputed vnto vs, his Spirit dayly worketh our Sanctification, and newneſſe of life from ſinne and vncleaneſſe. Fourthly, your Chapter
4 ſaith, it muſt be preſented of voluntary will, ſo to figure out that Chriſt ſhould willingly (not conſtrainedly) giue himſelfe to death for mankinde; and, peraduen-

ture

ture alſo, to ſhew that God neuer liketh of conſtreyned ſeruice, but will haue men doe their duties to him voluntarily, as indæd is fit of the creature to the Creator euer. Fiftly, it muſt be preſented at the doore of the Tabernacle, God tying them to a place appointed by him, and not ſuffering them to ſacrifice where they liſted themſelues in euery place. Deut. 12. 13. 14. as in the Margin the places are noted. If this thought come in your minde, why God ſhould thus tye them to a place, when as (for the ſhadowing of Chriſt, and confirming the faith of the Godly) it ſæmeth rather, it ſhould haue bæne lawfull euery where to ſacrifice, becauſe euery where Chriſt is a comfort to all beléeuers, and Faith in al places ſhould receiue her appointed helpes, to make ſtrong and ſtable from deſpaire, or doubt. You againe may remember, that there were two reaſons chiefly of this Commandement. The firſt, is expreſſed in Leuit. Chap. 17. *ver.* 3. &c. Namely, that by this meanes, they might be ſtayed from vſing any vnlawfull maner in their Sacrifices, and from following the faſhions of their adioyning neighbours, the Heathens, which happily they might haue done, if in euery place, at their pleaſure, they might haue ſacrificed. The ſecond reaſon was, to ſignifie by this means, that he only was the true Sacrifice for ſin, whom that Mercie ſeat, there in the Tabernacle, did repreſent, & which in that place, where after the Temple ſhould be built, to wit, in Ieruſalem, ſhould offer himſelf for our ſinnes. If you aſke whether (by this example) at this day, a certaine place be requiſite? you may remember, that, euen by this example and true experience, wiſely our Elders haue both thought of & prouided, that in euery Pariſh there ſhould be a publike place, euen a Church or Chappell, whither, (except in caſe of neceſſitie) all people of that Limyt, ſhould come to performe their duties to God, publiquely after one maner, not allowed at their wil, euery

5

Leuit. 17. 4.
2. Chron. 28. 29.
Ezech. 6.
Oſe. 4.

uery one to haue a ſeuerall place, leſt priuate places ſhould breede priuate fancies, errors, and hereſies,
6. ſchiſmes, and deuiſions in the Church. Sixtly, vpon the Burnt Offering, you read here, they muſt lay their hand euen vpon the head of it. verſ. 4. And diuers good things were taught hereby to them that vnderſtood rightly thoſe Ceremonies, then vſed. For firſt, the partie bringing that Sacrifice did by this means acknowledge, that he himſelfe deſerued to dye; but (by the mercy of God) he was ſpared, and his deſert laid vpon the beaſt, for which he ought to be thankfull. Secondly, as that beaſt then was to die for him, and to be offered in Sacrifice; ſo did he beleeue Chriſt ſhould come, and die for him. Thirdly, that it is not enough to beleeue that Chriſt ſhould come, and die for ſinne, but he muſt put his hand vpon Chriſt, that is, lay vpon him all his iniquities, by the hand of his Faith; apply Chriſt to himſelfe, and beleeue that hee muſt die then, and wee now, that he hath dyed for his ſinnes, my ſinnes, your ſinnes, &c, Being the onely propitiation for ſinne. The Iewes put their hand vpon the workes of the Law, the Heathens vpon their deuiſed worſhips, Hypocrites vpon their almes, faſts, prayers, &c, Making theſe things ſatiſfactorie to God for them, and ſo wronging the Lord Ieſus, & his All-powerfull blood. Fourthly, this laying on the hand ſhewed, that men bringing Sacrifices to God, ſhould rather ſacrifice themſelues, and all their exorbitant affections, than that beaſt. For manie are content to giue their goods to God, but themſelues to the deuill, which God abhorreth. Laſtly, this Ceremonie taught them, of what minde they ſhould be when they offered; namely, of this, that they thought the fauours and mercies of God ſo great and gracious towards them, that if they ſhould euen offer themſelues to the death for him, and indeede dye as that beaſt muſt, yet no recompence would that be, worthy

ſuch

such a louing Lord, and answerable to such his great kindnesse. When it is said in the Text, that such sacrifice should be axcepted to the Lord, to be his atonement, *vers.* 4. and in the 9. *vers.* for a sweet sauour vnto the Lord, or a sauour of rest, which pacifieth the anger of the Lord, these promises being no deceiuings of men, but true, as ỹ Promise-maker is euer true: We must note and consider, that there was a satisfying power in those Legall sacrifices, whereby the right Offerer was losed and clared from guilt in the sight of God: not that brute creatures of thẽselues could doe thus, but as they were true figures of Christ and grace by him to be obtained, and had sacramentally. Therefore they satisfied and helped, or reconciled to God, as at this day we are washed sacramentally by Baptisme. Profitable then no further, but as they were exercises to true repentance, and faith, that sinners might learne to feare the wrath of God, and to seeke saluation in Christ, and Christ onely. Seuenthly, the burnt Offering was slaine, 7.
to fore shew the death of Christ. O fooles, and slowe of heart, saith our Sauiour, to beleeue all that the Prophets haue spoken; Ought not Christ to haue suffered those things, & to enter into his glorie? And he began at *Moses* & all the Prophets, & throughly interpreted vnto them. &c. Now thinke with your self, wherin, Moses (that is, the Law) did so shew the death of Christ, as by these deathes and killings of the Sacrifices? But who offred the slaine sacrifice? any but the Priest? No: that so it might be shadowed, how that there is no power in man to please God, but by the chiefe and high Priest Christ Iesus, of whom the Leuiticall Priest was a type and a figure. Eightly, the Priests sonnes offered the 8.
blood, and sprinkled it round about vpon the Altar, that Verse 5.
is, by the doore of the Tabernacle of the Congregation. The blood, noting the death of Christ, and the sprinckling the preaching of it through the world. Ninthly, the

Luke 24. 25. 26. 27.

burnt

burnt Offering was flayed, and the skinne plucked off, then was it cut in peeces, *vers.* 6. Hereby was noted the great and grœuous bitternesse of Christ his Passion, who should (for mãs sake) be stripped-out of all humane helpe, and made as bare and naked of all worldly glory, shew, credite, and estimation with men, as this Sacrifice was turned out of his skinne. Remember what you read in the Psalme, spoken of Christ in the person of Dauid. I am a worme and no man; a shame of men, and the contempt of the people. All they that see mee, haue me in derision: they make a mowe, and nodde the head, saying, He trusted in the Lord, let him deliuer him, let him saue him, seeing he loueth him: And so forth, as followeth in the Psalme. Adde vnto it what you read in Esay, He hath neither forme nor beautie: when wee shall see him, there shall be no forme that we should desire him. He is despised and reiected of men, &c: wee hid our faces from him, he was despised, and we esteemed him not. Both which Prophecies are Expositions of this shadow, & may truly tell vs, how his skinne was plucked of. An other vse there might be to the partie that Offered the burnt Sacrifice, euen to teach him to pull-off his skinne, and to offer himselfe vp to the Lord flayed, and without skinne, that is, without all counterfeit and hypocriticall shewes, without all earthly, vaine, and proud confidence in himself, or any workes or vertue, or worth whatsoeuer in him, but naked and bare to present himselfe to his God, that is with a single, a simple, a true, and a faithfull heart, boasting of no desert, but humbly crauing mercy and pardon, and life for the true Sacrifice sake, Christ Iesus, who in time should come, & so suffer for mans sins, to set him frée. And surely thus still must wée be flayed & skinned in all our prayers, & approachings to God, or else we shall deceiue our selues, & be disappointed of our desire. The proud Pharisee in the Gospell was not thus, but came with

Psal. 22. 6. 7. 8.

Esay 53. 2. 3.

Iohn 15:

with his skinne on: and let his example teach vs. The poore Publican was slayed, and came with skinne off; let it comfort, and incourage vs. Thirdly, your Chapter saith, And the sonnes of *Aaron* the Priest, shall put fire vpon the Altar, and lay the wood (in order) vpon the fire. Then the Priests, *Aarons* sonnes, shall lay the parts (in order,) the head and the kall vpon the wood that is in the fire vpon the Altar. In that, body, and head, and all was laid in the fire, it might note how whole Christ should suffer for vs; that is, Christ wholy, both in body and soule, for our bodies and soules that had sinned; and so, you know, Christ did, verifying, and fulfilling the Figure. Againe, by the head, might be vnderstood himselfe; and by the parts, his Church and members; all in the fire & all burnt together, that it might be shewed, the suffering of Christ to belong to his Chosen, both in fruite, and sense. The fruite is his taking away of their sins. The sense is their suffering also with him, & for him, which is fit, when it shall be his blessed pleasure, and alotted to vs but in mercie, that so suffering with him, we might also reigne with him eternally in his Kingdome. The Disciple is not greater than his Master, &c. *Matth.* 10. 24. And Blessed is the man whom God correcteth, therefore refuse not thou the chastising of the *Almightie*. For hee maketh the wound, and bindeth it vp; He smiteth, and his handes make whole againe, &c. So saith S. Iames againe, Blessed is the man that endureth temptation; for when he is tryed, hee shall receiue the crowne of Life, which the Lord hath promised to them that loue him. Thirdly, in the fire might be shadowed the power of the Spirit; and this Lesson so learned, that as the fire gaue those Legall Sacrifices their sauour, & was (as it were) the sawce that made them taste well: so is the Spirit, to all our duties, the meanes to season them, and giue them liking with the Lord. Pray then without Spirit, and what is it? Yeare the

10 Verse 7.

8.

Tam fructu, quam sensu.

Rom. 8. 17. 2. Tim. 2. 10. Colos. 1. 24.

Iob. 5. 17.

18.

Iam. 1. 12.

Word preached without Spirit, and what doe you? Receiue the Sacrament without this working Spirit, and how can you doe well? Marke it therefore that all Sacrifices had either all, or part, burned with fire,

Rom.8.26. &c. We know not (saith the Apostle) what to pray as we
16. ought, but the Spirit helpeth our infirmities &c. The Spi-
rite beareth witnesse to our spirit, that we are the children
9. of God. If any man haue not the Spirit of *Christ*, the same
10. is none of his. The Spirit is life for righteousnesse sake.
11. The Spirit shal quicken your mortall bodies; and so forth. This fire therefore the Lord euer vouchsafe vnto vs, and we shall doe well. Lastly, when it is sayd, the wood must be layd in order, the peeces in order, and all in order: well might they then, and we now obserue and learne, how highly God is pleased with order, and how much he abhorreth confusion. Wherefore the Apostle, giueth it for a Rule, Let all things be done decently, and in order. And the more we frame our selues vnto good order, the more assurance we euer haue, the Spirit go-

Verse 5. uerneth vs. But the Inwards & the Legges thereof shall
11. ye wash in water, sayth your Chapter. The eleuenth Circumstaunce in this kinde of Sacrifice, notably shadowing, how Christ our Sauiour brought nothing impure or vncleane vnto his Passion, as all other men doe, when they suffer. For although they suffer willingly & ioyfully, yet doe what they can, they shall euer

Rom.7.23. finde a law in their members, rebelling against the law of their minde, and leading them captiue vnto the law of sinne, which is in their members. No man therefore can offer a perfect offering to his God for his sinnes. Onely Christ hath, whose Inwards and Legges were washed, that is, who wholly was pure and immaculate, within and without, & euery way. This, This is my wel-beloued *Sonne*, in whom I (and in whom onely I) am well pleased.

12. Lastly, this burnt Offering, in this sort vsed and offered, was a sweet sauour vnto the Lord, sayth the Text. Not

that

that God is delighted, as man, with any outward ſauour: but becauſe firſt, being done according to his preſcript, he accepted it, and liked it; and ſecondly, he ſaw in it his ſlaine Sonne, and ſmelled, as it were, his obedience, which though it was fulfilled in time, yet was with God from the beginning, as hee was alſo ſlaine from the beginning. Thus haue you viewed the Ceremonies of the firſt kinde of Burnt Sacrifices taken from the Herd. Conſider of them againe, and often; the Lord being intreated ſhal make them profitable to you.

The ſecond kinde of *Burnt-offerings*.

AND if his Sacrifice for the *Burnt-offering* be of the Flockes, (as of the Sheepe, or of the Goates,) he ſhall offer a *Male* without a blemiſh, &c. Verſe 10. The firſt kinde was of the Herde, as you haue ſéene; now the ſecond is of the Flockes, where againe you may note the Ceremonies before in the other kinde obſerued, and let that Expoſition ſerue here without any repetition againe of the ſame things. One thing here is, which was not before touched, namely, how they ſhall kill it on the North-ſide of the Altar, not on any ſide indifferently, but on the North-ſide onely; which was done aſſuredly, to draw this his people from the idolatrie of the Gentiles, who worſhipped the Sunne in many places, and therefore euer in their ſeruices turned them towards the place where the Sunne was, as in the morning to the Eaſt, at mid-day to the South, at night to the Weſt. And matters of great moment they would referre to the iudgement of the Sunne. The Perſians in choiſe of a King, agréed that all ſhould méete at a place on Horſeback betimes, and whoſe Horſe firſt neighed before the riſing of the Sunne, he ſhould be King. For they tooke the Sun for a God, and Horſes with them were conſecrated to the Sunne, as things pleaſing to him. Verſe 11. *Inſtine.*

In Tyrus, when ſeruants and ſlaues had cruelly ſlaine, by treachery and villanie, their Maſters and all Fræmen, they forſooth would make a King of themſelues, and how? Euen thus, they would all aſſemble before the Sunne, and he that could firſt ſee the Sunne ariſe, he ſhould be King, as choſen out by that their God, the Sunne. Theſe toyes, leſt the Iſraelites ſhould learne of their neighbours the Heathens, God, not onely by
Deut. 4. words, & expreſſe prohibitions, but alſo by ſuch ſignes as this, would teach and inſtruct them. On the North-ſide therefore muſt this Burnt-offering be killed.

2 This Ceremonie might admoniſh them, that the full Sunne, Chriſt Ieſus, was not yet riſen vnto them, but (in time) he ſhould come and ſhine in his ſtrength. For theſe Sacrifices and Legall Rites, were but as litle candels that gaue ſome ſmall light, and a farre more excellent Light ſhould they expect, that beléeued, in due time. And now, I pray you, hath it not appeared, and with his glory put out all theſe dimme Lights of the Law? We know it, and find it, with thankefulneſſe euer may we thinke of it. For he that reſerued vs for theſe times, and theſe times for vs, could haue made vs be borne, and to haue our being in the darkeſt times.

But now this Ceremonie of turning to the North is gone, and we may turne any way, and pleaſe God. The time is come, when the true worſhippers ſhall worſhip in Spirit, and trueth, euery where and euery way, lifting vp pure hands vnto God. Thus much would our old Fathers ſignifie by the placing of the vpper ende of our Churches Eaſt-ward, not North-ward, which they would not haue done, if they had thought this Ceremonie had bound men ſtill. Let vs then vſe things indifferent, indifferently, and not vnto any ſuperſtition, or ſinne.

The

The third kinde of *Burnt-offering*.

AND if his Sacrifice be a *Burnt-offering* to the Lord of Fowles, then he ſhall offer his Sacrifice of the Turtle-Doues, or of the yong Pigeons. Verſe 14.

Behold, the third ſort of burnt Offerings **taken neither of the** Herde **nor of the** Flocks, **but of the** Fowles, **wherein firſt, the Lorde,** (**by** varietie) **did méete with the** variable **and** mutable **nature of man, and ſo kept that people from luſting after the faſhions of the wicked. Secondly, he mercifully regarded and prouided for the poore that ſhould not be able to offer the former ſorts, and ſo might haue béene diſcomforted with it. This appeareth Chap. 5. verſ. 7. 11. & 14. 21, 22.**

2 **But of** Fowles **you ſée héere, not all ſorts might be offered, as Géeſe, Cockes, and vncleane** Fowles **whereof you read elſ-where, but** Turtles **and** Pigeons. **Which** Fowles **long before this time God appointed** Abraham **to offer,** Gen. 15, (**Happily**) **becauſe theſe moſt aptly figured** Chriſt, **In whom was all holy ſimplicitie, pacience, innocencie, &c.**

3 **Concerning the Rytes, your Chapter ſpecifieth them in this ſort.** The Prieſt ſhall wring the necke of it aſunder, (**or, pinch it with his nayle,**) **ſo as not the head ſhould be quite plucked of, but wounded, that the blood might goe out, and the creature die. Thus was the Paſſion of** Chriſt **ſhadowed out, whoſe blood was ſhed, and he dyed, yet his head not plucked from his body. And** his head not plucked from his body, **to ſignifie he ſhould not be taken from his Church, which is his body, by any death, but raiſe himſelfe vp againe, and bée with his to the end of the world. Thus then the Elect of God comfort themſelues, both in afflictions of the world, and in death it ſelfe: that foraſmuch as their Head thus liueth, and neuer was, nor can be plucked** Verſe 15.

of from them, therefore as he hath ouercome, ſo ſhall they by him ouercome both the malice of the world, and the power of Satan, and enter into ioy with him for euermore.

4 The Haw and feathers were not offered, but caſt away as vncleane, ſo ſtill noting that which I haue often noted, the puritie of ỹ Lord Ieſus, our true Sacrifice.

5 The Prieſt did cleaue it with his wings, but not deuide it in ſunder, againe to ſhadow, that though Chriſt dyed, yet hée was not quite extinguiſhed, but ſhould riſe againe, and liue. To which end alſo it was that not a bone of him was broken, as were theirs that dyed with him. That being alſo figured in the Paſchall Lambe.

Laſtly, it is repeated here, for a ſweete ſauour vnto the Lord, and not in vaine, but to the great comfort of all ſuch poore offerers. For thus are they aſſured, that albeit they were not of abilitie to offer vnto him Oxen, and Sheepe, or ſacrifices of great coſt, yet were they as déere to him, as thoſe that could ſo doe, and their Sacrifice of Turtles, or two Pigeons, yéelded as ſwéete a ſauour. O ſwéete ſtill! for this God is not changed, but the ſame for euer, and therefore ſtill euen two mites of a poore widow graciouſly accepted, ſtill a little ſpice, a little Goats-haire, or what my power is to bring vnto him, is accepted. So that I haue no cauſe to grieue at my pouertie, if my heart be ſound, and therefore loke vnto that, and be chéerefull in this.

Thus haue you viewed this Chapter. And now a little (with your ſelfe,) thinke of the maner of Reuelation then, and now. What a darke and dimme light (I ſay again) was that to this vouchſafed vntovs now? Surely, ſo darke, as the Apoſtle feareth not to call that Night, and ours Day: ſaying, The night is gone, the day is come. God, for his Chriſt his ſake, make vs thankefull.

But

But now that theſe kindes of burnt Offerings and Sacrifices are gone, is there no ſort left vnto vs Chriſtians? yes indéede. First, it is a Sacrifice to God moſt exceptable, To preach the Goſpell, and it is euen as that ſong which Dauid ſpeaketh of, pleaſing the Lord better than a yong Bullocke, that hath hornes & hooſes. Thus S. Paul offered vp the Gentiles to God for a ſacrifice, winning thē by his Miniſtrie vnto the truth. Rom. 15. verſe 16. A Sacrifice ſo farre paſſing all others, as man paſſeth all brute beaſts. And the faithfull Preachers of the Goſpell dayly doe the like. Secondly, it is a Chiefe kinde of burnt Offering for Chriſtians, To beléeue in Ieſus Chriſt by the Goſpell; becauſe he that beléeueth, offereth Chriſt dayly to God for his ſinnes, than the which nothing can be more pleaſing to Chriſt and his Father. Thinke of it early, and thinke of it late, when yon are vpon your knées, deſiring mercie and pardon, fauour and comfort, both preſently and to death, yet laden and ouer-laden with a great burthen of grieuous ſinnes, blemiſhes, and imperfections, hatefull to God, and hatefull to your ſelfe, through Grace giuen. What hope haue you to ſpéed and preuaile but by his Sacrifice? you will take Chriſt your déere Sauiour in the armes of your Faith, and ſay; holy Father, loke vpon him, not vpon me without him, (For then I dye in iuſtice:) but vpon me in him, and then ſhall I liue in mercie. Thus you offer Chriſt dayly, and it is the Chiefeſt Sacrifice ſtill of all beléeuers.

1 *Holocauſtum Deo gratiſſimum prædicare Euangelium.*

2 *Præcipuum holocauſti genus.*

Thirdly, it is another kinde of burnt Sacrifice left vs, To offer-vp our ſelues wholly to God, our ſelues, I ſay, our ſoules, and bodyes, a liuing, holy, and acceptable Sacrifice, euery member to doe his Will, and not ours. Of which S. Paul ſpeaketh to the Ro. Chap. 12. 1.

3

Fourthly, euery good worke commaunded of God, and done of vs in Faith, is a pleaſing Sacrifice (in this ſort) to God. As Almes, Coloſſ. 4. To doe iuſtly, to

4

loue mercie, and to humble thy ſelfe, to walke with thy God. Mich.6.verſ.8. **To offer ſpirituall Sacrifices, ſée**
5 *S.* Peter. **Laſtly, all our afflictions pacientlie indured,**
Pſal.51.17. **according to the Pſalme,** The Sacrifice of God is a troubled ſpirit,&c. **Doe therefore what God willeth, or ſuffer what he appointeth, as you are taught, and you offer Sacrifice dayly to God. Thus let this Chapter profit you.**

CHAP. II.

FRom blody Sacrifices now to Unblody : and becauſe the Burnt-offering, **deſcribed in the former Chapter could not bée without the** Meat-offering, **as you may ſée,** Num. 15.4. **therefore, before he procéde to other kindes of Offerings,** Moſes **deſcribeth in this Chapter, the**

The Heads of the Chapter.

Meat-offering, **laying downe three ſorts of it. The firſt,** Of raw Fleſh, *verſ* 1. **to the** 4. **The ſecond,** of Flowre not raw, but baked, fryed, ſodden; *verſ.*4. **to the** 14. **The third ſort,** of Corne, **not ground to Flowre;** verſe 14, **to the end. For the inſtitution of theſe** Meat-offerings, **it was not becauſe God hath néede of any meate or ſmel-**
Pſal.50.12. **ling ſauours, in the Pſalme he telling vs, that** if he be hungry he needes not ſhew vs,&c. **Neither yet that the déede done might merit, and turne away Gods anger: For,** he that offereth an oblation, is as if he offered Swines blood, and he that remembreth incenſe, as if he bleſſed an
Eſay 66.3. Idoll, **ſaith God by his Prophet; but by theſe the Lord would teach to his Church and children, good things concerning** Chriſt **their Sauiour, and his comming:**

good

good Lessons also for life and maners, as by particulars will appeare.

First, This Meat-offering of Flowre and Corne might greatly comfort them touching their labours, and assure them, that yearly God would blesse their Corne, and their fields, because it pleased him to be a partner with them in those fruites.

2 The Meat-offering of flesh, might draw their hearts to God in all times of their dyet, teaching them that God giueth, and God sanctifieth, God prospereth, and is the staffe both of bread and meat, They are not vpon our tables by chance, but by his kinde prouidence, and great goodnesse; and therefore to forget him, were to become most vnworthy of those blessings. Ose 2. 21, 22.

3 The Flowre must bee fine Flowre, to signifie still vnto them the cleannesse and puritie of *CHRIST*, in whom there was no sinne, neither any guile found in his mouth. Of whom is all puritie in any of his members, our foulnesse being washed by his blood. It taught also that our best things should be giuen to God, and not our worst, as our manner is.

4 The Meat-offering taught, that Christ is the remedie against all hunger. As, am I greeued with sin, and hunger for righteousnesse? Christ helpeth this hunger, being made righteousnesse, and wisedome, and sanctification and redemption vnto vs. Am I afraid to die, and hunger for comfort? Christ is my helpe for this hunger, and telleth me, that blessed are the dead which die in him. He that beleeueth in him shall not die eternally. But though he be dead, yet shall he liue. Death is swallowed vp in victorie. O Death, where is thy sting? O Graue, where is thy victorie? Thankes, Thankes be vnto God, which hath giuen vs Victorie through our Lord *Iesus Christ*. 1. Cor. 1. 30. Apoc. 14. 13. Iohn. 1. Cor. 54. 55. 57

5 He shall powre Oyle vpon it, and put Incence thereon, saith the Text; Oyle delighteth the taste, and Incense Verse 1.

cenſe the ſmelling. Neither of them careth God for, we know. But thus it pleaſed him to ſhadow-out vnto his people, that they ſhould euer ſerue him according to his owne preſcription, which is acceptable, as a good taſte or ſmell is, and not with the vnſauourie inuentions of their owne braine, as hatefull vnto him, as the other is pleaſing. Againe, the Oyle noted Chriſt his kindneſſe and mercie, which he ſhould euer ſhewe to poore penitent ſinners, wounded and ſmitten with woe for their manifold frailties and ſinnes. He ſhould not be rough vnto them, ſterne and cruell; but ſoft as Oyle, gracious and kinde, ſweete and comfortable, ready to receiue them and pardon them. Learne of mee, I
Matth.11.29. am meeke and lowly in heart, take my yoke vpon you, and
30. you ſhall finde reſt vnto your ſoules. For my Yoke is eaſie,
28. and my burden is light. Come vnto me all yee that are wearie and laden, and I will eaſe you.

6 Incenſe againe figured out the prayers of Chriſt for his Church ſo powerfull with God his Father, that not onely he was heard himſelfe, but thereby he obteyned, that whatſoeuer we ſhould aske in his Name, and for him, we ſhould receiue alſo. The vaine vſe of Frankincenſe in Popiſh Churches, as an imitation of the Law, is ſtill to loue darkeneſſe, when God vouchſafeth light, ſtill to continue abolished Ceremonies, and ſtill to be ſtubborne againſt God, with a will-worſhip of our owne, neglecting his Will.

Verſe 2. And ſhall bring it vnto *Aarons* ſonnes the Prieſts; and he ſhall take &c. Whatſoeuer was offered to God muſt be giuen into the hand of the Prieſt, ſtill repreſenting vnto men this Doctrine; That onely by Chriſt there was acceſſe to God, and no way els. According to that plainer Reuelation in the Goſpel by himſelfe. No man commeth to the father but by me, I am the way; And, let vs therefore by him offer the Sacrifice of praiſe to God, &c. Heb.13.verſe 15.

2 A handfull of the Flowre, and of the Oyle, with all the Incenſe, and the Prieſt ſhall burne it for a memoriall vpon the Altar, for it is an offering made by fire, for a ſweet ſauour vnto the Lord. **Not all the Flowre, but a** handfull; **not all the Cakes,** but one; **not all was burned, but onely** a little part of one: **the reſt went to the Priests, and none could eate of it but the Priests. It was a** Memoriall **to them, to aſſure them, that God did reſpect the partie** Offering, **and would be mercifull vnto him. And becauſe it ſo pleaſed God it ſhould be, to him alſo it was a** Memoriall, **to extend his ſweete goodneſſe to his penitent ſeruant.** Verſe 2.

3 **This Meat-offering you ſée in your Chapter was either** baked, *verſ.* 4. or fryed in the Frying-panne, *verſ.* 5. or ſodden in the Caldron, *verſ.* 7: **And which way ſoeuer it was, three Rules were to be obſerued, ſpecified in the Text. Firſt,** It muſt be without Leauen, *verſ.* 11. **In the 7. Chapter,** verſ. 13. **and in the 22. Chap.** verſe 20. **You may read** of a lawfull vſe of Leauen, **but it was neuer lawfull (by the Law) to offer vnto GOD for a Sacrifice** any Leauened bread, Leauen **being a figure both of corrupt Doctrine, and bad life.** Beware of the Leauen of the Scribes and Pharisees, **that is, of their corrupt Doctrine.** *Mat.* 16. **And** let vs keepe the feaſt not with old Leauen, neither in the Leauen of maliciouſneſſe and wickedneſſe, but with the vnleauened bread of ſinceritie and truth. 1. *Cor.* 5. 8. Leauen **noted bad life.** Chriſt **thē being ſhadowed in al theſe burnt Offerings, by this Rule** of hauing no Leauen, **they were taught the puritie of** Chriſt **his Doctrine, and the holineſſe of his life. His Doctrine ſo pure, that it maketh others pure.** Ye are cleane through the Word which I haue ſpoken vnto you. **And,** Verily, verily, I ſay vnto you, if any man keepe my Word, he ſhall not ſee death. **Then you ſée it maketh cleane. His life alſo ſo pure, that not onely his falſe accuſers could faſten no fault vpon him; but** The firſt Rule. Matth. 16. 6. 11, 12. Iohn. 15. 3. Iohn 8. 51.

by

by his innocencie he appeaſed Gods wrath for our impuritie. Againe, it taught the Church in that Legall faſhion by darke figure, that after Chriſt his example they ought alſo to be frée from both theſe; to wit, falſe doctrine, and ill maners. Not teaching (if they be Teachers,) any corrupt matter, not beléeuing and holding (if they be no Teachers) any abſurd vntrueths. Neither Teachers nor People leading a wicked life, but in holineſſe and righteouſneſſe, as the Lord ſhall inable, ſpending all their dayes. The ſecond Rule is, That there be no hony in his Meat-offering made by fire vnto the Lord. Of Hony, we read many things; as, that the nature of it is to preſerue bodyes, not ſuffering them to rot and putrifie: That many (by the vſe of it) liue vnto a great age, as namely, in the Ile of Corſica, by Plinies Teſtemonie, who calleth them long-liuers, onely by the dayly vſe of Hony. Hony hath a ſwéete and pleaſing taſte, not ſharpe. Whereupon Salomon ſaith, Faire words are as a hony combe, ſweetnes to the ſoule, and health to the bones. My Sonne, eate Hony, for it is good; and the hony-combe, for it is ſweet vnto the mouth. What might be the reaſon then, that God did forbid any hony to be vſed in this Offering? Anſwere is made, that hony, although it be ſwéet in taſte, yet it is bitter by effect. For it greatly increaſeth, choler, which is as bitter, as the hony is ſwéet. Secondly, although hony be good to eate, yet a man may eate too much of it. Prou.25.26. Thirdly, euen in taſte it will not ſéeme ſwéete (if you eate much) but very bitter or ſowre. Laſtly, it hath the very nature of Leauen, béeing boyled, and ſo hauing gotten a little ſharpeneſſe. Nowe, foraſmuch as none of theſe things are in Chriſt, who was ſhadowed by this Sacrifice, therefore is hony forbidden to be vſed in it, as you read here in your Chapter aſwell as Leauen, *verſ.* 11. Firſt, in Chriſt there is no ſuch ſwéetneſſe as ingendreth bitternelle, or any euill

The ſecond Rule.

Prou. 16.24.

Prou. 24.13.

Mel coctum, vt ſtatim acorem contrahat, panem fermentat. Caluin.

euill to the true Eater of him by Faith. Secondly, Christ cannot be receiued or eaten too much, but the more we feede on him, the better. Thirdly, Christ is not sweet at the beginning, and bitter at the ende; but contrariwise, bitter at first, and sweet at the ende. He that forsaketh not all, and followeth me, cannot bee my Disciple: How bitter is this at the first, but in the end how sweete? You shall sit vpon twelue Seates, and iudge the twelue Tribes of *Israel:* You shall eate of my Table, &c. Lastly, Christ puffeth no man vp, as Leauen doth the Dough, neither sowreth his seruant in whom he dwelleth; but he maketh him lowly and humble, and sweete in behauiour to his brethren pore and greeued, and needing comfort. Melancton (not vnprofitably) saith, Hony was forbidden also to be offered to God, to teach that the Word & Doctrine of God, is not to be turned to popular applause, not to content the Prince, and to please the people, contrary to the Truth and edge of it; Art may not drawe his Diuine precepts, to make them delight humane Reason; but his Word must be left to his right Nature, please it, or displease it the Hearers. For such Hony-offerers are but dawbers, and sowers of pillowes vnder mens elbowes, flatterers, & time-seruers, hatefull to God, and hurtfull to his people. Others haue noted, that if hony be burned, it smelleth not well: and therefore was forbidden to be vsed in the Sacrifice shadowing Christs death, as this Sacrifice by fire did: because his death smelleth most sweetly, and right deere vnto God also is the death of his Saintes for him. The Gentiles, againe vsed to offer hony in their Cakes, to their Gods, as we read: and therefore (happily) God also forbad it. 1. Cor. 2.

The third Rule you haue in the 13. verse: All the Meat-offering shalt thou season with salt, neither shalt thou suffer the salt of the Couenant of thy God to be lacking from thy meat-offering, but vpon all thy Oblations, thou *The 3. Rule. Verse. 13.*

thou ſhalt offer ſalt. First, it is called, the ſalt of the Couenant of God, becauſe God required it in all theſe Sacrifices as a Couenant, and thing agreed vpon firme and ſtable, not to be broken, which kinde of Couenants were called Couenants of ſalt. *Num.*18.19. 2 *Chro.*13.5 Secondly, the Commandement is generall. All the Meat-offerings, whereupon our Sauiour Chriſt taketh occaſion to exhort, that all men would addreſſe themſelues vnto the perpetuall & faultles keeping of Gods holy Couenant, by the example of theſe Offerings, which (without ſalt) were no way acceptable nor tollerable. To the continuall keeping I ſay, becauſe the Text ſayth, Thou ſhalt not ſuffer the ſalt of the Couenant of thy God to bee lacking from thy Meat-offering. Chap.2 13. which is, as if he had ſaid, euer haue in thy ſelfe the Word and Law of thy God, with which thou art ſeaſoned as with ſalt, the Offerings of ſtrangers from Gods Couenant being neuer acceptable, but an abhomination to God. For the true ſeaſoning, which findeth grace with God, is no where found but in the Word, and therefore all worſhips deuiſed by man (ſeeme they neuer ſo wittie, and gay in the eyes of the Inuentors (are vnſauorie and odious. Others loking at Chriſt his alluding to this place in the 9. of Marke abouesaid, gathered thus of it: that Chriſt from this Ceremonie draweth his exhortation to his faithfull, that they patiently indure to be purged and purified, if they deſire euer to be acceptable to God. For euery Sacrifice ſaith he, Mar.9.49. muſt be ſalted with ſalt, and euery man ſhall be ſalted with fire: that is, our corrupt affections, by the Word and the Croſſe, as by a holy fire, clenſed and cleered from that diſpleaſing ſauour they yelde, and we wholly ſeaſoned vnto God, as this mortalitie will giue vs leaue. If you thinke farther of ſalt thus preferred before Leauen and hony, you ſhall ſee that ſalt is moſt commodious for mans vſe. For ſalt keepeth our meate from putri-

Tranſlata locutio a ſenſibus ad animum. Tremel.

faction,

faction, it kæpeth wine from sowring, it preserueth dead bodyes a long time swæt and sauourie, it yeldeth our meate a good taste, and dryeth vp the superfluous moisture of it in our bodyes, which might bred diseases: and (in a word) so good it is, that the Prouerbe ioyneth it with the Sunne, without which we cannot liue, saying: *Sale & Sole nihil vtilius*: Than Salt and the Sunne nothing is more profitable. Wittie and sharpe pleasant speeches haue their name of salt, and hæ that hath no wit, is said to haue no salt in him. Salt then was required in the Sacrifice to figure out Christ, who indæd is the true salt, that seasoneth vs & all our workes, or else neither we nor they please God. Sinne hath made vs vnsauourie to God; and, till this salt be sprinkled ouer vs, we haue no accesse to him, nor fauour with him, but when once we are seasoned with Christ, Then he that toucheth you, toucheth the apple of mine Eye. And as our persons, so our workes then please him, before bæing foule, and as a stayned cloath. So that now it is said, He that beleeueth in me shall not perish, but haue eternall life. To Christ we are begotten by the Ministrie of the Word, and therefore the Apostles were called salt, and the Ministers of GOD, still are the salt of the earth. For as salt lighteth vpon the flesh, and byteth and dryeth vp corrupt moysture, preserving and kæping swæt the same: euen so the Ministers by their labours consume and dry vp the errors, the lustes, the pride, the vaine-glorie, the couetous affections and whatsoeuer maketh vnsauourie, preseruing body and soule swæte vnto God in Christ, and free from eternall corruption.

Sales.

Non habet salem.

If thou offer a Meat-offering of thy first fruites vnto the Lord, thou shalt offer eares of Corne dried by the fire, and wheat beaten out of the greene eares, &c. It was sayd in the beginning, that these Meat-offerings were here layd downe in three kindes: The first, raw flesh; the second,

Verse. 14.

cond, flowre not raw, but either baked, fryed, or ſodden; the third, Corne not ground to flowre. The two firſt kindes you haue ſéene with their Ceremonies; and now followeth this third kinde. You may here remember the many ſorts of Offerings of firſt-Fruites mentioned in the Scriptures, whereof this is but one. In Deutro. you read of firſt-Fruites, but in a basket, and carried to the place appointed, In Leuiticus here you read of a ſheafe of the firſt-fruites of the harueſt to be brought vnto the Prieſt. In Exodus you read of that generall Offering of firſt-fruites. In Deutro: againe of the offering of Tenths. In the Chapter alſo (aboue noted) of this Booke, you read of two leauened loaues to bee brought. And, in Numb. of cakes to be made of their firſt dough. Laſtly, this kinde here noted of Eares of Corne dryed by the fire, &c. By this diuerſitie wée may well note, (and ſincke it déepe into our hearts) what a reckoning God maketh of Thankfulneſſe in man, for the benefits and mercies he receiueth at Gods hands; and how odious it is to him, and dangerous to man, when it is otherwiſe. And by this ſort we may ſtill ſée Chriſt figured, and taught: whereupon Chriſt compareth himſelfe to Corne, which except it fall into the ground and dye, it abideth alone; but if it die, it bringeth forth much fruite. And the Apoſtle calleth Chriſt the firſt-fruites. The beating alſo of the Corne out of the husks, ſhadowed the bitter Paſſion of our Sauiour.

Deut.26.2. Leuit.23.10. Exod.23.16. Deut.12. Leuit 23.17. Numb.15.20. Iohn 12.24. 1.Cor.15.20.

2 The remainder (a memoriall being burned to God) did remaine to the Prieſts: ſo ſhadowing out, that Chriſt ſhould not obtaine Heauen for himſelfe, but for his Church, which was repreſented in the Prieſt, all being a royall Prieſt-hood. Againe, it taught how carefull God would haue his ſeruants for the maintenance of the Miniſtrie, when they ſée him ſo carefull of them, and for them. From which care how farre they are that ſpoyle them, and all manner of wayes abuſe them,

them, let their owne ſoules witneſſe vnto them before the ſmarting day come. And thus doe you profit by this Chapter.

CHAP. III.

THE Burnt-offering and the Meat-offering thus paſſed ouer, this Chapter returning againe to the Sacrifices of liuing creatures, ſpeaketh of the Peace-offering, that is, a Sacrifice of thankſgiuing, offered for peace and proſperitie, either generally, or particularly. For who, ſayth *Iob*, hath beene fierce againſt him, and hath proſpered? He remoueth the Mountaines and they feele not when he ouer-throweth them in his wrath. He remoueth the Earth out of her place, and the pillars thereof do ſhake, &c. That men therefore might know their peace and ſafetie both of their perſons and goods, to proceede only from this Almightie GOD, therefore would he haue a ſet kinde of Sacrifice to be offered of them for the ſame, and called a Peace-offering. This kinde of Sacrifice hath ſomething like, and ſomething vnlike to the Burnt-offering, deſcribed in the firſt Chapter. Like were theſe, It was brought to the doore of the Tabernacle as that was: the Offerers hand layd vpon the head, killed, and the blood ſprinckled about the Altar, as there &c. Vnlike were theſe: In that, onely a Male might be offered: in this, either Male, or female: in that, the whole was burnt; in this, onely a part: namely, the fat, and as you ſee verſ. 4. &c, in that, no part went to any man but the skinne, this was deuided into

The Heads of the Chapter.

Iob. 9. 4.

3. parts, one to the Lord, one to the Priest, and one to the Offerer, as you see in the 7. Chapter of this Booke, and Deut. 18. in that, foules might bee offered; in this, not, &c. Of the former nothing needs to be sayd againe, because in the first Chapter they were sufficiently opened, but of the latter a little.

1 First then, what might it meane, that in the Burnt-Offering, onely a Male might be offered, and in this Peace-offering, both Male and Female? Answere may be made, that first the Lord in this would drawe the Israelites from the manner and fashion of the idolatrous Egyptians, who in their Sacrifices (as Herodotus noteth) vsed to offer no Female. And secondly, hee would herein yeeld a comfort to all women, that for them Christ should die aswell as for men, and they should be heires of his Kingdome (by Faith in Christ) aswell as men. For there is neither Iewe, nor Græcian
Gal. 3. 28. (saith the Apostle) there is neither bound nor free, there is neither Male nor Female, but we are all one in *Christ Iesus*. And ye husbands, saith S. Peter, dwell with your wiues as men of knowledge, giuing honour vnto the women, as vnto the weaker vessell, (Now marke) euen as they which are heires together of the grace of Life, that your prayers be not interrupted. A sweet Sauiour then is the Lord Iesus, you see, to women aswell as to men, if they haue grace to beleeue; and in token hereof GOD would haue the Female offered, aswell as the Male. It was a blessed Woman that sayd, My spirit reioyceth in God my Sauiour: And so may euery true-beleeuing woman say with comfort.

2 In the Offering of the fat that couereth the Inwards and all the fat that is vpon the Inwards &c. *vers.* 3.4. Some haue iudged the delights and pleasures of the flesh to be shadowed, which of a true childe of God are to be killed and slaine as Sacrifices were, and mortified. Others, loking at the phrase of the Scripture, which

which vsually noteth by the word (fat) the best things, haue thought, that herein was figured & taught, how men ought to offer to God euer of their best, and not, as we now a dayes doe, of our worst. For the phrase, you haue it often in Scripture, as when God saith. All the fat of the Oyle, & all the fat of the wine haue I giuen thee: that is, the chiefest, or the best. Numb. 18. In the Psalme, God would haue fed them with the fat of the Wheat; your vulgar Translation expresseth what that is, euen with the finest Wheat-flower. In another Psalme, My soule shall be satified as it were with marow and fatnesse. That is, euen (as it were) with the best things, and so in many places more. For the matter, who in right should haue the best, if God should not? of whom we haue the best, and all whatsoeuer we haue. Thinke then of this many wayes by your selfe, and amend what is amisse. In your Tythes and Duties do you giue the best? Do you offer the fat? No, no, your conscience accuseth you fearefully (I feare) in this behalfe. He that sweareth & swaggereth all his youth, and intendeth to offer vnto God his old age, when for debilitie of body he can doe no more harme, doth he offer to GOD the fat, or the leane? the best, or the worst? He that hath many sonnes, and can indure none to serue God in his Temple but onely one that is lame and full of imperfections, doth hee offer willingly the fat vnto his God, Who gaue him all these branches of his body, and must giue him comfort of them, or else he shall neuer haue any, but vnspeakable woe and griefe in stead of it? Thus may you go further in this Meditation, and be the better by it in many particulars. Againe, because this fat appointed to be offered was an inward thing, and not an outward. Others haue thought, that thereby was figured, how carefull we must euer be to offer vnto God our inwards, without which no eternall dutie can or will please God. Hypocrites are full of out-ward holinesse, Numb. 18. 12 Psal. 81. 16. Psal. 63. 6.

lineſſe, make cleane diligently the out-ſide of the platter: **but God abhorreth them and their painted ſhewes. The true worſhippers of God take an other courſe, and loke that all be well within.** The Lord (ſaith Dauid) loueth truth in the inward parts, and his *Sacrifice* is a troubled ſpirit, a broken and a contrite heart within, **not a pale face, a downe loke, many out-ward ſighes that are heard of men, vaine faſting from fleſh, and ſurfeting vpon Fiſh, &c.** Enter into thy Chamber and ſhut the doore to thee, and thy Father which ſeeth in ſecret ſhall reward thee openly. **Still, ſtill, offer to God thy**
Exod.14. 15. 1.Sam.1. 13. in-wards. *Moſes* **prayed** within, *Anna* **prayed** within, **that her cheeke quiuered with the vehemencie of her ſpirit, &c.**

3 (**In that,** part of the *Sacrifice* went alſo to the partie that offred it) **plainly was figured, that** Chriſt **ſhould die for all, and** Lay-men (**as wee ſpeake**) **ſhould haue their portion in him, aſwell as the** Clergie; **the Hearers as well as the Preacher; the people as well as the Miniſter be bleſſed in him, if God vouchſafe Faith. So men, ſo women, ſo learned and vnlearned, and All take hold, and hold faſt; He is All-ſufficient for vs all, to bring vs to the Kingdome of his** Father, **without vaine ſupplies of ſinfull Idolaters, and he belongeth to vs all, if we be not in fault our ſelues. This I ſay againe, might be learned by the allowance** of part of the *Sacrifice* to them that offered it, **of what degree and calling ſoeuer they were.**

Verſ.17. 4 **You may here obſerue how they were forbidden** to eate either fat, or blood. **The Lords prohibition** of fat, **might teach them to like and vſe a modeſt, moderate, and fiting diet, which as it is good for the body, ſo**
Prou.21. 17. **alſo hath it profite for the ſoule.** Hee that loueth Wine and Oyle, (ſaith the *Wiſe-man*) ſhall not bee rich. **And,** Beware of ſurfeting and drunkenneſſe, of exceſſe and belly chere **often ſaith the Scripture, in regard of the ſoule.**

Faſting

Fasting and prayer are ioyned together, not feasting and prayer. A ship too much laden sinketh; and, a body too much stuffed with fullnesse of bread perisheth. It is a double conquest to conquer thy selfe: And It is a double destruction to destroy thy selfe, Iohns meat was Locusts and wilde hony, a moderate diet. The companion of Gluttonie is rottennesse, and the follower of drunkennesse is forgetfulnesse and sottishnesse. Gods people are here forbidden to eate their fat, and thinke euer on the meaning. Blood also was forbidden to them, that so they might learne to take hèd of crueltie, and to taste of mercie and louing kindnesse, in all their actions and behauiour. God is mercifull, and we must follow him. Satan and his members are blody and cruell, we must auoyd it. Mercie and Crueltie are two large matters, you may your selfe (as you like) follow the Meditation farre. Whosoeuer (sayth the Lord) he be of the house of *Israel*, or of the strangers that soiourne among them, that eateth any blood, I will euen set my face against that person that eateth blood, and will cut him off from among his people, &c. Leuit. 17. 10.

Bis vincit, qui se vincit.
Bis interimitur, qui suis armis perit.
Vino forma perit, vino corrumpitur ætas. Vino sæpe suum nescit amica virum.
Propert.

Thus had this people their Peace-offerings, that is, duties of Thankefulnesse to their God, for their peace and prosperitie vouchsafed vnto them. And most fit it was, that he should often be thanked for such fauours. The like mercies and goodnesse remaine to vs at this day; & are we either freed from the dutie, or left without meanes to performe it? No, no; but as they had Oxen and Kine, and Shèepe and Goates then appointed and allowed; so haue we the Calues of our lips, and the *Sacrifice* of Thanksgiuing still remaining for vs, and as strictly required of vs, as these (in those dayes) were of them. Offer them vp then with a frée heart, and with a fèeling soule. Our Peace is great, our prosperitie comfortable, our GOD most swète and kinde, and shall we not offer? The publike is swète, the pri-

uate is ſweet, and forget you to offer? We lay vs downe and take our reſt, and this our God maketh vs dwell in ſafetie, D where is your Offering? We riſe againe and goe to our labour, and a Dogge is not heard to mooue his tongue among vs: D we no Offering? D Lord, D Lord, make vs thankfull to Thee for theſe mercies; The whole ſtate we liue in, for the cõmon, and our ſeuerall ſoules, for ſeuerall mercies now many yeares inioyed. D touch vs, D turne vs from our fearefull dulneſſe, and abuſing of this ſo ſweet, ſo long, and ſo happie Peace. Continue thy ſacred Seruant, the chiefeſt meanes vnder Thee of this our comfort, and euer ſtill furniſh him with wiſe helpes, truely fearing Thee, and truely louing him. Let our heads goe to the graue in this peace, if it may be thy bleſſed pleaſure, and our eyes neuer ſee the change of ſo happie an Eſtate. Make vs thankfull and full of Peace-offerings, be Thou ſtill ours, and euer mercifull, Amen, Amen.

CHAP. IIII.

MOſes hauing ſpoken of ſuch Sacrifices and Oblations, as were Exerciſes of pietie and gratitude to God; now beginneth to adde ſuch as were Expiatorie, and did reconcile men vnto God, aboliſhing their guiltineſſe and ſinne: yet, not by the vertue of the thing, but by Faith in Chriſt promiſed and ſhadowed by the Sacrifice, *Heb.* 10.

The Heads of the Chapter.

In this Chapter he ſpeaketh of the Sinne-offering, that is, of a kinde of Sacrifice ordained to be offered for ſinnes committed of error, ſuch as S. Paul noteth, when he ſaith, Brethren, if any man be ſuddenly taken in any offence, Ye which are ſpiritual, reſtore ſuch a one with the ſpirit of meekeneſſe,

Galat. 6. 1.

meekeneſſe, conſidering thy ſelfe, leſt thou be alſo tempted. For there be other ſinnes of errour, which are not here meant, which Dauids diſtinction of ſinnes in his Pſalme may teach you: whereby he maketh a difference betwixt his Secret ſinnes, (O Lord, cleanſe me from my ſecret faults) and preſumtuous ſinnes, (O Lord, keepe thy Seruant from preſumtuous ſinnes, leſt they get the dominion ouer me.) The ſinnes therefore of error, here meant, are ſuch, as haue in them no wicked pride againſt God, but of mere weakneſſe are committed, whilſt the infirmitie of the fleſh choaketh reaſon and iudgement, that the offender is for the time blinde, and ſeeth not his fault. The Rites and Ceremonies of this Sacrifice differeth according to the qualitie of the perſon for whom it was. The manner was diuers, the matter was diuers. If it were the High-Prieſt, then thus; If the Prince, then ſo; If a priuate-man, then after another faſhion; as your Chapter ſheweth. The matter alſo was one, If rich men offered; an other, If poore men; and a third ſort, if men of the middle-ſort; that is, neither rich nor poore, but well offered. Wherein, that ſtill ſtill the Lord pleaſed to reſpect the poore, and to fit his Sacrfice to their abilitie, what a comfort containeth it, if it be well marked? Shall any worldly want breake thy heart, when to thy GOD thou art ſo deere euen in that want, & with that want? No, no, be of good comfort, and let this world be as God pleaſeth, the nert world is thine, where is true and during-comfort. This was felt of Dauid as ſweete, when he preferreth the light of Gods countenance vpon him, before wine and oyle and worldly wealth whatſoeuer. And yet (euen here) the Lord will neuer leaue you without his mercie, as ſhall be fit, whoſe prouidence feedeth the young Rauens. *Aliter.* *Aliud.* Pſal. 4. 6, 7.

2 Conſider the ende of this kinde of Sacrifice. It was not inſtituted to abrogate Ciuill punishments

which according to the Law were to be inflicted vpon offenders, as Theeues, Murtherers, and so forth: but it was ordained (as hath bene said) for the expiation of

Per incogitantiam. those faults which ignorantly (as not thinking of the matter) were committed against the Ceremoniall Law chiefly, and for which there was no other punishment layd downe either Ciuill or Criminall. Neither was this expiation other, you must euer remember, than as Faith truly tooke hold of Christ figured by the Sacrifice. For, it standeth firme, that it is impossible for the blood of Bulles and Goates to take away sinnes: *Heb.* 10. 4. But *Christ* with his owne Offering hath consecrated for euer them that are sanctified: *vers.* 14. See also Rom. 8.3. 2.Cor.5.21. Heb.13.11.&c.

Verse 3. 3 The first person that is named is the Priest, that is, the High-Priest, that is anointed, who, saith your Chapter, If he doe sinne (according to the sinne of the people) then shall he offer for his sinne which hee hath sinned, a young Bullocke without blemish (for a sinne-offering) vnto the Lord, &c. By which you may profite thus; When you read that the High-Priest had need also some times to offer for his negligences and ignorances, you see how plainly it was taught to that people, that the High-Priest, was not the true *High-Priest* which should make perfect and sound satisfaction and attonement to God, but an other was to be expected, of whom that was but a Figure and shadow, to wit, the Lord *Iesus Christ* the Sonne of *GOD*, promised in the Scriptures. Then

Verse 4. for the Ceremonies vsed: The bringing of him to the doore of the Tabernacle, The laying his hand on his head, The killing of him, &c, haue bene expounded before. But where mention is made of

Vers. 5. The blood brought into the Tabernacle of the Congregation, you may remember, that there were two sorts of these Offerings for sinne. One, whereof the blood was thus brought in, and of these the Priest might eate no part, but the flesh,

the

the Skinne, the head, &c, were burned without the Hoſte, *verſ.* 11. An other, **whereof the blood was not brought in, and the fleſh of ſuch the Prieſt might eate,** Chap. 6 of this Booke and 10. The ſprinkling of the blood ſeuen times, **ſignified that the ſatisfaction and** expiation **for, and of** ſinne **made once by** Chriſt, **endured good for euer in all ages and times, and needed not to bee iterated;** The number of ſeuen **repreſenting the whole time of this worlds continuance. Others,** by this ſeuen-fold-ſprinckling, **haue thought, that the grieuouſnes of ſinne was ſhadowed and noted. For (ſay they) it is written,** He that ſlayeth *Cain* ſhall be puniſhed ſeuen-fold; **that is, grieuouſly. And againe,** If *Cain* be auenged ſeuen-fold, truely *Lamech* ſeuentie-times ſeuen-fold: **that is, more grieuouſly a great deale. Wherefore, this** ſeuen-times ſprinkling of the blood, **might note, that euery ſinne (with God) deſerueth** ſeuen puniſhments, **that is, ſharpe and great puniſhment, if he ſhould deale with vs in Juſtice, and not in mercie.**

Heb. 13. 11. Leuit 6. 30. & 16. 27. Verſ. 6. Gen 4. 15. 24.

4 The blood was put vpon the hornes of the Altar of ſweet incenſe, **to ſignifie, that no prayer can perce vnto God, but in and by the blood of** Chriſt. All the reſt of the blood was powred at the foote of the Altar of burnt Offering, **to note ſtill the true ſhedding of *CHRISTS* blood for mankinde, and becauſe alſo it was holy, it might not bee caſt out as prophane.** The burning of the body without the hoſte, **plainly ſhewed that** Chriſt **ſhould not ſuffer in** Hieruſalem, **but ſhould be led out of the Citie to a place appointed, and there ſuffer: which you know was fulfilled accordingly.** *Heb.* 13. 11. 12. **And,** the whole Bullocke was to be burned, being a ſinne offering, **to teach men to burne all their ſinnes, and not to diuide them (as we do) when we ſay, I will amend my drunkennes, but I cannot leaue my ſwearing; or, if I leaue that alſo, yet my licencious life a little more muſt haue a ſwinge, &c. But** burne all, **thou**

Verſe 7. &c.

were

were best, and willingly kéepe none, burne them (I say) by true sorrow and detestation of them, euen All, All, lest but one (béeing wilfully still delighted in) burne thée all and wholy in Hell for euer. When Moses with the Israelites was to depart out of Egypt, and Pharaoh would haue had them leaue their cattell behind them, sauing what they intended to sacrifice: Answere was made, they would not leaue one hoofe of a beast behinde: and so deale you with your sinnes, leaue not one hoofe of sinne behinde, No one sinne, no part of sinne, that is (still I say) by wittingly, willingly, and boldly continuing in it, and delighting in it: Otherwise, frée from sinne in this life we cannot be. But (through the grace of GOD) we may be frée from presumtuous pleasure in sinne, and sigh and grone more and more, for that any way we should offend so good a God, as we finde infinite wayes of him that we do offend, desiring and longing to be frée euen from all sinne.

Exod. 10. 26.

5 In that there is more solemnitie about the Sinne-offering of the Priest, than of a priuate-man; you may first sée the care of God, to set out to his Church the Dignitie of his Calling, which euer with him was great, and for him, with all that truely reuerenced and feared his name. Secondly, you may thinke of the greatnesse of sinne in such a One. For, the more is required to the expiation of it, the greater is euer the sinne. The like may be said of Princes faults, and great mens. Also, by the heauy punishment which God hath layd on them, when they fell, the same appeareth, for how heauily did God punish Eli the Priest, for not correcting his sonnes faultes, but by a sinfull kinde of gentlenesse, suffring their grieuous misdemeanours to continue? King Saul for sacrificing against the Law, how sharply punished? Dauids adulterie and murther, O how fearefully punished? Horribly and suddenly will God appeare to the great Officers of his kingdome. And

Verse 22. 1. Sam. 4. 18. 1. Sam. 2. 22. 23 24. 1. Sam. 15. 9. 23. 2. Sam. 12. 11. Wisd 6. 5.

The

The mightie ſhall be mightily tormented, ſaith the Booke of Wiſedome. Read your ſelfe the 6. Chapter of the Booke. 6.

6 In the 13. verſe Note, how a multitude of offendors excuſeth no offence: but if euen the whole Cõgregation ſhould ſinne through ignorance, yet a ſinne-offering must be offered by them all, and their number yeeldeth no excuſe. Great was the number of ſinners, when God ſent the Flood, but their number defended them not. So in Sodom and Gomorrha the offenders were many. Ten Tribes of twelue fell away from GOD and became Idolaters. Broad is the way that leadeth to Hell, and many finde it, going to Hell, though they be many, &c. Secondly, obſerue with your ſelfe the phraſe (hid from your eyes) and ſee the ſtate of many a man and woman doing euill. The matter is hid from their eyes in Gods anger, and albeit they lie at the pits brinke of damnation and deſtruction, yet they ſee it not, feele it not, are not troubled with it. Becauſe (indeed) they neuer ſit and take an account of themſelues and their workes, laying them to the Rule of the Word: which if they did, conſcience would quickly bite and ſpie, and ſpeake of a miſdoing. The Godly doe this at laſt, and therefore you ſee heere in your Chapter, a time of knowing to them, as there was a time of hiding. Pray we euer for this grace, that we ſleepe not in death: I meane in ſinne that leadeth to death, but that we may awake and ſtand vp from the dead, and *Ieſus Chriſt* vouchſafe vs Light to amendment of life, and eternall comfort and ſaftie. Verſe 13. Gen 6. Gen. 19. Ephes. 5. 14.

7 In the 22. verſ. you ſee the like Offering for the Ruler when he ſhould ſinne, that is, for the Heads and Chiefe men of the Tribes, who had authoritie among them. No man is exempted, Prieſt, nor Prince, but all that ſinne muſt vſe the meanes appointed to remoue their ſinnes, or elſe all muſt taſte the punniſhment for their Verſe 22.

Wild 6.8. their contempt. For he that is Lord ouer all (saith the Booke of Wisedome) will spare no person, neither shall he feare any greatnesse: for he hath made the small and 9. the great, and careth for all alike. Yea, the mightie abideth the sorer tryall.

8 In the 27. verse, you haue the Sinne-offering for priuate persons; which, by this already spoken, is plaine ynough, and you may confer it with the 15. of Numb. vers. 22. And let this suffice of this Chapter.

CHAP. V.

The Heads of the Chapter.

BEfore Moses will proceede to shew what poore people should offer for their sinne, in this Chapter he layeth downe certaine kindes of sinne for which they must offer, and by which they may learne to iudge of other the like offences. And, the first is an Example of the Iudiciall Vers. 1. Law, in the first vers. The plaine meaning whereof is, if any shall heare one sweare that either he hath not had, or hath not done, what he (vpon his owne knowledge) vnderstandeth he hath had, and hath done, if he testifie not what he knoweth, and reueale not the iniquitie of the other that hath so falsly sworne, he shall be guiltie of his sinne. Where you see and ought euer to remember, that not onely he taketh the Name of God in vaine, which sweareth falsly; but euen he also that winketh at the same false oath, being able to repraue him, and zealously doth not his endeuour to haue that abuse of Gods Name punished by reuealing and making it knowen. A Law that toucheth vs nerely, as the

the world goeth now, men wholy preferring many times their affection to their friends before all the glorie of God in this behalfe.

Vitatum humani generis vitium est, peccatum latendo committere, negando defendere, & defendendo multiplicare. Greg.

2 The ſecond example is of the Law Ceremoniall in the 2. verſ. As if he ſhould haue ſaid, whenſoeuer any perſon becommeth vncleane by touching of ſuch things as make him vncleane, and carelelly neglecting (according to Rites of the Law) to purge himſelfe from that vncleanneſſe, eate of the ſanctified Sacrifices, aſſone as that his ſinne ſhall be knowne vnto him, he muſt offer the Offering here prefcribed &c. The true drift of which Law was to draw men to the carefull & diligent conſideration of their impuritie, and to the knowledge of their ſinne. Read ouer the firſt of Eſay, and ſée how the Lord abhorreth all Sacrifices and ſeruices whatſoeuer, when men ſée not their ſinne, but runne on with their offences, and yet thinke to pleaſe God with outward Religion. No, no, ſaith God there, that will not be. But waſh you, make you cleane, take away the euill of your workes from before mine eyes, ceaſe to doe euill, learne to doe well, ſeeke iudgement, releiue the oppreſſed, iudge the fatherleſſe, and defend the widow, and then the caſe ſhall be altered, &c. Then, though your ſinnes were as Crimſin, they ſhall bee made as white as ſnow, and though they were red as Skarlet, they ſhall be as wooll. If you conſent and obey, ye ſhall eate the good things of the land: but, if ye refuſe and be rebellious, ye ſhall be deuoured with the ſword, for the mouth of the the Lord hath ſpoken it. Thus ſéeketh the Lord to haue vs know ſinne, and flye ſinne. And marke it againe in the Text, verſ. 2. (And is not ware of it) making to your ſelfe this good vſe of it: That we are not euer cleane, when we ſée not any vncleanneſſe; for our fault may be hid from vs, and we not ware of it, and therefore Dauid prayeth for his ſecret ſinnes. But ſtill it remaineth an vncleanneſſe, though we be blinde, and it will de-

ſtroy

ſtroy vs, if we ſée it not in time. Wherefore pray for eyes and the Lord ſhall giue them; pray for a heart of fleſh, and the Lord ſhall giue it. If thou ſee thy ſinne, God ſhall not ſee it, and if thou ſee not, God will remember it. Upon our Garments we indure not vncleannes an houre, not a mote, not a little mote, but we bruſh, and beat, if we be not brushed; yea, the very ſhow vpon our ſute is regarded that it be cleane, and euery day we looke vnto it often: yet ſée (and tremble to thinke on it) our bodyes and ſoules are vncleane, and we ſée it not, no, we go not about to ſée it, but vſe all the meanes we can to be farre from the ſight of it, as ſports, playes, company, and ſuch like. We hate him that will rubbe vs that way, and we auoyd the place where ſinne is reproued. It breedeth melancholy, and marreth mirth, We cannot abide it at any hand. But remember you this your Chapter, and follow the Law of the Lord, if you will be ſafe.

Si tu peccata videris, Dominus obliuiſcetur; ſi tu neglexeris ea videre, Dominus memor erit eorum.

3 The third Example is of the morall Law, in the 4. *verſ*, concerning raſh Oathes and vowes: where, I pray you, carefully marke, That albeit raſhneſſe and inconſiderate haſte, with man hath ſome excuſe, before ſet and purpoſed actions; yet (with God) it is euill, and there muſt be an Expiatorie ſacrifice offred for it. Let it reforme our raſh ſwearing in our common talke, and our foliſh vowing of things neither lawfull, nor in our power. And thinke with your ſelfe, whether they erre not greatly, that thinke what they haue raſhly ſworne and vowed they muſt nedes keepe, when you ſée here, God would haue them offer a ſinne-offering for their raſhneſſe, and not adde more ſinne vnto it, by performing what they haue ſinfully ſayd. Alſo by this occaſion conſider, how defiled creatures we are before our God, when euen that is ſinne in vs, wherein we haue not a minde to ſinne, as in ſuch raſh things we often haue not.

4 But

4 But if he bee not able to bring a Sheepe, hee ſhall bring for his treſpaſſe which hee hath committed, two Turtle-Doues, or two young Pigeons vnto the Lord, one for a *Sinne-offering*, and the other for a *Burnt-offering*. Now ſée the ſwéete goodneſſe of the Lord to his poore People, that are not able to bring ſuch Offerings to him as others doe, and ſo by the ſubtiltie of Satan, and frailtie of Faith might be drawen to thinke that God regarded them as men doe, that is, either little, or not at all. To theſe he appointeth ſmall Offerings, framing his Lawe to their powers, and ſo giuing them moſt ſwéete and true comfort of his loue to them, as alſo in accepting of their little aſwell as of the greater Sacrifices of richer perſons. It hath béene touched before, but it can neuer be learned too much, ſo weake are we, and ſubiect to doubts. Verſe. 7 & 11.

5 Note againe in the 11. Verſe, how no Oyle might bee put vpon that Offering, neither any incenſe. Oyle ſignifying gladneſſe, and Incenſe a ſwéete ſauour. The Lord by this Ceremonie ſhadowed how hatefull a thing ſinne is, and all that commit it, till the Lord be reconciled to them againe. He hath no ioy in vs, neither yéeld we any ſwéet ſauor. And as he ioyeth not in vs, ſo ſhould we not ioy in our ſelues. For if we do, we powre Oyle vpon our Sacrifice, contrary to the Law: and if we thinke well of our ſelues we put incenſe alſo vnto it. The Lord loueth a ſorrowing ſinner adorned with ſackcloth and aſhes, and they that ſo weepe, ſhall laugh: he abhorreth proud ſinners, that doe cuill, and yet reioyce, aſſuring ſuch laughers that they ſhall weepe. But alas our dayes! who ſorrow leſſe than they that ſinne moſt? and who are more luſtie and iolye, than they that haue leaſt cauſe, (if they knew their eſtate?) Read the 21 of Iob, and ſée the merry dayes of the wicked, ſo in the Booke of Wiſedome againe, & in many more places in the Scripture. Theſe men offer prayers to God at times, *The Ceremonie of Oyle, and Incenſe.*

times, after their fashion; but they put Oyle and Incense vpon their Offering, they reioyce, and are merry being full of euill, and they thinke their smell is as Incense to God, pleasing and acceptable, when hee abhorreth them, and all their workes. O, take heede therefore of this vnkælingnesse, and remember this Ceremonie often in al your doings, and you disliking your selfe, the Lorde shall like you in his liked and beloued Sonne, your onely Sauiour euer.

6 In the 15. verse See and marke the Law against purloyning and taking away of Tythes or First-fruites due to the Priests. God still loueth his Ministers, and still requireth, that they be honestly & liberally maintained; God still abhorreth the wilfull and wayward breakers of such Order for their maintenance, as the Christian Magistrate in his authoritie (according to right) establisheth and appointeth. Therefore let such as desire to be acceptable to God, neither offend him, nor their own consciences by such fraud, and iniurie. S. Augustines Speach is as true, as old, The fault is not forgiuen with God, vnlesse that which was taken away bee restored to men; not, that restitution taketh away sinne before God, but because true Faith must needes haue good fruite, and cannot be without restitution, if there be power, and if not, yet in heart and will. For againe, Saint Augustine, If that which is another mans, sinfully purloyned by me, be not restored, repentance is but feigned, there is none indeede. How little this false and vniust dealing with Gods Ministers is regarded with many in these dayes, who knoweth not? and they are neuer troubled for it, much lesse doe they purpose either restitution, or amendment. But the day will come, when it will smart, this Lawe of God hauing his enduring equitie, and God in other places professing, That this robbing of his seruants is the robbing of him; and so he taketh it, and so will punish it. But let this suffice

Non dimittitur peccatum, nisi restituatur ablatum. Aug: Epist. 54. contra Maced.

Si res aliena propter quam peccatum est reddi possit, & non redditur, pœnitentia nō agitur, sed fingitur. Idem.

Malach. 3.8. Leuit. 22.14.

ſuffice of this Chapter. These things will come in o-ther places to be remembred againe.

CHAP. VI.



His Chapter first speaketh of the Offering for Sinnes that are done willingly. And secondly, ſetteth out more fully the Rites and Ceremonies of other Sacrifices, briefly touched before, beginning with the fire and aſhes of the Burnt-offering. Of the former the Text ſaith thus. If any ſinne and commit a treſpaſſe againſt the Lord, and denie to his neighbour that which was taken him to keepe, or that which was put to him of truſt, or doth by robbery, or violence oppreſſe his Neighbour, Or hath found that which was loſt, and denieth it, and ſweareth falſly, for any of theſe things, that a man doth, wherin he ſinneth: when I ſay, he thus ſinneth and treſpaſſeth, he ſhall then reſtore the robbery that he robbed, or the thing taken by violence which he tooke by force, or the thing which was deliuered to him to keepe, or the loſt thing which he found, Or, for whom ſoeuer hee hath ſworne falſly, he ſhall both reſtore it in the whole ſumme, and ſhall adde the fift part more thereunto and giue vnto him to whom it pertaineth, the ſame day that he offereth for his treſpaſſe. Alſo he ſhall bring for his treſpaſſe vnto the Lord, a Ramme without blemiſh out of the flocke in thy eſtimation worth two ſickles for a treſpaſſe Offering vnto the Prieſt. And the Prieſt ſhall make an atonement for him before the Lord, and it ſhall bee forgiuen him, whatſoeuer thing hee hath done, and treſpaſſed therein. This Place thus written out at large, yeelds great comfort to many a trembling ſoule, and there-

The Heads of the Chapter.

Verſe 2.

verſe 3.

Verſe 4.

Verſe 5.

Verſe 6.

Verſ. 7.

foꝛe duely to be regarded. Sinnes of ignorance haue not ſuch blackneſſe in them (although Sinnes, as you ſaw beforꝛe,) as ſinnes wittingly and willingly committed: and thereforꝛe, when feeling commeth, this Circumſtance of knowledge greatly afflicteth the conſcience. But bleſſed be God, euen theſe ſinnes alſo finde mercie with him vpon true Repentance. So did Abraham foꝛ his lye, (which contrary to his knowledge) hee wittingly and willingly committed. So did Dauid foꝛ his fall, Peter, and many moꝛe. Here you ſee a Speciall ſacrifice appointed, and an atonement to bee made. Should it not be ſo likewiſe now, that euen foꝛ theſe ſinnes there were an atonement by Ieſus Chriſt, our ſtate vnder the Goſpell were woꝛſe than theirs vnder the Law. Yet let no mercie and goodneſſe in God make vs bolde and preſumptuous to ſinne, but with Dauid pꝛay againſt ſuch kinde of ſinning euer. Keepe me O, Lord, from preſumptuous ſinnes, that they haue not dominion ouer me, &c.

2 You may obſerue the examples oꝛ particulars layd downe in the Text, and ſee how beforꝛe God all theſe are ſinnes which yet many perſons in the woꝛld make little reckoning of, To denie the thing committed to our keeping, To breake the truſt repoſed in vs, To robbe our Neighbours and violently to take things from them, To denie that which was loſt and wee haue found, To ſweare falſly many times, and euen for trifles, with ſuch like, doe euery one thinke them ſinnes, and ſtand in feare to commit them? No, we know it well, they are lightly thought of by too many. But let Gods Lawe pꝛofit all his to a true knowledge what is ſinne, and to a due care to auoide it, when we know it. So ſhall it be well with vs foꝛ euer, and with thoſe alſo we wiſh well vnto after vs, to a thouſand generations.

3 Note in the 5. verſ. The reſtitution againe which God appointeth to be made to the owners, euen with

a fift part more, the ſame day that hee offereth for his treſpaſſe. And ſtill gather this Doctrine for your vſe, That *GOD* is neuer pleaſed with any thing that is ours, whileſt wee retaine and keepe that which is not ours. But marke well an Offering to the Lord, beſide that ſatiſfaction of men. And through all *Moſes*, finde me a place where ſinne is taken away otherwiſe than by Sacrifice. Now, whatſoeuer is attributed to the Sacrifices, the ſame is plainly taken away from mans workes. And if it was neuer the meaning of God to tye that people to the out-ward Sacrifice it ſelfe, but by the ſame to leade them to Chriſt ſhadowed by the Sacrifice, then apparant it is to all men, that there is no meanes to take away ſinne, but onely by Chriſt: Which all men will not confeſſe, becauſe they would eſtabliſh workes in farther ſtrength thā God hath giuen.

When we will agree with God, we muſt alſo agree with our neighbour.

4 Well, weigh it againe, in the 7. verſe and euer throughout theſe Bookes, That the Prieſt muſt make the atonement; ſo euer ſignifying, that not in the Sacrifice, but in the Prieſt-hood was the matter. Now, that Prieſt-hood noted Chriſt his Office. And therefore, as then no Sacrifice pleaſed, but offered by the Prieſt, ſo at this day nothing of ours, as prayer, and ſuch like auaileth, but in Chriſt, and by Chriſt our onely and eternall High-Prieſt. Againe, the Text ſaith, before the Lord this atonement ſhall be, thereby ouerthrowing the wicked error of them, that affirmed a ciuill purgation onely of ſinne by thoſe Sacrifices, and not any ſpirituall promiſe in them. Which, I ſay, is moſt wicked, as well as falſe. Becauſe ſo, thoſe Sacrifices and Exerciſes of pietie, ſhould no way haue ſerued, to bráde and ſtrengthen Faith, in man touching his ſpirituall eſtate, whereunto in dæde they wholly aymed, and effectually wrought in the godly that vſed them rightly. Ver. 7.

5 The ſecond point in this Chapter is, concerning the Rites and Ceremonies of the Sacrifices; And firſt of

the fire vpon the Altar, wherwith the Burnt-offering was consumed. The Text is thus. Then the Lord spake vnto *Moses* saying, Command *Aaron* and his sonnes saying, This is the Law of the *Burnt-offering*, (it is the *Burnt-offering*, because it burneth vpon the Altar all the night vnto the morning, and the fire burneth on the Altar, &c.) So carefull is God of this continuall burning, that (if you marke) it is repeated ouer and ouer. In the 12. verse againe, but the fire vpon the Altar shall burne there and neuer be put out. Againe in the 13. verse, The fire shall euer burne vpon the Altar, and neuer goe out, &c. To this ende, the Priests care was to fede it with wood, and se to it, day and night, and with no other fire might either Sacrifice, or Incense, be burned and offered to God. This fire was carefully kept vpon the Altar to the captiuitie of Babilon, and afterward found againe of Nehemias, 2. Macha. 1. 18. & 19 verses. Vnlike from hence might grow that great honour and regard, which the Heathens had fire in, whereof we read often. The Athenians in their *Prytaneo*, and at Delphos, and at Rome of those Vestall Virgins continuall fire was kept, and of many it was worshipped as a GOD. The Persians called it *Orismada*, that is, Holy-fire, and in publicke pompe they vsed to carry it before Kings, with great solemnitie. A merry Tale there is of this god (Fire) which I will repeate. The Chaldeans, say our Bookes, worshipping this vaine god, proudly boasted that of all other gods he was the strongest, conquering and consuming all other gods of the Gentiles. And no maruell, for they were either wood or mettall that by fire might be defaced. This bragge at last came to the eares of a Priest of Canopus. This Canopus was Maister of Menelaus shippes, and dying in an Iland, at the entrie of Nilus, the famous Riuer of Egypt, caused that Iland to be called after his name, and was there honoured for a God. This Priest fearing lest his

verse 9. The Ceremonie of fire.

verse 12. 13.

The Greeke word ἑστία, and the latine *Vesta*, are thought to come originally of the Hebrew *Esh Iah*, the fire of God.

Xeno: Κύρου παιδείας. l. 8. *Plutarch: in vita* Artaxerxis & Alexandri. &c.

his

his god Canopus (the Image beeing belike of some mettall) might come in contempt, and so his liuing be taken away, deuised thus with himselfe. Hee got a water-pot full of holes, (like vnto these that we water gardens withall) stopped vp all the holes with ware, filled it full of water, painted it very trimme, and setting it very artificially vpon the toppe of the old Image of his god Canopus, brought him forth to contend with the Chaldeans god of fire, which of them should be the greater. The fire was set about him, and great expectation in the beholders, which way the victorie would goe. By and by, when the heat of the fire had melted the ware that stopped the holes of the pot, the water began to streame out at all the holes, & quite put out the fire about it. Then there was a cry by all Canopus friends, Victorie, victorie: and from that time Canopus that Idoll was counted, through this subtiltie of the Priest, the strongest God of all others. Thus blinde are men, when God giueth not light, and thus easily abused when they are blinde. We may maruell lesse at this great simplicity, if we consider what is taught and held by these, that thinke themselues wise in these dayes; Namely, that the water, called Holy-Water, sprinkled in the graue of a dead man, not only purgeth the same man from all spot of sinne, but extinguisheth also, in great part, that fell-fire, which they call Purgatorie-fire. Thus you see mens follyes both of fire and water. But passe we them ouer, and come to the Matter. What might be the reason, why God appointed this Ceremonie of *continuall fire* vpon the Altar, and how may we profit by it? First, there was figured by it, the death of Christ from the beginning of the world, Namely that he was the Lambe slayne from the beginning for Mankinde, and by this shadow they were led to beleeue, That although as yet Christ was not come in the flesh, neuertheless the fruit of his death belonged

sempiterna Christi occisio, per sempiternum ignem fit.

to them, aſwell as to thoſe that ſhould liue when hée came, or was come: for this fire was continuall and went not out, no more did the fruite of his Paſſion faile to any True-beleeuer, euen from the beginning. But they were ſaued by beléeuing that he ſhould come, as we are now, by beléeuing that he is come. Alſo this fire came from Heauen, *Leuit. 9. verſ.* 24: and ſo ſhould Chriſt in the time appointed. This fire was euer in, and neuer went out; and ſo is God euer ready to accept our Sacrifices and appointed duties, euer ready to heare vs and forgiue vs; but we are ſlow and dull, and come not to him, as we ought. No other fire might be vſed but this, and ſo they were taught to kéepe to Gods Ordinances, and to flye from all inuentions of their owne heads. For euer it was true, and euer will be true,

Mat.15.9. In vaine do men worſhip me, teaching for Doctrines mens præcepts. Our owne deuiſes (ſéeme they neuer ſo wiſe, ſo fit, ſo holy and excellent) they are ſtrange fire, not that fire that came from Heauen, Not that fire that God will be pleaſed withall, or indure. This fire comming firſt from Heauen and thus preſerued, ſtill preached vnto them by figure, that aſwell did their Sacrifices and ſeruices duly performed according to the Law pleaſe God, as that did when firſt God ſent his fire from Heauen to conſume it, in token of approbation; which ſurely was a great comfort to their conſciences, and a mightie proppe to fainting, fearing, weake Faith. This fire thus mayntayned and kept with all care, and not ſuffered euer to goe out, taught them, and ſtill may teach vs, to be carefull to kéepe in the fire of Gods holy ſpirit, that it neuer die, nor go out within vs. The fire is kept in with wood, with breath, or blowing, and with aſhes: ſo is Gods Spirit kept in (that holy and happy fire) by honeſt life as by wood; by true ſighes of vnfained repentance as by breath or blowing, and by méeke humilitie as by ſoft aſhes. O, that we may haue

care

care to kéepe it in! what should I say? This continued fire taught then, (and though it be now gone and abrogated) may still teach vs now to be carefull to kéepe in, amongst vs, the fire of Gods Word, the true preaching of his Truth, to the saluation of our soules. Foolish men, foolishly will imitate this Law, by maintening of lights and Lampes, candels and tapers to burne continually, but let vs care to preserue this Lampe and Light of Gods Gospell amongst vs, that it goe not out, and God shall be pleased, We and ours bettered in his blessing. It had bene a hainous sinne then to suffer the fire of the Altar to goe forth, and can wée thinke it is no sinne now, by taking away the maintenance to serue our grédy couetousnesse, to put out this fire from amongst vs, and all Gods people about vs? GOD make Patrons thinke of it, and giue them conscience before there be no more time for mercie. Fitly is the Preaching of the Gospell shadowed by the fire vpon the Altar, consuming the Burnt-offering. For the fire hath these properties, it shineth and giueth light, it heateth, it consumeth, it tryeth: so the Preaching of the Gospell. Thy Word is a Lanterne vnto my feete, and a light vnto my path. *S. Peter* calleth it a Candle in a darke place, and many Scriptures teach the shining light of it. The heate in like sort, Did not our hearts burne with-in vs, whilest he talked with vs, and opened the Scriptures? The fire kindled, and I spake with my tongue saith the Psalme, and as fire it pleased the Holy Spirit to appeare at Pentecost, to shew this fruite of effect of the Word preached by their mouthes, it heateth the heart to all good life, and maketh vs zealous of good workes. The drosse of our corruption by degrées it washeth, the stubble of our fancies it burneth-vp and consumeth, so that we abhorre the sinnes we haue bene pleased with, and hate the remembrance of euill passed. Lastly, it tryeth Doctrine, and seuereth Truth from error; it tryeth men, and

Psal.119.105. 2.Pet.1.19. Luke 24.32. Psal. Act.2.3.

discouereth Hypocrites. All worthy Motiues to make vs carefull to preserue this fire perpetually amongst vs whilest we liue, and in a holy zeale to prouide for it also, when we are dead. So shall we liue beeing dead, May, so shall we assuredly neuer die, but with immortall soules, and neuer dying tongues, praise his Name that liueth for euer, and will haue vs with him. This is the Ceremonie of the fire.

6 The next Ceremonie is concerning the Ashes of the Burnt-offering wherin your Chapter saith thus, ver. 10.

Verse. 10. And the *Priest* shal put on his linnen-garment, & shall put on his linnen breeches vpō his flesh, & take away the ashes, when the fire hath consumed the *Burnt-offering* vpon the Altar, & he shall put them beside the Altar, &c, to the 14. vers. First, concerning these linnen-breeches, you see the Law for them to be made Exod. 28.42. with the Reason

Vers. 11. &c of the same, modestie and comelinesse in their *Ministrie*. This putting-off their garments figured that bareing of

Mat. 27.35. our Sauiour Christ when hee suffered, from his Garments; so that as the Priest heere layd aside the clothes he ware, and put his linnen-breeches about his nakednesse; euen so was the Lord Iesus stripped out of all his clothes, and, onely with his nakednesse couered, nayled vpon the Crosse for our sake. Some haue said also, that this laying aside of their garments, shadowed-out that laying aside (as it were) of his Diuinitie, whilest in his humanitie hee truely suffered vpon the Crosse. Not that euer there was any reall seperation betwixt his Natures, (that being impossible;) but because his God-head did (as it were) hide it selfe, by not shewing his Power, that the decreed Saluation of man (by the meanes also decreed) might be effected. The carying the ashes foorth without the Hoste, notably figured-out the suffering and buriall of Christ, with-out the

Mat. 27. Citie of Hierusalem, which was performed. The ashes were to be put in a cleane place, not prophaned or abu-

sed

ſed, or carelelly caſt away; ſo to note, that although Chriſt his body ſhould dye, and be as aſhes in the conceite of men, yet ſhould that body reuiue againe, and muſt not be putrified, but put in a cleane place, euen a newe Tombe, wherein neuer any man lay before, &c. Mat. 27. 60.

7 In the 14. verſe and ſo to the 19. The Ceremonies of the Meat-offering are more fully ſet down, thã they were before, in the ſecond Chapter. That the remnant ſhould be the *Prieſts*, was before ſaid; but it was not layde downe how Aaron and his ſonnes ſhould vſe this remnant. Wherefore now it is further added, That they ſhould eate it, *verſ.* 16. But how? It ſhall be eaten without Leauen, in the holy Place, in the court of the *Tabernacle*. The Males onely might eat it, and not women, &c. Verſe 14. &c. Cap. 2. 3. Verſe 16. 17. 18.

What Leauen vſually in Scripture ſignifieth, you haue heard before, Namely, corrupt doctrine, and bad life, with either which, the Lord would not haue his Prieſtes ſtained. In the holy Place onely, and not elſewhere muſt they eate it, to ſignifie, that onely in the Church is the benefit of Chriſt to be had, and not out of the Church. The branch beareth not fruite but in the Vine, and the Vine is onely in the Vine-yard. This Church is not a building of lyme and ſtone, but a ſocietie of Chriſtian people, among whom the Goſpell is truly preached, the Sacraments duely and rightly adminiſtred, and who with one conſent firmely beleeue, that they haue remiſſion of ſinnes, and life euerlaſting, not by the merits of mans righteouſneſſe, but by, and for the merites and righteouſnes of the Lord Ieſus onely. To be in the Church therfore, is not to be in the place of Lyme and ſtone built to meete in; but to be one of this number, that holdeth and beleeueth as all Patriarks and Prophets, Apoſtles and Martyrs, and all the faithfull Elect of God, euer haue done from the beginning of man, and hereafter ſhall doe to the ende of the world, who all, as you ſee, by theſe Sacrifices were drawen to Chriſt, and

and Christ onely, or else their Sacrifice auailed them nothing, but to them was vnprofitable, and to the Lord God abhominable. In this Church are no Turkes, no Iewes, no Infidels, nor any that liue a wicked life, with careleſſe ſecuritie and ſinfull delight; or yet a holy ſtreit life in ſhew, but inwardly are nothing leſſe than they ſeeme. Wherefore with God they haue no remiſſion of ſinnes, and without a change they ſhall alſo fayle of eternall life. That here the Males onely might eate, let it lead you to the 18. of Numbers, which will make it more plaine, ſhewing you there, what women might eat aſwell as the men. In ſome things they were barred, to ſignifie that God would not haue women beare any publike Office and charge in the Church as the Prieſts did, and as among the Heathens, women did, (to ſay nothing of ſome better knowen:) and againe in ſome things they were allowed to eate, that ſo it might appeare they belonged alſo to the Couenant of God, & the merites of Christ ſhould ſaue them aſwel as men. For in *Christ* there is neither Male nor Female, bond nor free, rich nor poore, Noble nor baſe, but a new creature, that is, Chriſt reiecteth no ſort, but of what ſort ſoeuer, if they be new creatures, that is, borne a new by the Spirit to forſake ſinne, and liue vnto him in holineſſe and righteouſneſſe, they are receiued, they are wel-come, and hee or ſhee that thus commeth, Hee neuer caſteth away, &c.

Leuit. 22. Numb. 18. Gal. 3. 28. Iohn 6. 37.

8 From this 19. verſe to the 24. the Meat-offering of the High-Prieſt, ſo often as he ſhould be elected, by the death of the former, is layd downe, wherein this onely I note, That euery Meat-offering of the *Prieſt*, muſt be wholly burned, and none eaten, as was of other Meat-offerings. Therein was ſhadowed the perfection of that Atonement and expiation which Chriſt made, and ſo their error confuted, that hold and teach the death of Chriſt onely to haue taken away originall ſinne, and

Verſe 19. &c. Verſe 23.

that

that men themselues must satisfie for actuall sinnes. Or, that Christ hath merited but the first-grace for vs, that is, he hath merited, that we hæraster by our merites may take away our owne sinnes and others, with such like wicked and damnable assertions. But euer remember you, That here this Offering was wholely burned, and no part left to man; to teach, that euen so in appeasing Gods wrath, Christs Sacrifice of it selfe was most perfect, and no part left vnto man in that matter. Other Scriptures also abundantly teach so much, which now often haue bin touched, and still must, to the end of this Booke. Worthy is that Place of the Apostle to the Corinthians, where speaking of actuall sinnes, as Adulterie, Fornication, worshipping of Idols, &c, Such (saith he) were some of you: but yee are washed, but yee are sanctified, but yee are iustified in the Name of the Lord *Iesus*, & by the Spirit of our *God*. Here euen actuall sinnes, and not onely originall are taught to be taken away by Christ, and by Christ onely. To which agræth the like Saying to Titus, and many more. And as for our merites, the words are playne, When we haue done all, We must say, we are vnprofitable seruants &c. 1.Cor.6.11. Titus 3.3. &c. Luke 17.10.

9 Lastly, in this Chapter, you haue the Ceremonies of the sinne-offering touched againe, from the 24. verse to the end of ỹ Chapter. All tending to teach this strongly, That out of the Church, there is no benefit to be reaped by Christ, as before hath bene sayd. Namely, this Ceremonie, that if any of the blood dropped vpon a garment, that blood might not so be caryed out of the holy Place, but must there be washed away, and not caryed out. What a plaine figure was this, That Christs blood profiteth none out of the Church? If it were an earthen pot that it was sodden in, it must be broken, not applyed after to prophane vses, and if a brasen-pot, then scowred and washed with water, all to teach the holines of Christs blood which should be shed for man, and Vers. 2.4. &c. 27. 28.

and how odious and damnable it is, after we are washed and purged by this blood, to giue our members againe to vncleannes and sinne, and to fashion our selues like vnto this wicked world. Many things more doth both this Chapter and others containe, if with exact curiositie, they should be stood vpon, and euery particular examined; but my purpose being onely to giue a taste of the vse of the Scriptures, to our edification and comfort, (when we read, and haue not better helpes) this much may serue to that ende, and so in euery Chapter, onely a touch of things shall serue. GOD (in mercie) giue it a blessing to vs. Amen.

CHAP. VII.

Verse. 1. NOw to the Rites and Ceremonies of the Trespasse-Offering, which are here more fully described than in the 4. Chapter before. This kinde of Offering was not vulgar, but it was reckoned amongst the most Holy; and therefore hath such Rites and vsage as they had. It was

Verse 2. killed in the place where the *Burnt-offering* was killed, Namely, at the North-side of the Altar; so shadowing also that Christ should die at Hierusalem of which the Prophet saith. On the North-side is the cittie of the great King. The blood was sprinckled round about on the altar, shadowing that the merites of Christs-blood should be sprinckled by preaching throughout all Nations. The

Vers. 3.4.5. Inwards were burned to ashes, shadowing, that all the honour and reputation of Christ, was by his ignominious death and Passion brought (as it were) to ashes, that

that is, to no account with men that knew not the mysterie of it. All they that see me, laugh me to scorne: they shoote out their lippes, and shake their heads, saying: He trusted in God, that he would deliuer him: let him deliuer him if he will haue him, &c. My strength is dryed-vp like a pot-sheard, and my tongue cleaueth to my gummes, and thou shalt bring me into the dust of death, &c. The remnant was eaten by the *Priest* **in token that the benefit of** Christ **belongeth to the Faithfull.** The Skinne of the *Burnt-offering* **here, was the** Priests, and all the *Meat-offering* that is baked in the Ouen, & that is dressed in the panne, &c. **Why** God **should thinke of so smale and base a thing, as** the Skinne, **some may aske a Reason: and see you the Reason, and the good of it. First, it notably confirmeth our Faith in his Prouidence, that hee will neuer forget vs, and leaue vs destitute of things needfull and good for vs, seeing we are much better than** the skinne of a brute beast, **whereof yet, hee hath care and thought. Therefore we must not shrinke in the time of want, nor hearken to Satan that so busily layeth our infirmities and vnworthinesse before vs, that so hee may shake vs off from** God, **and make vs beleeue, hee will neuer regard so vile persons, &c. But let Faith answere,** auoyde Satan. **For I learne that** God **regardeth the** Sparrowes, **and forsaketh them not, though** two of them shall be sold for a farthing, **yea,** the beastes skinne **in the** Law **hee vouchsafed to thinke of, and to dispose of it, to his** will, **and hee telleth vs we are better than** Sparrowes, **and therefore better also than** the beasts-skinne, **that hath no life, as the** Sparrowes **haue. Hee saith,** O yee **of** little Faith, **If we doubt of it, and therefore I know, he will, and doth thinke of me, and I shal haue, in his time, euer what is conuenient and profitable. Secondly, it shewed that sweete and comfortable care that the Lord then had, and still hath of the** Ministerie, **that it should be maintained, and not defrau-**

verse 6, 7.
verse 8, 9, 10.
Psal. 22. 7. 8. 15.
Mat 16, 23.
Mat. 10, 29. 31.
Mat. 8. 26.

ded

ded of the least thing alotted to it, which still he sheweth in all other particulars, vrging still, that they be giuen to ỹ Priests according to his will. Great things to moue our consciences in these dayes, if God be with vs, to a true and iust dealing with those that serue at the Altar amongst vs, and not so grædily, so wickedly, and so vnfælingly to rob and spoyle them, as we do. If this people of the Iewes had done so, in these matters alotted to the Priests, as we do with our Tythes, and portions giuen to the Church in our dayes: do you think, or can you think *GOD* would haue indured it? No, you know well he would not. And is he changed? will he not still haue vs taught by the Ordinance of his Word, & still them that serue at the Altar, to liue of ỹ Altar? Are not these duties from vs now, as due as euer those were then? It may not, it cannot with truth be denyed. How then may we first or last, escape the wrath of God for sinning so, as if the Iewes had sinned, we confesse that God would haue seuerely punished it? If you say, so much, and so much is ynough for him, and this, & that he may spare: Make the case so of the Israelites, and in this particular of the beasts skinne, durst any flesh haue so reasoned then? Beware therefore of making your selfe a iudge where you are none, of robbing them, that haue the title, and inriching your selfe that haue no right. What is alotted by the Gouernment you liue vnder, is his and not yours, if he be not worthy so much, the Law helpeth that by a due tryall of him, and yet leaueth the maintenance still to a more worthy, not to you. Harden not your heart against God, against Law, against right and truth; accustome not your heart to couet your neighbours due, your hands to purloyne it by fraude, or to take it by strēgth, it is theft, spiritual theft, Sacriledge, your house receiueth stolne-goods, & the wrath of God may happily shake the foundation of it for such sin, and you in yours, or you & yours be punished. Thirdly, this

care

care of the Lord for the beasts-skinne, to appoint it to one that should haue it, well taught that people then, and still teacheth vs euer, to be carefull to preuent strife, and to take away all Questions and controuersies as much as wee may, that euery one knowing what is his, may therein rest, and peace ensue. The more God hath giuen you, the more must wee your payne this way, in your good health and perfect memorie.

2 Your Chapter goeth on with the Peace-offering, Vers. 11. 12.
whereof he specifieth two sorts: the one of Thankesgiuing, the other of a Vow. Touching the first, you remember how greatly GOD testifieth his liking of it throughout the Scriptures. In the 50. Psalme, he seemeth to preferre it before all others in some sort. For I will not reproue thee (saith *God*) for thy Sacrifices, or Psal. 50. 8.
for thy *Burnt-offerings*, because they were not alway before me. I will take no Bullocke out of thy house, nor hee-goates out of thy Folds. 9.
For all the beasts of the Forrest are mine, and so are the cattell vpon a thousand hilles &c. 10.
Offer vnto *God* thankesgiuing, and pay thy Vowes vnto the *Most High*. 14.
Who so offereth vnto mee thankes and prayse, he honoureth mee: and to him that ordereth his conuersation aright, will I shew the saluation of *God*. 23.
Vnto thee therefore O *God* (saith *Dauid*) will I pay my Psal. 56. 12.
vowes, vnto thee will I giue thankes. O that men would Psal. 107. 22.
prayse the Lord for his goodnesse, &c! O that they would offer vnto him the Sacrifice of Thankesgiuing, and tell out his workes with gladnesse! and so forth all the Psalme ouer, you see it is repeated as the note of his Song. Ionas said, I will Sacrifice vnto thee with the voyce of Ionas 2. 9.
Thankesgiuing, and will pay thee that that I haue vowed: Saluation is of the Lord. I will prayse the Name of *God* Psal. 93. 30.
(saith *Dauid* againe,) with a Song, and magnifie it with Thankesgiuing. This shall please the Lord better than a 31.
Bullocke that hath hornes and hooues. Yet careth not the Lord so much for this in respect of himselfe, as forman, because

because there is nothing, that increaseth Feeling, Faith, Hope, and Prayer, as this exercise of Thanksgiuing doth. Let it therefore be in vse with vs more and more, that is so accepted of him, to whom we owe so much.

verse 13. 3 In the 13. verse you see Leauen admitted of, which before you remember was reiected and forbidden. Hee shall offer his Offering with cakes of Leauened-bread, &c. Leauen therefore in the Scripture is taken both in ill part, and in good part. In ill part, Matth. 16. 6. 1. Cor. 5. 6. Gal. 5. 9. In good part, Matth. 13. verse 33. and Luk. 13. verse 21. when the Apostles are resembled to a little Leauen, that leaueneth the whole Lumpe, they being sent out of God into the vnleauened world by preaching and teaching to leauen it cleane through. And there is a Leauen of the new nature accepted, as the Leauen of our old nature is reiected. For looke how the Leauen maketh the bread sauoury and strong and wholesome, Looke also how it maketh it rise and heaue vp, which otherwise would be sad and heauy: so doth Gods regenerate Spirit change vs, make vs sauorie, and all our duties pleasing to God in our new birth, and we rise vp, yea, our hearts and soules are heaued vp in all loue and thankfulnesse to him, that in mercie hath so looked vpon vs. This Leauen therefore of new nature is accepted. Try your selfe then in your secret Meditation, how you are seasoned, whether with old Leauen, or new. It will be good for you to take this viewe, and heartily to pray for what you want. Are you a Minister called of God to leauen his people with good Leauen? Looke how you doe it, and be painfull: Faithfulnesse will be crowned, when slouthfulnesse shall be condemned, and condemne you. And submit your selfe to the profit of your people, not hunting after your owne glory, that you are thus and so learned, eloquent, profound, and so forth. If your people profit not, because you flie too high a pitch for them, and scorne to lay a foundation of the Cate-

Catechiſme among them, you will be found an vnprofitable ſeruant in the Reckoning-day, one that hath gayned nothing to his Lord, but hid his talent in the fowle Napkin of fruitleſſe matter, and idle figures of affected ſpæch. Are you a hearer and no teacher? Loke at your Leauen: doth it heaue you vp in thankes for the Goſpell vouchſafed vnto you? in loue to them that truely preach it? in honeſt life to them that loke at our example? Doe you ſeaſon your children, ſeruants, & familie, as you are able? This is new leauen then in you, and good leauen, accepted of GOD, and profitable to your ſelfe: be thankefull for it, and God increaſe the meaſure of it. Mat. 25. 25.

4 In the 14. verſe you read thus. Of all the Sacrifice hee ſhall offer one Cake for an heaue-offering vnto the Lord &c. And but one Cake, (ſaith a Writer vpon this Booke) was appointed, that it might ſhadow out one Holy Communion to be celebrated in time to come of the Church, and not ſo many Maſſes, euen Maſſes vpon Maſſes, &c. Verſe 14.

5 In the 15. verſe, &c. A Law is made that the Fleſh of the Peace-offerings for thankeſgiuing, ſhall bee eaten the ſame day that it is offered; and nothing thereof left vntill the Morning. A Ceremonie vſed (ſaith One) to ſignifie that publike Feaſts ſhould not be ſuperfluouſly continued, and kept long vnder the colour of Religion. For GOD loueth not idle banquetting and prodigall ſpending, although hæ alow graciouſly what is fit for the occaſion. Mariage-Feaſts therefore in ſome Places according to the equitie of this Law are reſtrayned to one day, or two dayes, and not more. So of other lawfull occaſions of mætings. A Ceremonie (ſayth Another) made in wiſedome by God; leſt, if the Fleſh ſhould haue ſmelled by longer kæping, Religion might ſo haue bæne vile in the eyes of tickle perſons. Happily alſo (ſaith the ſame Perſon) to reſtraine vaine glory, 15. Calvin.

which some would haue shewed in sacrificing often, with small charge, if the meat might haue bene kept salted, and so offered againe for a glorie.

Ve.16. 6 But if the Sacrifice of his Offering be a *Vow*, or a *Free-offering*, it shall be eaten the same day that he offereth his Sacrifice: and so in the Morning the residue thereof
Verse 17. shall be eaten. But as much of the offered flesh as remayneth vnto the third day, shall be burned with fire. For if
Verse 18. any of the Flesh of his *Peace-offerings* bee eaten in the third day, he shall not be accepted that offereth it, neither shall it be reckoned vnto him, but shall be an abhomination: therefore the person that eateth of it shall beare his iniquitie. That is, the Sinne for which he offered, shall still remayne and not be forgiuen. The Flesh then of the first sort, must be eaten the same day, and this of the second sort, in two dayes, none might be eaten the third day, but (if any remained) burned. A Ceremony (say some) fore-telling and fore-shewing that this outward worship of God by Sacrifices, and such Ceremonies should haue his being no longer, than vnto the Resurrection of the Messiah, which was on the third day. Others make vse of this Ceremonie thus, euē to learne thereby, that the taking hold of Christ and his benefits, is not to be deferred and put off, but spedily and quickly to be done, whilest time serueth & opportunitie is offered:
Luke 13. 32. for behold (saith Christ) to day, and to morrow, I cast out *Deuils*, and the third day, &c. Luke 13.32. that is, a short time I haue yet to go on with my Ministerie, and then I shall be slaine. So the Phrases, to day, and to Morrow, signifie a short time, and therefore when this Law alotteth but one day to eat the one sort, and but two at the vttermost for the second, well may we learne by it, that whilest by the Preaching of the Word, the fruite and benefit of Christ is offered, we spēdily take hold and deferre not, lest the time elaspe, and we finde the dore shut against vs. This poynt hath bene handled before.

7 Others

7 Others deuide all time into three dayes (as it were,) and the first day they make from Adam to Christ; The second, from Christ to the Iudgement; and The third, euer after. In these two first dayes, the Gate is open to true penitent sinners, that come when they are called, without putting-off from day to day, but these two dayes neglected and ended, there is no more sacrifice for sinne, no more mercie, no Christ, nor Comfort any longer, but a fearefull expectation of iudgement, and eternall death for euer. More particularly euery man and woman may be said to haue three dayes; The first of Youth till Age come; The second of Age till death come; and in these two dayes there is mercie offered; but the 3. day is after death, and then no helpe: As here on the 3. day no Offering was accepted, but the sinne remayned vnpardoned and not forgiuen. All these applications by Godly men, tending to our good, are agreable to the proportion of Faith, & we may be bettered by them.

8 In the 19. verse &c. You haue an other Law of vncleannesse growing by touching. For the Flesh, (sayth your Chapter) that toucheth any vncleane thing shall not be eaten, but burnt with fire, &c. Againe, If any eate of the Flesh of the *Peace-offerings* that pertayne to the Lord, hauing his vncleannesse vpon him, euen the same person shall bee cut-off from his people. Moreouer when any toucheth any vncleane thing, as the vncleannesse of man, or of an vncleane beast, or of any filthy abhomination and eate of the Flesh of the *Peace-offerings*, which pertayneth vnto the Lord, euen that person shall bee cut-off from his people. A man would thinke, that rather this Flesh of the Sacrifice representing Christ should sanctifie all things that it touched, than be defiled by any thing, so that it might not be eaten. But the Ceremonie aptly teacheth, what it was intended for, if you marke it. For as it was meant, it sheweth that Christ sanctifieth and bettereth none, but such as take hold of him by a

verse 19. Chap. 15. 3. 20. 21.

true Faith. To others, if they touch him, hée is vncleane (not in himselfe, who euer is holy and pure, the immaculate Lambe of *God*) but accidentally, he is hurtfull by reason of their want of Faith, and prophanesse, according to the Scripture. We preach *Christ Crucified*; to the *Iewes* a stumbling-blocke, to the *Græcians* foolishnesse: but to them that are called of both sorts, wee preach *Christ*, the power of *God*, and the wisedome of *God*. And that the vncleane Toucher of this Sacrifice was to be cut-off, it taught them the punishment of vnreformed Hypocrites, and still doth shew what shall be the ende of those that touch Christ, that is, beare his Name and are called Christians, vse his Word, come to his Sacraments, and yet, as the Psalme saith, Hate to bee amended: surely, they shall be cut-off; their ende shall be destruction, and they shall perish eternally. Euer therefore let the prayer of Dauid bée in our mouth, and vttered from our heart, O knit mee fast vnto thee, that I may feare thy Name. Let vs ioyne inward truth to outward shew, For the Lord loueth trueth in the in-ward parts. Absolon, Ananias and Saphira, Iudas, &c, had their vncleannesse, and how ended they?

1. Cor. 1. 23. Esay 8. 14. Luke 2. 34. Rom. 9. 33. 1. Peter 2. 7. Psal. 50. 17. Psal. 86. 11. Psal. 51. 6.

verse 23. 24. 25. 9 The forbidding to eate the fat, was a Ceremonie, that euen at home in their houses contynued them after a sort in the exercise of Religion. For still they remembered the Law, and obeyed the same. It also (as I haue noted before) preached vnto them figuratiuely, that for God (if he so appoint) all the sweet pleasures of this world, riches, honours, friends, and whatsoeuer else, being as the fat pleasing and delightfull, are forsaken, forborne, refused and left. A Lesson neuer ynough learned, though often repeated; so cleane our hearts to this earth, and this fatnesse thereof. But pray often, and pray heartily with Saint Augustine * That the Lord would vouchsafe to giue vs what hee requireth, and then require what he pleaseth. Hée is strong though

*Nunquam satis dicitur, quod nunquã satis discitur. * Da quod iubes, & iube quid vis. Aug.*

we be weake; and can make vs as contentedly leaue them, as euer we receiued and inioyed them.

10 The forbidding of them to eate the blood also, as before hath beene noted, signified vnto them that the Lord abhorreth cruelty in euery Childe of his, and will haue them mercifull, pitifull, gentle, &c. In the 30. vers. The bringing of the Sacrifice with his owne hands, and not sending it by others, taught humilitie and dutie to God, taught that euery one must liue by his owne Faith, and not by anothers; and may serue vs now, to see how foolish an Error it is in Poperie, to giue another his beades to say them ouer for him that day &c. The heauing of it vp, was a Figure of the lifting vp of Christ vpon the Crosse. So was also the lifting vp of the *Brasen-Serpent*. Some haue made it a Figure also of his Exaltation after Death & Hell conquered; of which the Apostle speaketh, when he saith, Wherefore God hath highly exalted him, and giuen him a *Name* aboue all names, that at the *Name* of *IESVS* euery knee should bowe, &c. That is, hath highly exalted him, and giuen him Authoritie and Power, and Rule, whereunto All shall be subiect, men, women, and creatures whatsoeuer: Little thinking of any earthly scraping with the foote, at the Word of Iesus, when neither word, deed, nor thought yeeld him reuerence due to him. Popish eleuation of their consecrated Cake was neuer thought-of in this heauing; and therefore vainely doe they vse this prose. The shaking of it too and fro foure wayes, East, West, North and South, shadowed the spreading of that lifting-vp of Christ; that is, of Christs death and Passion throughout all the world, by the preaching of the Gospell. Vers. 26. 27. Vers. 30. Vers. 32. Iohn 12. 32. Numb. 21. 8. 9. Philip. 2. 9. Vers. 34.

11 Lastly, the brest and the shoulder were the Priests, and so they were admonished to be as Brests and shoulders to the people. Brests, for counsaile and direction in all their affaires: Shoulders, to beare-vp

the burthen of care and labour of them, to vnder-goe Crosses and troubles in gouernment for them, and for them to rest, as it were, and leane vpon, in all their woes of heart, and agonies of minde whatsoeuer. A profitable Meditation for all faithfull Ministers euer, thus to bee, as the Lord shall inable them, to their seuerall flockes in this world. And as worthy a Meditation againe, for the people to increase loue, and singular loue in their hearts, towards their Pastors, for their worke sake, euen for this vse of them in all their distresses, and occasions whatsoeuer. A godly Pastor is a brest of sweete comfort in aduersitie, and a faithfull Shoulder to leane vppon euer, and to support both vs and ours, when without him we shall fall fearefully, and paraduenture eternally. Happie are the people that haue them, and God worke in their hearts to make much of them. In the 37. verse, see a short Rehearsall of all the sorts. These are some of the chiefest things in this Chapter.

Verse. 37.

CHAP. VIII.

The contents of this Chapter.

IF you turne to the 28. Chapter of Exodus, you shall finde the most of this Chapter there explaned; and therefore a briefer touch may serue heere. It contayneth the Sacrifices and Ceremonies vsed at the Consecration of *Aaron* and his sonnes into the *Priests* Office, and fitly followeth vpon the other Chapters, because after Sacrifices appointed, the next care is, for Priests to offer and vse them according to appointment. For vse and benefite to our selues; First, let vs note,

Verse. 1. 2.

that this Office of holy Priest-hood was not of man, nor from

from man, but the Lord Almightie first instituted and ordained it by his owne expresse commandement: then (being ordained) he confirmed the honour and reputation of it, by that great Miracle of the budding of *Aarons* rodde; and he very seuerly and fearefully punished the contempt of it in Corah and his companie, whom the earth opening swallowed vp with their Wiues and children, and families all their goods. Vpon Ieroboam also and Vzziah for inchroching vpon it, And the Law was sharpe and generall: If any stranger whatsoeuer (not called to this Office by GOD) approach the *Altar*, hee was to dye. The Reasons why the Lord thus precisely appointed these Priests, and would not leaue it to euery man, to performe this Office, were these and such like. First, it was to be knowen, that not euery man, No, not any man, but the Man Christ Iesus could appease Gods wrath, satisfie his iustice, and take away the sinnes of the world, reconciling vs to GOD and putting vs in assurance of eternall life. This could not be figured out better, than by secluding all the whole Hoste of *Israel* from this Office, and chosing but Aaron and his sonnes as Types of Christ, this onely able Priest to doe (as I haue said) and therefore they onely were chosen, and so by such ordinance the Maiestie, authoritie, and (if wee may so speake) the propriety of Christs Office resembled and shadowed. Secondly, God was euer the God of order, decencie, and comelines, and therefore in his Church would haue all things done accordingly, not induring any to be an inuader of an other mans right, an intruder of himselfe into another mans Office, and a busie-body out of Rule, out of order. Certaine men therefore are appointed, and they onely shall doe it. Others if they meddle, being strangers, because not called, shall dye the death, as you heare before. Thus hath he also in the New Testament established a Ministerie, and giuen some *Apostles*, some *Euange-*

Exod. 28.
Num. 17. 8.
Numb. 16, 32
1. Kin. 13. 4.
2. Chro. 26. 19.
Numb. 4. 15
Heb. 5. 4.
Ephes. 4. 11.

Euangelists, some *Pastors* and *Doctors* for the building-vp
Luke 10.16. of his *Church* &c. Yée also decreed, that the contempt of these, is the contempt of him; and then iudge you, first or last, what punishment will insue. In neither Olde nor New-Testament can we finde the Popish Priest-hood ordained to Sacrifice for the sinnes of quicke and dead. For this is to denie the perfection of Christs one Oblation, and that there is now remission of sinnes, séeing
Heb.10. 18. the Scripture saith, Where there is remission of sinnes, there is no more offering for sinnes &c. *Heb.*10.18.

Verse 4. 2 So *Moses* did as the *Lord God* commanded him, and the companie was assembled at the doore of the Tabernacle of the Congregation. Obedience in Moses the Head and chief, obedience also in the People vnder him, do offer vs here a good Example. Such mutuall agréement in great & litle, to come together to the Tabernacle to vnderstand further of Gods Wil, O, how commendable in it self, how acceptable to God, how profitable for others that shall behold & sée it! Would God any thing might smite our hearts, to come to Gods House diligently! Certainly, the praise of it wil endure whē we are dead, and ẏ blessing of such zeale, vpon our childrēs children. Banish then vngodly whisperers to the contrary, with all their deceitfull and damnable perswasions: and he that hath an eare let him heare what *God* will say to his
1.Sam.3.9. soule. Let him speake as that good Samuel was taught to speake: Say on *Lord*, for thy Seruant heareth.

Verse 5. 3 Then *Moses* said vnto the company, This is the thing which the Lord hath commanded to doe. Nothing but Gods Commandement doth Moses offer vnto them. For he well knew, Gods will onely, in his owne House, must be the Rule. Our own heads were neuer the best heads to follow; and for God, he knoweth our mould too well, to giue that swinge vnto vs. If we will preach his will, he hath a blessing, and if we teach our owne fancies, he will with his breath blowe away both vs, and our idle fancies.

fancies. We offering then but his will to his people, and by a plaine course of teaching, according to their capacities, making that appeare to them, as many as are ordayned to eternall life shall beleeue in time, to our vnspeakable comfort, and their eternall good: and such as must perish, (if any such be in our flock) cut in those also, we shalbe a sweet sauour to *God*, because we haue only deliuered to them, what we receiued of *God*, & not abused thē, with any mans Traditions that cannot saue. Act.13.48. 2.Cor.2.15. 1.Cor.11.23.

4 And *Moses* brought *Aaron* & his *sonnes*, and washed them with water, And put vpon him the coate, and girded him with the girdle, &c. Of all these Ceremonies reade what hath bene noted in the 29. Chap. of *Exod.* The Tabernacle, (a type of heauen *Heb.*8.2 cha.9,11,12,24.) anoynted, to signifie that Heauen is the sanctified Place for perpetuall and eternall rest, vnto all the Sonnes of God his Elect, before the foundations of the world were laid. [u] He powred the Oyle vpon *Aarons* head, so in him, who was a Figure of Christ, shadowing out the fulnes of the Spirit vpon Christ, Psal 44. and Esay 61. [x] He put also coates vpon *Aarons* sonnes, &c. They were a Figure of the Church, which by Faith eateth also of the Sacrifice of Christ, being made partakers of his merit aswell as the Priests. Their garments figured out the Graces and gifts, wherewith the beleeuers in Christ are adorned & beautified [y] Casting away the works of darknes, and putting on dayly more and more the deeds of light. The Lap of [z] *Aarons* right eare, and his sonnes thumbes of their right handes, and the great toes of their feete are [a] anoynted to represent that, [b] in *Christ* there is no left, but all right. To shew, that that his blood should make blessed them [c] on his right-hand and to teach that such as bee his Chosen haue their eares touched and made right, hearing with profit good things, and sincerely abhorring to heare euill. Their workes also, shadowed by their right thumbe, are holy, honest & good, and

verse 6. 7. verse 10. u verse 12. x verse 13. y Rom 13.12. z verse 23.24. a What ground Popish greasing hath here, iudge you, the *Apostles* words also remember, protesting that *whosoeuer was circumcised became a debtor to the whole Law to keepe it.* Gal. 5.2. *So,so,&c.* b In Christo nihil sinistrum, sed omnia dextra. c Mat.25.34.

and in their ſeuerall vocations, they paynfully and carefully walke, ſhadowed by their right toes anoynted with the blood.

Verſe 30. 5 Vpon Aarons ſonnes, Moſes did but ſprinckle the anoynting oyle, which before was ſaid he powred vpon *Aaron* verſ. 12. ſo plainly ſhewing, that in Chriſt the Ioh. 1. 14, 16. Col. 1. 19. ſpirit ſhould be without meaſure, and vpon his ſeruants in meaſure, we all receyuing of his fulneſſe according to his good pleaſure ſome more, ſome leſſe.

Verſe. 35. *Conſecratio ſeptem dierum ſignificat totius huius vitæ tempus ordinatum diuinitus, vt in eo conſecremur in ſpirituales ſacerdotes. Ante ſeptē diem non plene ſanctificatus Sacerdos: ſic nec pij ante mortem.* 6 That which is ſaid, of abiding at the doore of the Tabernacle day and night, ſeuen dayes, and ye ſhall keepe the watch of the Lord, that ye die not; is thought, to haue ſhadowed that watch, which all our life long (noted by the ſeuen dayes) we keepe in auoyding ſinne, and working righteouſneſſe, as the Lord ſhall inable. Which indeede may be called the watch of the Lord, being a holy, Chriſtian, and happy watch. The ſeuenth day we ſhall bee free, fully ſanctified, and deliuered from this vale of miſery, to keepe an eternall Sabaoth in Heauen to our endleſſe comfort. Thus briefly for order ſake of this Chapter, the chiefe points, (as I ſaid) hauing beene touched in the 29. of Exodus.

CHAP. IX.

The Contents of this Chapter.

THe Conſecration of Aaron and his ſonnes being fully ended, in this Chap: is ſhewed how they entred vpon their Office, & began to doe the duties thereof, Aaron offering the foure principall Sacrifices, to witte, the Burnt-offering; the Sin-offering; the Peace-offering; & the Meat-offering. And for vſe vnto vs. Firſt, it may be obſerued, that Moſes who was neuer conſecrated himſelfe, doth con-

consecrate and inuest Aaron into his Office, that so men might learne to ascribe all to God, the authoritie I meane, and effect of the outward signe.

2 In that Aaron is commanded to offer aswell for himselfe as his people *verse* 7. The Apostle to the Hebr. reasoneth that the Leuiticall Priest-hood was weake, & but a shadow of a stronger, namely of Christs. For such an High-Priest (saith he) it became vs to haue, as needeth not dayly, like those in the Law, to offer vp sacrifice first for his owne sinnes and then for his peoples, &c. Read the 7. Chap. *verse* 26 27. Also the 5. Chap. Verse 3. Hee was also herein a Figure of Christ, not that Christ had any sins of his owne, but that ours were so layd vpon him, and he so made satisfaction to God for them, as if they had bene his owne. Surely, saith the Prophet, He hath borne *Our* infirmities, and caryed *Our* sorrowes, yet *We* did iudge him as plagued and smitten of *GOD*, and humbled: That is, wee iudged euill, as though hee were punished for his owne sinnes, and not for ours. But hee was wounded for *Our* transgressions, he was broken for *Our* iniquites, the chastesment of *Our* peace was vpon him, and with his stripes *We* are healed. Verse 7. Isaiah 53. 4. 5.

3 When it is said, *Aaron* lift vp his hand and blessed the people, *vers* 22. Wee must consider, that herein hee was plainly a Figure of Christ, who onely can blesse, being onely the seede of *Abraham*, In whom all the Nations of the world are blessed, and in whom (saith S. *Paul*, The Father hath blessed vs with all spirituall blessing in heauenly things: As with the blessing of Reconciliation to himselfe, reputing vs now iust for his Sonne Christ, and Sonnes and Heires of all heauenly benefits: with the blessing of his Spirit, whereby wee walke in his calling, being guided and gouerned therby in the same: with the blessing of acceptance of all our workes (though full of imperfection and weakenesse) and with this great blessing, That all aduersitie be- Vers. 22. Gen. 18. 18. Ephe. 1. 3.

come

commeth a helpe to vs, to draw vs to Heauen and eternall rest, &c. How are wee bound to loue such a GOD? Let vs often fall into the reckoning of it, and rise vp in thankefull speaches and thoughts, as others of his seruants haue done before vs, vpon the same cause, Namely, Saint Augustin, whose wordes are these: *Minus te amat, O* Deus, *qui aliquid tecum amat, quod non propter te amat.* O *GOD*, hee loueth thee not as much as hee should, who loueth any thing els but thee, which he loueth not for thee. Saint Cyprian: *Disce nihil* Deo *præponere, quia* Deus *nihil tibi præposuit*; Learne (O man) to prefer nothing in thy loue before *God*, because he hath preferred nothing before thee in his loue; No, no, not the life and blood of his owne deare and onely Sonne. Saint Bernard: *Quando ignorabam, me instruxit; quando errabam, me reduxit; quando steti, me tenuit; quando cecidi, me erexit; quando veni, me suscepit &c: O quid retribuam?* When I was ignorant, he instructed mee; when I erred, he reclaymed mee; when I stood, hee held me vp; when I fell, he raysed me; when I came to him, he receiued me &c, O what should I giue to the *Lord* for these fauours? &c.

Vers 23. 24. 4 And the glory of the *Lord* appeared to all the people And there came a fire out from the *Lord*, and consumed vpon the *Altar* the *Burnt-offering*, and the fat: which when all the people sawe, they gaue thankes, and fell on their faces: (or, they gaue a shoute for ioy.) Thus did the Lord please to confirme both that maner of worshipping him, by such Sacrifices and the Ministerie of Aaron, and his sonnes now chosen and consecrated to that Office. The like credite he gaue to Elias his Prophet,

1. King 18. 38. When fire from Heauen came downe, and consumed the *Burnt-offering*, and the wood, and the stones, and the dust, & licked vp the water that was in the ditch. Which

39. the people also sawe, and there fell againe vpon their faces, and sayd: The *Lord* He is *GOD*; The *Lord* Hee is

2. Cro. 7. 1. *GOD*. Againe, When *Salomon* had made an ende of praying

praying, fire came downe from Heauen, and consumed the *Burnt-offering*, and the Sacrifices, and the glory of the *Lord* filled the House. Such mercie in the Lord to meete with mans weakenesse, is duely and carefully to bee thought of, all peuish frowardnesse to bee instructed and to beleeue, (as a most vnfit thing for any that loke for Heauen) to be abandoned and cast away; Lest after all meanes in mercie offered to winne vs and saue vs, wee be destroyed with some fearefull iudgement, that all the world may talke of vs for our obstinacie. This (I say) because euen this gracious God is the same to man, by his Holy-word and infinite fauours, seeking vs as lost Sheepe to be wonne vnto him. Let vs read, let vs search, let vs day and night indeuoure to know his holy Will; and then constantly and faithfully walke in the same, whilest we haue a day to liue. This fire from Heauen did not plainlier confirme them, than the euidence of his Word doth all those at this day, that will loke into it. And aswell may we at this day fall vpon our faces, and giue a shoute in thankefulnesse for the great glory of the same, in the Ministerie of his Seruants indued with great gifts of knowledge and power to expound & open the same vnto vs, as they did heere, or in other places, for such visible Testimonies of his approbation. God strike vs, and worke with vs for his mercies sake, that wee may liue and not die, praysing and blessing his Name for euer, for his Godnesse. Amen, Amen.

CHAP.

CHAP. X.

verse 13.

IN the former Chapter, hauing shewed by that miracle of fire frō heauen, how he accepteth of worship done according to his will; now in this, by a dreadfull iudgement vpon the two sonnes of Aaron, he sheweth how he abhorreth all presumption of man, to serue him any other way. The sinne and death of the young men for their sinne, is layd downe in these words, But *Nadab* and *Abihu*, the sonnes of *Aaron*, tooke either of them his Censar, and put fire therein, and put incense thereupon, and offered strange fire before the Lord, which he had not commaunded them. Therefore a fire went out from the Lord, and deuoured them; so they dyed before the Lord. Their sinne was then, that to burne incense withall, they took not the fire from the Altar, of that which came downe from Heauen, and was preserued by the diligence of the Priests, till the Captiuitie of Babilon, but other fire, which therefore is called strange fire, because it was not fire appointed and commaunded. Which fault in mans eyes may seeme to haue excuse, and not to deserue so fearefull a punishment. For they were but yet græne in their office, and so of ignorance might offend, being not yet well acquainted with the nature of their Office. Againe, of forgetfulnesse they might offend, not remembring or thinking of the matter, as they ought. Thirdly, there was no malice in them, or purpose to doe euill, but wholly they aymed at Gods seruice, with a true meaning, although in the manner they missed somewhat. But all these and whatsoeuer like excuses, were as figge-leaues before God, vaine and weake to defend them from guiltinesse,

Verse 1.

2. *Locum sacrum etiam ingressi sunt, quod ne summo quidē sacerdoti licebat, nisi semel in anno.* Tremelius.

guiltineſſe, in the breach of his commaundement, and notwithſtanding any ſuch, they are thus fearefully and dreadfully deuoured with fire from God, that they then, we now, and all flesh to the worlds end, might learne and ſettle in our hearts, two thinges. Firſt, with what ſeueritie the Lord challengeth & defendeth his authoritie, in laying downe the way and manner of his worſhip, not leauing it to any creature to meddle with, but according to preſcription and appointment from him; Content he is, that men ſhall make lawes for humane matters, concerning their worldly eſtate in this earth, as ſhalbe fitteſt for the place where they liue; lawes againſt murder, theft, oppreſſion &c. but for his diuine worſhip he only will preſcribe it himſelfe, and what he appoynteth, that muſt be done, and that onely, or elſe *Nadab* and *Abihu* their punishment expected, that is, Gods wrath expected, in ſuch manner as he ſhall pleaſe. The Poynt is good to be carefully marked, and would god it might take full place in all hearts! The Scriptures are plaine, and they would be ſeriouſly thought of, you ſhall not doe euery man what ſeemeth good in his owne eies but what I cõmaund, what *I, I* command, *that, that*, ſhall yee doe &c. Read all the Chapter. Looke in euery Chapter of the booke of Judges how, ſtill, ſtill they were deliuered ouer to their aduerſaries for tranſgreſſing in this behalfe. All the dayes of *Ioſhua*, ſaith the Storie there, and all the dayes of the Elders that outliued *Ioſhua* which had ſeene all the great workes of the Lord that he did for *Iſraell*. But when that generation was gathered to their fathers, there aroſe vp an other generatiõ, which neither knew the Lord, nor yet the works which he had done for *Iſraell*, And theſe did wickedly in the ſight of the Lord, and ſerued *Baalim &c.* Wherefore the wrath of the Lord was hote againſt them, and he deliuered them into the hands of ſpoylers &c. And whitherſoeuer they went the hand of the lord was ſore againſt them &c.

Deut 12 8.&c
Deut. 4,10.
Iudg.2.7.
10.
11.
14.
15.

them, &c. Marke with your selfe, the vehemencie of these words, and the greatnesse of this wrath for worshipping him after other wayes than hee himselfe appointed. In the 8. Chap. Gedeons Ephod made without warrant, did it please? O marke the words. All *Israel* went a whoring after it, which was the destruction of *Gedeon*, and his house. Hee and his house perished for worshipping God otherwise, than God himselfe appointed. This is no small punishment, if God giue a heart to thinke of it fruitfully. The like you read of Saul who would offer sacrifice contrary to the word, He and his house also perish for it. Ieroboams golden Calues set-vp without warrant, & worshipped without warrant, ouerthrew him and all his also. I exalted thee, saith God to Ieroboam, and made thee Prince ouer my people *Israel*, &c, But thou hast not beene as my seruant *Dauid*, which kept my Commandements, and followed me with all his heart, and did *onely* that which was right in mine eyes. For thou hast gone and made thee other Gods, and molten Images, to prouoke me, and hast cast me behinde thy backe: And therefore behold, I will bring euill vpon thy house, and will cut of him that pisseth against the wall, (euery *Male* euen to the *dogges*, as the Marginall Note hath) and I will sweepe away the remnant of thy house, as a man sweepeth away doung till it be all gone. Iudge then in your secret thought, hearing these words, whether it be a small matter, to worship God otherwise than he in his word appointeth to vs. It is a very memorable thing, that is written of Gregorie sometimes Byshop of *Rome*, (the best of all that followed him, the worst of all that went before him) how hee, in a most grieuous plague, deuised and appointed those Supplications to *Saints* set downe in the Letanie, having for it neither commandement, nor example, nor any warrant in the word, but all to the contrary very plainly, and that so God reuenged this wicked boldnesse, as in one houre

Iudg. 8. 27.

1. Sam. 15. 23.

1. King. 14. 7.

8.

9.

10.

Note.

houre, foureſcore of thoſe that ſo prayed and rehearſed thoſe ſuffrages, ſuddenly fell to the earth, and breathed out their laſt breath. Thus the Lord liketh deuiſes of men in his ſeruice. Why ſhould not all fleſh be reſolued then, that, in vaine doe wee worſhip *God*, teaching for doctrine, mens precepts? And conſequently, of the impudencie of that ſpeach of a Popiſh Doctor, that, *GOD* reſpecteth not ſo much what we doe, as with what minde wee doe it. The vntaught Romanes vnderſtood more trueth than this man, when beeing moued to receiue Chriſt into the number of their gods, they anſwered, that euery God muſt needes bee ſerued according to his will, and not according to his worſhippers will; and therefore ſince they vnderſtood that Chriſt would haue no fellowes, but would be worſhipped alone, they muſt needes either forgoe all their other Gods, which they might not doe, or worſhip him otherwiſe than his will was, which would offend him. So they reſolued to reiect him, which turned to the deſtruction of them in the ende. *Diſcamus* Deum, *ex ipſius voluntate, honorare, &c*, Let vs learne to worſhip *God* according to his VVill, ſaith S. Chryſoſtome, &c. Cyprian telleth vs, VVe muſt follow *Chriſt*, & he that doth not ſo, is not a *Prieſt* of *God*, but walketh in darkneſſe. Paul ſaith, Hee deliuered to them what he had receiued, &c: Hee condemned all voluntarie worſhip. A learned Profeſſor in *Paris* affirmeth boldly, that mens præcepts turne people from the truth, & ſeduce the hearts of the ſimple: therefore (ſaith he) *God* tyeth vs ſo ſtrictly to his *Word* without adding or diminiſhing, &c.

Mat. 15. 9.

Cypr. *lib. 2. Epiſt. 3. contra Aquarios.*

1. Cor. 11. 23.

Coloſſ. 2. 22. 23.

Vatablus in Annot: in Deut: 4.

2 But doth not a good intent and meaning preuaile with God, albeit the thing be not expreſſly warranted? Your ſelfe iudge, by that which you ſée here, and in many other Scriptures, making this the ſecond of the two things, I ſaid were here to be obſerued. Had Nadab and Abihu the ſonnes of Aaron héere, any ill meaning towards God, or did they of malicious purpoſe offend

Good intent.

him, and procure their owne destruction? No, you must nedes thinke their intent, was good, but because they swarued from the word, that good intent serued not. The words out of Deutro. cited before, are not, you shall not do ill in your owne eyes, but you shall not doe that which seemeth *good, good* I say, and I pray you marke it, you shal not do that, but shall kepe you to my commandement. Be it neuer so good then in my conceite, that is, be my meaning neuer so good, it profiteth not, neither shall excuse Gods destroying wrath, more than it did here these sonnes of Aaron. There is a way saith *Salomon*, that seemeth good to a man and right, but the ysslues thereof are the wayes of death. Such assuredly are all wil worships, not grounded vpon the word, but vpon mans will, and good intent. They shall excommunicate you (saith our *Sauiour Christ*) Yea, the time shall come, that whosoeuer killeth you will thinke that hee doth *God* good seruice. What then? shall his so thinking excuse his bloody murder? Ioseph had no ill meaning, when hee prayed his Father, to change his hand, and to lay his right hand vpon his elder sonnes head. What ill meant Iosua when hee wished Moses to forbid those that prophecied? Michas mother when according to her vow, shee made her sonnes two Idoles. Saul when he saued aliue the shepe of the Amalekites, &c. Peter when he bad Christ, his Master, to pitie himselfe. The Disciples of Christ when they forbadde little Children to come vnto him, when they would haue commanded that fire should come from Heauen, &c. *Peters* meaning had no hurt in it, when he forbad Christ to wash his feete: with a number like places in Scripture: yet you know no good intent was accepted in these cases. No more, no more shall it euer be, when it is not agreeing to the VVord, which onely is a Christian man and womans true and perfect guide. Let therefore these things take place with vs, and neuer

Deut. 12. 8.

Prou 14. 12.

Iohn 16. 2.

Gen. 48. 18.

Numb. 11. 28.

Iudg. 17. 3.

1. Sam. 15. 15.

Matth. 16. 22.

Luk. 18. 15

Luk. 9. 54.

Iohn 13. 8.

wrestle

wrestle we against the Lord, for he is too strong for vs. and his will must stand, not ours. O why should it grieue mee to be ruled by his word, seeing it is so sure a way for mee to walke in? Or why should any Teacher deliuer to me, that which hee neuer receiued of God, to be deliuered to his people? If they craue obedience, why should they bee angry, that I pray to haue it shewed out of his word, whom onely I must obey? Hee hath prescribed a forme of seruing him, that forme hee will accept and blesse with eternall peace; all other formes hee will abhorre and punish. Nadab and Abihu preach so vnto vs and all flesh. They wish vs to take heed by their harme: God is in other things full of patience, but in this, he is full of wrath, and his authoritie, to appoint his owne worship, he will not indure it to be taken from him by any man. Let Popish whisperers then, make good out of Gods word *Latine Prayers* when we vnderstand no *Latin*, Calling vpon Saints that heare vs not; Flying from the sufficiencie of Christs Passion, to our owne merits, crossings and creepings, with a thousand deuised toyes, and we will obey them. But if they cannot, let them leaue vs to serue God, according to his word, that we may bee accepted.

3 You may also well note it here, that Nadab & Abihu, were two of Aarons eldest sonnes, which after their father should in his place haue succeeded him, yet there is no mercie with God, to stay his iudgement, when they will not be ruled by his word. No prerogatiue therefore of any man, shall saue him from wrath, if hee thus offend, but the eldest shall die, aswell as a yonger, the richest aswell as the poorer, a great man or woman aswell as a small. There is no regard with God of these things But the soule that serueth him according to his owne will reueiled in his VVord, that is regarded, and euer deere vnto him, &c. Build we not therefore, vpon any titles, and so swarue from the rule laid downe vn-

to vs. If ſo little a tranſgreſſion cannot be qualified any way, by any circumſtance; O what will bee their caſe one day, that ſo many wayes ſtray from the Law of *God*, and almoſt in no one iote of their worſhip, haue any warrant? Thinke with your ſelf more of this matter, and meditate further of it at your times.

Verſe. 3. 4 Then *Moſes* ſaid vnto *Aaron*, This is that the *Lord* ſpake, ſaying, I will be ſanctified in them that come neere mee, and before all the people I will be glorified. You can conceiue what woe it was to Moſes, to ſée this end of two of his brothers ſonnes, but he muſt ſtope to God, and ſo he doth, telling Aaron the truth of the fault, and ſo conſequently defending God, that he did but iuſtly. In déede (ſaith he) we muſt confeſſe that this is that we were told before, how *God* will be ſanctified in them that come neere vnto him: that is, how he will haue his Law obeyed and followed in his worſhip, and not any way elſe, how though he vſe the Miniſterie of man, yet no man liuing muſt be wiſer than Hee, to ſwarue from the forme appointed, and to follow his owne libertie, but man muſt thinke it his wiſedome, to doe as God biddeth, &c.

Verſe. 3. ἐσιώπησεν 5 But *Aaron* held his peace, (ſaith the Text) that is, was ſo aſtoniſhed with the fearefulnes of it, that he had no ſpéech, but all amazed and ſhaken with the woe of it, held his peace. He howled not out with any vnſeemly cries, neither vttered any words of rage and impatiencie, but méekly ſtoped to Gods will, kiſſed his rodde, and held his peace. If thus Aaron in ſo great a iudgement, how much more we, when our friends dye naturally, ſweetly, and comfortably, ſo that we may boldly ſay, *Nõ amiſimus, ſed præmiſimus*; We haue not loſt them, but ſent them before vs, whether we our ſelues hope to follow. Lay to this heauie harted father, yet ſilent and patient, the example of olde father *Elye* the Prieſt, to whom when Samuel had related ſuch fearefull things,

quietly

quietly he answered. It is the *Lord*, let him do what seemeth him good. The example also of Dauid, who in his distresse very bitter and heauie, yet notably said, Let the *Lord* doe to me as seemeth good in his eyes. These are most excellent Paterns for vs to follow in all our crosses and griefes, not forgetting that golden Saying of *Iob*, Wee haue taken good things at *Gods* hands, and shall we not take euill? O yes, yes, The *Lord* giueth, and the *Lord* taketh, and euer, euer, blessed be his *Name* for all. The fish groweth greater in salt waters, and the Lord for his mercie make our Faith, Patience, and Comfort in him great, in the saltest and bitterest waters of this world. Amen. 1. Sam. 3, 18. 2. Sam. 15. 26. Iob. 2. 10. Iob. 1. 21.

6 Obserue here againe with your selfe, the strange and admirable change of these worldly matters, in the turne, (as we say) of a hand. For but Yesterday (as it were) Aaron and these sonnes of his had a famous and glorious consecration, into the greatest and highest dignitie vpon earth, (nothing vnder the Sunne being more glorious than that Priest-hood in those dayes) And how may you thinke his heart reioyced to see, not onely himselfe, but his children, (which Parents often loue more than themselues) so blessed and honoured? But, O change now sudden and fearefull! O fickle fading comfort that man taketh hold of in this world, whatsoeuer it be, if wordly! These sonnes so lately exalted and honoured to their old Fathers sweet and great ioy, now lye destroyed before his face, to his extreme and twitching torment. And how? Not by any ordinarie and accustomed death, but by fire from Heauen, a sore and dreadfull iudgement. For what also? Euen for breach of commaunded dutie by the Lord, all which doubled and trebled the fathers sorrow. As it did in Dauid when his sonne Absolon died not an vsual death, and in rebellion and disobedience against his king and Father. You remember his passion then vttered. O my 2. Sam. 18. 33.

ſonne *Abſolon*, my ſonne, my ſonne *Abſolon*; would *God* I had died for thee, O *Abſolon*, my ſonne, my ſonne. **He conſidered the cauſe wherein he dyed, & the manner how he dyed; to a father ſo kinde as** Dauid **was, both of them full of woe and ſorrow. Let neuer therefore any proſperitie in this world puffe vs: for we little know, what to morrow-day may bring with it; The glaſſe that gliſtereth moſt, is ſoneſt broken; the rankeſt corne is ſoneſt layd, and the fulleſt bough with pleaſant fruite is ſoneſt ſlit, hauing more eyes vpon it, & moe ſtones caſt at it, than all the other boughs of the tree. Pleaſant wine maketh wiſe men fooles, and fooles often**
Pſal.91.7. **ſtarke mad.** Thouſands fall at the left hand, but tenne thouſand at the right. *Multos frãgit aduerſitas, ſed plures*
Bernard. *extollit proſperitas:* Many (**ſaith** Saint *Bernard*,) are cruſhed with aduerſitie, but more are puffed vp by proſperitie. *Lucretius* Milonem *perdidit*, *ambitio* Cæſarem. *Nimis alter Naturæ, nimis alter Fortunæ credidit. Milo* his ſtrong arme ouerthrew him, and *Cæſar* his ambition. The one truſted too much to Nature, and the other to Fortune. **As a Spiders webbe; ſo is a mans greatnes in this world, ſone wiped away with a little whiſke. Often there-**
1.Iohn 2.15. **fore thinke of** Saint *Iohns* words: Loue not this world,
16. neither the things that are in the world. If any man loue this world, the loue of the Father is not in him. For all that is in this world (as the luſt of the fleſh, the luſt of the eyes, and the pride of life) is not of the Father, but is of
17. the world. And this world paſſeth away, and the luſt thereof: but hee that fulfilleth the Will of *GOD* abideth for euer.

7 **But was** Aaron **hated of** God, **becauſe this fearefull happe fell vpon his** Children? **No, no. Therefore learne to ſtay your haſtie nature from iudging raſhly, and bee not caryed away by a prating world. Euer remember what Croſſe is layd heere, not vpon a meane man in the Church, but vpon him that had the higheſt**

place,

place, that was a Figure of *Christ*, and accepted of him, and meditate of it much with your selfe for your comfort &c.

8 Note in the 4. and 5. verses, the maner of burying all, not in the Hoste, but without in the fields prepared and kept for such vse. Where was then ỹ superstitious conceite of Churches and Church-yards? Their friendes and kinsmen cary them forth to buriall, and the custome is still commendable amongst vs. Verse 4.5.

9 After *Moses* said vnto *Aaron* and vnto *Eleazar* and *Ithamar* his sonnes; vncouer not your heads, neither rent your clothes least yee die, and lest wrath come vpon all the people; but let your brethren, all the House of *Israell* bewayle the burning which the Lord hath kindled. In this case it was not lawfull for Aaron and his sonnes to mourne, least they should seeme to preferre their carnal affection to God his iust iudgement. And it is a great Caueat to all such, as desire to gouerne themselues in an acceptable course. Of mourning for the dead, and the maner of Nations differing in the same, more may be said in the 19. Chapter. Verse. 6.

10 But the people here might mourne, that it might euer be learned, noted, and remembred, how nerely and truely the griefe of the Minister should touch a louing and godly people. But where, where is such a people? God forbid but wee should assure our selues, there is a portion that doth thus, although al that reape the labours aswell as they, doe it not. And let it bee a faithfull Ministers comfort euer, that mee loue him, and suffer with him in any griefe of his, than hee knoweth off. I know what I say, and my soule blesseth the Lord for my experience in this poynt. My infirmities are many, and my weakenesse to doe seruice hath euer beene great, I know it, I acknowledge it in humilitie before him that knoweth, whether I lye, or no. Yet hath it beene his good pleasure, euer since I was first a

Miniſter, to ſhew himſelfe ſtrong in my weakneſſe, and to giue a gracious bleſſing to my poore Labours in diuers places, that I might well learne, it is all one to him to worke with ſmall gifts and with great. And touching the thing I ſpake of, I haue found this loue in ſome for my onely Miniſterie ſake, that I haue béene aduertiſed by writing, of matters much concerning mée, and to this day could neuer learne and know who they were. The Lord reward it ten thouſand folde into their boſomes, if they bée liuing, and vpon theirs, if they be gone to God. Thus much breaketh from mée in this place out of a thankfull heart to GOD, and to them; and for a true comfort to my Brethren in this Land, lighting vpon theſe my weake labours; that beſides their owne experience, they know alſo mine, that howſoeuer all are not kinde and louing, where wée liue and labour, yet more are our faithfull friends than wée
2.Cor.6.8. know. And therefore let vs goe on through all reports good and bad, and through all croſſes great and ſmall: doe the worke whereunto wée are called, and reſt vpon him that will neuer faile vs nor let vs fall.

Verſe 7. 11 And they did according to *Moſes* commandement, ſaith the Text. So will the rod of God waken his people and worke obedience. For which cauſe the Lord often layeth it where hée loueth, not willing, as himſelfe ſaith, the death of a ſinner, but rather that hee may
Ezek.18.32 turne and liue.

Verſ.9. 12 Thou ſhalt not drink wine nor ſtrong drinke, thou, nor thy ſonnes with thee, when yee come into the *Tabernacle* of the *Congregation*, leſt yee die: This is an Ordi-
10. nance for euer throughout your Generations. That yee may put difference betwixt the holy and the vnholy, and betweene the cleane and the vncleane: And that yee may
11. teach the Children of *Iſrael* all the Statutes which the *Lord* hath commanded them by the hand of *Moſes*. Sobrietie is a vertue fit for all men, but eſpecially for Miniſters

niſters of the Word and Sacraments. Thus much in this Law the Lord ſhadowed, and wee may truely learne, wine was forbidden them abſolutely, when their turne came to miniſter: but now, that Law bindeth not. Yet to Sobrietie, with wine, and without wine, we are euer bound. Let a Miniſter (ſaith the Apoſtle) be no drinker of wine, meaning diſorderly and vnfitly, for otherwiſe Timothie is exhorted to drinke a little wine for his ſtomacke-ſake, and his often infirmities. To all men the ſame Apoſtle ſaith againe: Bee not drunke with wine wherein is exceſſe, but bee fullfilled with the ſpirit, &c. The reaſon added, that thus they might be ſound and ſincere Interpreters of the Law. For the chiefe Office of the Prieſts, was not to kill beaſtes and offer Sacrifices, but to haue knowledge, and to teach the people the difference betwixt the true God and faiſe Idolles, betwixt holy things and prophane, betwixt right prayer and wrong, concerning the Law and ſinne, and grace, &c. according to the Prophet *Malachies* Speach: The lippes of the *Prieſt* ſhall keepe knowledge and they ſhall ſeeke the *Law* at his mouth, for he is the Meſſenger of the *Lord of Hoſtes*. But here is no thought in this Law of any proud and Anabaptiſticall ſeparation of our ſelues from the fellowſhippe of our Brethren, and the vnitie of the Church, vnder a colour that wee are holy and others prophane. Beware we euer of ſuch Doctrine, and ſuch Teachers.

1. Tim. 3. 3.

Chap. 5. 23.

Ephe. 5. 18.

Vinum eſt blandus dæmon, dulce venenum, ſuaue peccatum, quo qui delectatur, non facit peccatum, ſed totus eſt peccatū. Auguſt.

Malach. 2. 7.

13 Then *Moſes* ſaid to *Aaron* and vnto *Eleazar* and *Ithamar* his ſonnes that were left, Take the *Meat-offering*, &c. This is added to comfort and ſtrengthen the ſhaken hearts of Aaron and his liuing ſonnes, who might by this ſtrange punishment haue beene driuen into doubt, whether euer the Lord would bee pleaſed, that they ſhould meddle againe with the Sacrifices. And we ſee therein a ſweete and gracious God, who maketh not his promiſes voyd to all, for the faults of ſome, but only

Verſe 12.

teacheth

teacheth, to beware by other mens harmes. Wée must therefore cleaue to our Calling, and euen so much the more painfully goe forward therein, by how much wée see others punished for ill-doing. There is as certaine reward with GOD for well-doing, as there is punishment for the contrary. Be taught therefore (I say) and schooled, but neuer be discouraged and feared from imposed duetie.

Verse 16. 14 And *Moses* sought the Goate that was offered for sinne, and loe it was burned; therefore hee was angry with *Eleazar* and *Ithamar* the sonnes of *Aaron*, which were left aliue, &c. Part of this Goate being a Sinne-offering, should haue beene eaten, I meane, the shoulder and breast alotted to the Priest, but it was all burned contrary to the Law. For which Moses was iustly offended, hauing seen so lately Gods wrath vpon the other fault. The answere of Aaron you haue in the 19 verse, Verse 19. in effect and sense, as if hée should haue said. I confesse and acknowledge the Ordinance of God is to be kept, and wée are to eate with ioy of the parts alotted vnto vs of the Sacrifice for sinne, the blood whereof was not brought into the *Tabernacle* of the *Testimonie*. But how could I eate with ioy, in so heauie and wofull a case of my children? Compelled therefore with the greatnesse of my griefe, I did what I did &c. At which Vers. 20. answere, sayeth your Chapter, *Moses* was content, so bearing with his infirmitie, considering his great sorrow, but not leauing an example to forgiue them that maliciously transgresse the commandement of God. And as Moses is said to haue stayed his anger, so you see the Lord himselfe did, not punishing againe this fault. It layeth open vnto vs the great kindnesse of our gracious God, of whom the Psalme saith, Psal. 103. 8. He is full of compassion and mercie, long suffering and of great goodnesse. 9. He will not alway be chiding, neither keepeth hee his anger for euer. 10. He dealeth not with vs after our sinnes: neither

ther rewardeth vs according to our wickednesse, &c. Secondly, you may see here, how these Ceremoniall Lawes gaue place to necessitie, as Dauid also in necessitie did eate the Shew-bread, which was otherwise vnlawfull for him to doe: and Ezechias admitted to the Passeouer those that were not clensed. But for Morall Lawes, there is no dispensation for corporall necessity, but a constant course must be held in obeying them. For it is not necessarie that I should liue, but it is euer necessarie that I should liue righteously. Lastly, in that Moses admitted a reasonable excuse, wee may learne to abhorre pride, and to doe the like. Pride I say, which scorneth to heare what may be said against the conceit we haue once harboured. A modest man or woman doth not thus. But euen for his seruant and his mayde, holy Iob had an eare, and did not despise their iudgement, their complaint or griefe, when they thought themselues euill intreated by him. The example of God himselfe is in stead of a thousand, who mercifully both heard and accepted of Abimelech his excuse for taking away Abrahã his wife. I know (saith he) that thou didst it euen with an vpright-minde, and therfore I kept thee also that thou shouldest not sinne against mee, &c. Shall the Lord bee thus sweet, and we so dogged, so churlish, so sterne, and sower, that no excuse may serue for a thing done amisse, if once wee haue taken notice of it? Beware, beware, and remember your owne frailtie well. A stubborne frowardnesse hath hurt many, sweete gentlenesse and curtesie neuer any, but though wicked men were vnthankfull, yet our gracious God was pleased. And thus of this Chapter.

1 Sam. 21. 6.
Mat. 12. 4.
Iob. 31. 13.
Gen. 20 6.

CHAP.

CHAP. XI.

IT belonged to the Priests Office in those dayes not onely to teach *True Doctrine* to the people, to pray for them, and to offer Sacrifices appointed by God, but also to discerne and iudge betwixt things cleane and vncleane. Therefore hauing hitherto spoken of Sacrifices and the Ceremonies therof, now Moses commeth to speake of vncleane things: Namely, Men and Women vncleane, Meates vncleane, Houses, Garments, Marriages, and such like, directing the Priest how hee should iudge in this behalfe truely, neither make that vncleane which was not, nor that cleane which God made vncleane. This Chapter which now you read, speaketh of vncleane meates, beastes, Fishes, and Birdes. Whereof, before wee consider according to the Text, wee may all remember the state of this matter, concerning difference of meate as in the Scripture wee are taught. First then, in Genesis you read thus,

The summe of the Chapter.

Gen. 1. 29. Behold, I haue giuen vnto you euery herbe bearing seed, which is vpon all the earth, which hath life in it selfe, euery greene herbe shall be for meate, and it was so. No flesh as yet then granted to man. In the 9 Chapter you read

Gen. 9. 3. thus. Euery thing that moueth, & liueth, shal be meat for you, euen as the greene herbe haue I giuen you all things.

4 But flesh with the life thereof, I meane with the blood thereof, shall yee not eate &c. Heere is flesh granted also as well as herbes, and onely the blood thereof excepted. But now in this Chapter of *Leuiticus*, many sorts of meates are forbidden as vnclean. Was this perpetuall? No, it was but Ceremoniall, and for a time. Wherfore the Apostle was bold to say in his time, and for all

times

times after. Let no man condemne you in meate and drinke, or in reſpect of an holy day, or of the New Moone, or of the Sabboth dayes, which are but a *ſhadow* of things to come, but the body is Chriſt. And whereof a ſhadow? Firſt, theſe things ſhadowed the dutie of mã, to depend vpon the word and will of his God in all things, yea, euen in his meate. Secondly, how carefull hée ought to be to ſéeke cleanenes of body and ſoule before the Lord, and to auoyd the contrary, which by the fall of our firſt Parents, was and is ſo crept into all their poſteritie, as now our very righteouſneſſe, that is, our beſt things are but as a foule, filthy, ſtayned cloth. Thirdly, how God had made a difference betwixt them, and all other the Nations of the world, reputing them in his mercy as cleane, and all other people as vncleane, that is, accepting them for his People before all others. Remember the Viſion of Peter, in the Acts; and the meaning of it, Namely, that Peter ſhould not forbeare to goe to the Gentiles, in reſpect of any former difference betwixt Iewe and Gentile, for this ſhould bée to call that vncleane, which God had made cleane. God now had broken downe by his ſonnes Paſſion, the partition wall, and Gentile aſwell as Iewe ſhould be accepted, the Ceremonie of thoſe meates cleane and vncleane, which ſhadowed out this partition and difference, now hauing his ende and béeing finiſhed. Kill and eate (now) of all meates; and Goe, and teach (now) all Nations: Call not any meate (now) any more vncleane, for all is cleane to them that are cleane: And put no difference (now) betwixt Cornelius and a Iewe, for all are cleane: that is, In euery Nation hee that feareth *God*, and worketh *righteouſneſſe* is accepted. In the Goſpell therefore, there is now no difference of meates, but all meate ſtée with Thankſ-giuing. That which goeth into the mouth defileth not the man, but that which commeth out of the mouth, that defileth the man: ſaith our true Teacher,

Coloſſ. 2. 16.

Eſay. 64. 6.

Deut. 14. 1, 2,

Act. 10. 15.

Ephe. 2. 14.

Act. 10. 13.

Mat. 28. 19.

Tit. 1. 15.

Act. 10 35.

1. Tim. 4. 4.

Matth. 15. 11.

Chriſt

Rom.14. 14. *Christ Ieſus*, and wée muſt marke it. His Apoſtle (after him) Saint *Paul*, I know and am perſwaded through the *Lord Ieſus*, that there is nothing *vncleane* of it ſelfe; but vnto him that iudgeth any thing *vncleane*, to him it is *vncleane*. 1.Cor.10. 25. Whatſoeuer therefore is ſold in the Shambles, eat yee, and aske no queſtion for conſcience ſake. 1.Tim.4. 1.&c. Neuertheleſſe there ſhall come in the latter dayes ſome that ſhall forbid to marry, and command to abſtaine from *meates* which *God* hath created to bee receiued with *Thanks-giuing*. For it is ſanctified by the *Word* of *God*, and *Prayer*. But theſe forbidders and commanders, are departed from the *Faith*: giue heed vnto the *ſpirits of errour*, and *doctrines of Deuils*. They ſpeake lyes through hypocriſie, and they haue their conſciences burned with an hot iron. D note theſe things earneſtly with your ſelfe, and acknowledge Gods goodneſſe in thus plainly forewarning vs long before, of that which wée ſée in theſe Tit.1.15. dayes fulfilled. Vnto the *pure* (ſaith the ſame Apoſtle) all things are *pure*; but vnto them that are defiled and vnbeleeuing, nothing is *pure*, but euen their minds and conſciences are defiled, &c. That Commandement to abſtayne from things offered to Idolles, and from blood: In Acts 15.20. the Acts of the *Apoſtles*, was but for a time, and is ended alſo in Chriſt, or els it was no Ceremonial law. But you thinke peraduenture with your ſelfe, may not the Church in theſe dayes alſo forbid ſome kinde of meate as fleſh, &c? The anſwere is, that cauſe and circumſtance muſt bée conſidered, Ciuilie the Magiſtrate may, that is, for the good of the Common-wealth, in maintaining Mariners for ſeruice, in helping ỹ yong brèd of Cattle that victual may be more cheape, by ſparing the eating for a time, and ſo foorth, but not for Religion and Conſcience, as if one meate pleaſed God more than Act.10. another: for (as you heard) *Peters* ſheete with all ſorts Coloſſ.2. of meates confuteth that; many other Scriptures alſo, 20. &c. which you may read your ſelfe ouer. But what if one

pretend

pretend the Magistrates law being indeed popish, and making difference of meates for religion? You must needes confesse such an one is an Hypocrite, and therefore odious to God, who hateth hypocrisie, and cannot be mocked. And what if hee do it in deede for Religion? Then hee denyeth in effect, that Christ is yet come, and hath taken away this Ceremoniall Law of vncleane meates, and as the Apostle saith, of Circumcision, that if we be circumcised now, *Christ* profiteth nothing; so is it true also, that if wee yet hold a difference of meates for Religion and Conscience, *Christ* to vs is no Christ, and wee shall perish. What if I sincerly in regard of the Magistrates *Ciuill Law*, for the good of the Land, forbeare to eate any flesh vpon times named by Law, yet well knowing my libertie in Christ? You doe most well, and would God the Land had more of these, that would obey godly Lawes according to their meaning, and abandon all sinfull ryot and libertie contrary to them. GOD should bee pleased, the Magistrate pleased, our Countrie profited, and wee knowen to God and man for people of gouernment and order.

Rom. 14. 17. Heb. 13. 9. Gal. 5. 2.

2 But how did God in this Law of his, call that vncleane which himselfe had made and saw to be good, as all his workes were good? Surely, in respect of Creation, and of themselues nothing is euill or vncleane, but in respect of vse forbidden, as God hath libertie to forbid at his good pleasure, without impeachment of himselfe, or of his Creature; Euen as the Tree of Knowledge of good and euill hurt not of it selfe, or the apple, but the transgression after Commandement, the thing in it selfe good, but the vse forbidden. If you say, that which goeth into the mouth defileth not, and therefore not the apple; it is true, for the apple defiled not, but the breach of Gods Commandement, You shall not eate: So that euer it was true, The Kingdome of *GOD* is not meate or drinke, &c.

Gen. 1. 31. Gen: 2. 17. Mat: 15. 11. Rom. 14. 17.

3 How

3 How were beastes called vncleane in the time of Noah, when they entred into the Arke before this Law was made, except of themselues and their Nature, they were so? I answere you truely, they were then so called, not in respect of any fault in themselues, or of eating, but in regard of the Sacrifices, from which God did then exclude them, as here hee did from being eaten. And as well might God then, at his good pleasure, chose what he would haue offered for Sacrifice, and what not; as now what he would haue eaten, and what not; all being his, and his prerogatiue to doe with his owne as hee pleaseth. As now therefore, that which was forbidden to be meat, is called vncleane, yet not so in Nature, but in regard of vse therof forbidden; so then, was that called vncleane, which was forbidden to be Sacrificed, and not for any euill nature at the Creation, but only because of this prohibition of vse that way. Now let vs a little looke at the words of the Chapter.

1 In the Chapter you see three sorts, Namely beasts, of the Land, Fishes of the Sea, and Foules of the Ayre, and these are distinguished or noted by Names, and by Signes. The Names that are here set downe, We are not so well acquainted with some of them, because in those East-parts, there were diuers creatures not
Beasts. knowne to vs in these Countries, by their Names. The Signes therfore is the best note for vs, and in the beasts
Verse. 3. they are these, diuiding the hoofe, and chewing the cudde, for so saith the Text. Whatsoeuer parteth the hoofe, and is clouen footed, and cheweth the cudde amongst the beasts, that shall ye eate. But if hee did the one, and not the other, or neither, hee was vncleane; Read the words your selfe. You saw before that these were but shadowes of other things. For doth *God* re-
1 Cor. 9. 9. gard Oxen, (saith the Apostle) and careth hee for diuiding, or not diuiding the hoofe, chewing, or not chewing the cudde: who made them all as they are, and could

could haue made them all of one ſort, otherwiſe than hereby to reſemble berter matters? No. And therefore conſider with your ſelfe, that in this difference of beaſtes, the *Lord* ſhadowed out a difference of men and women in this world, ſome cleane, and ſome vncleane. The cleane beaſtes reſemble the Godly and Elect which being clenſed by *Faith* in Chriſt from their ſinnes, and ſanctified by the Spirit of *GOD*, earneſtly and feruently loue the Word of *God*, heare it, learne it, embrace it, Night and Day meditate of it, labouring to keepe it by framing all their words and works, counſailes and actions according to it. The vncleane beaſts reſemble the wicked and reprobate that deſpiſe the Word, and liue as the Dogge that returneth to his vomit, Or the Swine that walloweth in the myre, that is, wickedly, filthily, and beaſtly. This taught Irenæus many yeares agoe, and both for his antiquitie and worthineſſe let vs marke his words. They that haue the Pledge of the *Spirit*, (ſaith hee) and ſerue the concupiſcence of the fleſh, but ſubiect themſelues to the *Spirit*, and reaſonably behaue themſelues in all things, rightly of the *Apoſtle* are called *ſpirituall*, becauſe the *Spirit* of *GOD* dwelleth in them. And they that caſt away the Counſaile of the *Spirit*, and ſerue the pleaſures of the fleſh, liuing vnreaſonably, and vnbridledly, following their ſinfull deſires, hauing no working of the *Spirit*, but liuing as *dogges* or *ſwine*, rightly hee calleth carnall becauſe they ſauour of nothing but the fleſh. And the *Prophets*, for the ſelfe ſame cauſe, compared them to bruite and vnreaſonable *beaſts*, as to *fed-Horſes neighing after their Neighbours wiues, &c.* Ier. 5.8. *Dauid* alſo in the *Pſalme*. *Man being in honour hath no* Pſa.49.20. *vnderſtanding, but is compared to the* beaſts *that periſh, &c.* Now all theſe things are done Figuratiuely, to note *cleane* and *vncleane perſons* as before. For they that haue a true *Faith*, and a good life, by *meditating* in the *Word*, are ſuch as *diuide the hoofe, and chew the cudde*, and they are *cleane*.

2.Pet.2.22. *Irenæus* lib.5.

Such doe neither or but the one, are *vncleane*, as hee that beleeueth in *GOD*, but liueth not well, or hee that liueth in an outward honeſtie, but beleeueth nor rightly; hee alſo that doth neither liue well nor beleeue well, all theſe are *vncleane*. The *Iewes*, (ſaith this Father) may be ſayd in ſome ſort to *chewe the cudde*, becauſe they read the *Scriptures*, but they *diuide not the hoofe*, becauſe they beleeue not in the Sonne of GOD, *Chriſt Ieſus*, as well as in the *Father*. To this effect Irenæus. Others haue by cleane beaſts parting the hoofe, noted the true Teachers of the Word, which diuide the ſame aright, the Lawe and the Goſpell, Præcepts and promiſes, &c.

They againe, ſay others, may be well called cleane, diuiding the hoofe, who doe not beléeue in great or in groſſe, but diſcerne and diſtinguiſh things, as Chriſt, and Moſes; Nature and Grace; Truth and falſhood, &c.

Iohn 4.1. Not beleeuing euery ſpirit but trying the Spirits whether they be of *God* or no. Things may not bée taken euer litterally; And againe, we may not be to bold with Myſteries and Allegories, leauing the letter, but a true wiſedome is to be prayed for, and vſed in both. Hee that is

1.Cor.2.15. ſpirituall (ſaith the Apoſtle) diſcerneth all things, That, for diuiding; and be wiſe vnto Sobrietie, that, for bæing

Rom.12.3. to buſie in deuiſing Myſteries. For chewing the Cudde, They may bée ſaid to doe it, and ſo to be cleane, who meditate of that they heare and learne out of Gods

Luke 2.19. Booke, and often repeating it in their mindes, ponder it in their heart, as is ſaid of the bleſſed Virgin. A thing much commended in the Scripture, as in the firſt Pſalme.

Pſal.1.2. Bleſſed is that man that *meditateth* in the Law of *God* day
Pſal.19.14. and night. Let the words of my mouth, and the *medi-*
Gen.24 63. *tation* of my hart be alway acceptable in thy ſight, O *Lord*,
Deut.6.7. my ſtrength, & my Redemer. *Iſaac* went out to meditate; &c. Commended alſo by the Fathers: *Meditatio* Dei *dulcis eſt*. To *meditate* of *God* is a ſweete thing, ſaith Saint Auguſtine. *Meditatione pericula agnoſcimus, oratione euadimus.*

euadimus. And by *meditation*, saith Saint Bernard, Wee know perils, by prayer we auoyd them.

2 Your Chapter **nameth many particulars, which were but curiositie to stand on. A few may be touched, for example sake.** The Cony **was** vncleane because hee cheweth the cudde, and diuideth not the hoofe. **And by this, some haue thought, were** figured out **such** men **and** women, **as** lay vp their treasures in earth, **because the** Conies **digge and scrape, and make their berryes in the** earth, **whereas the** Scripture **teacheth vs not to doe thus, but to** lay vp our treasures in *Heauen*, where no theefe, no moth, &c. **These** men **and** women **are** vncleane, **and** God **will haue none of them.** Verse. 5. Math. 6. 19.

3 **The** Hare **was also** vncleane **for the same cause,** because hee cheweth the cudde, but diuideth not the hoofe. **The** Hare **is a very** fearefull **creature, and therefore by him** figured out fearefull men **and** women, **despayring of grace and shrinking from** God, fearing **crosses and losses, and forsaking** Faith. **Such persons are** vncleane, **and excluded out of the Kingdome of** GOD. **Read** Apoc. chap. 21. But the fearefull and vnbeleeuing, and the abhominable, and murtherers, and whore-mongers, and sorcerers, and Idolaters, and all lyers shall haue their part in the Lake which burneth with fire and Brimstone, which is the second death. Verse. 6. Reuel. 21. 8.

4 **The** Swyne **was** vncleane, beause hee parteth the hoofe, but cheweth not the cudde; and of their flesh they might not eate, nor touch their carkeise, &c. *Tertullian* **saith,** Herein was figured such *vncleane* persons as bee good for nothing, but to be slaine. **For if you consider, what a creature the** Swyne **is:** Hee **neuer looketh vp to** Heauen, **but hath his mouth euer in the** earth and myre, **caring for nothing but his belly.** Hee **serueth not to** ride vpon, **as doth the** horse; **to** till **the ground, as doth the** Oxe; **to** giue milke, **as doth the** Cowe; **to** cloath vs **with his fläce, as doth the** Sheepe; **to** watch **by night** Verse 7. 8.

for vs, as doth the Dogge, and so forth, but he is onely nourished for the knife, and his death hath vse, his life hath none. Such ought not men and women to bee, and if any be such, they are vncleane. God would admonish the Iewes by this Figure, and still we may learne by it, to be no Swyne, no Hogge, no filthy myrie creatures wallowing in sinne and vncleanes, without regard and feeling, louing the earth and looking euer on the earth, rooting in it all the day, and feeding the belly with all greedinesse, nourished onely to the slaughter, and profiting no way whilest we liue. A profitable meditation for Gods children, that they may so continue, and a profitable remembrance to others not yet called, that they may become his children. A good caueat to rich Cormorants in this world, who neuer profite any, till they dye, with all the wealth they haue. A knife therefore for the Hogge, that wee may haue Puddings; and death for such Wretches, that the Common-wealth may haue vse of their bagges.

Fishes. 5 From the Land, Your Chapter commeth to the Water, and so from the beastes, to the Fishes therin; verse. 9. shewing what was cleane, and what vncleane, what might be eaten, and what might not. But Fishes in particular are not named as the beastes were, & the Fowles afterward are, because the most part was vnknowen to Iewes, hauing little vse or none of Fish, and few Waters or none but Iordan for Fresh-fish. Sea-fish was sold nearer the East, and came not to the Iewes much, where they were. By the markes therefore, God describeth them, and saith. Whatsoeuer hath *finnes* and *skales* in the *Waters*, in the *Seas*, or in the *Riuers*, them shall yee eate. But all that haue not, &c: they shall be abhomination vnto you. By the fynnes some haue thought was figured *Faith*; and by the skales good and honest works. These two, make a cleane man or woman acceptable to God. But hee or shee, that wanteth both, or either, is vncleane.

Verse 9.

10. &c.

vncleane. Faith without workes is not a true Faith, but a dead, and beautifull workes without Faith, are the blossomes of Hypocrisie, and please not God. Iames 2. 17.

6 After Land and Water, *Moses* commeth to the Ayer, and sheweth what Fowles therein are cleane and vncleane. Wherein you may note the great mercie of God, in that most of these vncleane Fowles are indéede odious to our Nature and we eat them not, whereas he might haue restrained them from those, that they loued and liked. So good is hée in all things, and carefull not to lay heauie burthens vpon vs. Some good Foules are yet restrained, that man might learne Temperance and Obedience. For Gluttonie and Excesse, wée are very prone vnto. Some haue considered the nature of euery Fowle, and laboured to learne somewhat for amendement, but it is good to be sober in these things: As for example, by the *Eagle* which flyeth high, they haue noted mounting mindes to be a fault, and to make men vncleane, as indéede they doe, howsoeuer the meaning was thus, to teach, by making the *Eagle* vncleane. By the *Goshauke*, men that prey vpon their weaker brethren & neighbors, and gripe them so as they kill them, or vndoe thē. By the *Vulture*, men that delight too much in Wars and contention. By the *Kyte*, cowardly-men, that yet are deuourers as they can. By the *Rauens*, vnnaturall Parents, that forsake their children; Vnkinde Friends which shrinke away; Ill Husbands which prouide not for their Families, &c. By the *Ostrich*, painted Hypocrites, and carnall men, that haue faire great feathers but cannot flye, &c. By the little *Owle*, and the great *Owle*, such as loue darknesse, and flye the light, such also as are vnsociable with men, and loue solitarines too much. By the *Sea-mew* (which liueth both on Land and Water) such as will be saued both by Faith and workes, partly by the one, and partly by the other, &c. Such *Ambodexters* also as the world hath store of, holding with the Hare and

Fowles.

Verse 13.

The Seamew.
The Swanne.
The Heron.
The Lapwing

Verse 14.

Verse 15.

1. Tim. 5. 8.

verse 16.

verse 17.

running with the Hound; Fire **in the one hand and** water **in the other**; Two faces **vnder** a Hood, &c. **By the** *Hawke*, such **as are kept for** others harme, **whereof also there are to many. We must haue an** Oliuer **for a** Rouland, **and so we maintaine such as the** earth **is weary of, and their wickednes shall be our destruction, if not of our whole house and posteritie. By the** *Cormorant*, Verse 19. **all grædy** couetous persons, &c. **By the** *Lapwyng*, **you may take occasion to remember what the** Poet **saith, which is thus.**

Ouid. Metamor: Fab. Septima. fo. 67.

TEREVS King of *Thracia*, maryed *Progne* daughter of *Pandion*; which *Progne* hauing a sister called *Philomela*, after certaine yeares, desired her husband, that either shee might goe to her sister to see her, or haue her sister fetched vnto her. The *King* willingly yeelded, He would fetch her sister to her, and to that end went to *sea*, came to her Father and his Father in-law, obtained leaue for her, to goe with him for awhile to her sister. But see, as they were in their iourney, his *vncleane* heart burned in lust towards *Philomela* his wiues sister, and by force abused her, cutting out her tongue after, that shee might not tell. Thus dumbe & speachles he brought her home to her sister, who amazed at this change in her, and not knowing more then her husband *the King* would tell her, in stead of *ioy*, had great *sorrowe* in her selfe, no way now able to talke with her sister, and to haue any comfort in her. But *Philomela* getting an needle and silke, expressed thereby as by writing, how her husband had abused her bodie, and cut out her tongue, as hee brought her to see her. Then *Progne* all inraged with furie and wrath, casting which way to bee reuenged of him for this odious fact, caught at last *her little sonne by him*, and slew him cryin g vpon her, *Mother, Mother*, and clasping about her neck with kisses as long as he could, making *meate* of him for the *King* his father. The *King* liking the *meate* well,

well, called for the *little childe*, that *he* might haue ſome of it, when ſhee with a fierce looke told him, he had his *childe* in his *bellye* for the good he had done to her ſiſter, and with that ſhewed him the *head*, flinging foorth from him as faſt as ſhee could, hee ſo aſtoniſhed that he could not tell what he did. Then (ſaith the *Poet*) they were all *three*, to auoyd further miſchiefe, ſuddenly changed into *three Fowles*: *Progne*, this cruell *Mother*, into a *Swallowe*, who caryeth *red* vpon his *breſt*, to note the bloodineſſe of her breſt; *Philomela* her *ſiſter*, into a *Nightingale*, who keepeth in the *woods*, as aſhamed of the villanie done to her by the *King*, and lamenteth it in the *Night* by her ſorrowfull ſong. The wicked *King*, who was cauſe of all, into a *Lapwyng*, which is delighted with *dounge* and *filth* to note his *foule* and *filthy* minde to his *ſiſter in-law*, hath *a long bill* wherewith he ſtriketh and hurteth other *Birds*, noting his *cruell knife*, that cut out his *ſiſters* tongue, *feathers* vpon the *head* like a *crowne*, noting his place & dignitie that he was a *King*, wherevpon the *Verſes* were made.

Rex fueram, ſic criſta probat, ſed ſordida vita,
Immundam e tanto culmine fecit auem.

The *Lapwyng* then, may ſhadow out all foule vncleane mindes, full of crueltie and luſt, full of crueltie alſo to worke the concealment of luſt, as you ſee in Dauid, firſt luſting, and then killing. But thus to follow Allegories I forbeare, onely noting thus much, to ſhew you Learned mens applications of theſe things for our good. And ſurely, although I dare not ſay, that by theſe vncleane birds and beaſts thus much was meant, yet thus much is moſt certaine, that whoſo haue theſe qualities noted in the nature of them, they are as certainly vncleane to God, as theſe birds were for vſe of meat to this people. Let vs euer therefore abhorre ſuch 2.Sam.11.

ſpots, that we be cleane to the Lord who is cleaneneſſe it ſelfe.

8 Some thing is ſpoken in your Chapter, of creeping things, whereby men haue noted the vncleanenes ſhadowed of ſuch as minde earthly things to much, and particularly by the *Weaſel*, deceitfull perſons, becauſe the *Weaſell* is deceitfull and craftie. By the *Mouſe*, ſuch as liue vpon others labours and are vnprofitable themſelues. By the *Want*, or *Mole*, ſuch as are blinde and ignorant.

Leuit.11.4, &c. Laſtly, that which is ſpoken of vncleanenes, growing by the touch of theſe things, and that which you reade of waſhing and breaking earthen Veſſels, you muſt euer take it ſo, that God ſtood not ſo much vpon theſe Ceremonies, as to teach his People hereby inward trueth, and cleaneneſſe of heart, euer fit for ſuch as belong to him, and without which none can be accepted of him. At this therefore (as I ſayd) we muſt carefully ayme, verſe 47. that we may be holy, as our heauenly *Father* is holy. And among all vncleaneneſſe, beware of that which is noted by ſuch things, as goe vpon their pawes, Namely, to profeſſe the Goſpell for lucre-ſake. For where that is the cauſe, the effect will fayle with the cauſe, and whileſt it continueth and faileth not, yet is it hatefull to GOD for his ground. The Goſpell muſt bee loued to gaine Heauen, and not to purchaſe the earth by it, further than GOD ſhall pleaſe to caſt it as an Matth.6.33. adiacent by his promiſe. Seeke firſt the *Kingdome of* 1.Sa.17.39. *GOD*, and the *Righteouſneſſe* thereof, and all theſe Mat.14.29.30 things ſhall be caſt vnto you. *Saul* his Armour was not *Amas Deum? ambulas ſuper mare; amas ſeculum? abſorbebit te. &c.* Aug. *de verb.Domini: Serm.*13. fit for *Dauid*, neither could hee march well againſt *Goliah*, till hee had put it off; no more ſhall men clogged with earthly cares, couragiouſly and effectually goe againſt Satan that proud Philiſtim, that would deſtroy them. *Peter* walked aboue the water; and *Peter* began to ſinke vnder the Water. Whileſt thou loueſt *GOD* vnfeynedly,

vnfeynedly, thou walkeſt; and when thou loueſt the world thou ſinkeſt. Loue not the world therefore, neither the things that are in the world,&c: ſaith Saint *Iohn*, 1.Epiſt.Chap. 2. verſe 15. For it flattereth vs to deceiue vs, it allureth vs to ſlay vs, and it lifteth vs vp, that it may throwe vs downe with a greater fall. But meditate further with your ſelfe, what inconſtancie in earthly things you haue ſéene, and let this ſuffice of this Chapter.

Vna hæc placida, ſolida, firma, & perpetua ſecuritas, ſi quid in rebus humanis ſublime & magnum videtur, oculis ad cœlum elatis, infra conſcientiam tuam iacere, poſſis gloriari. Cypr. *Epiſt. ad Donat.*

CHAP. XII.

IN this Chapter is contained the maner of VVomens purifying in thoſe dayes after Child-birth. A thing not to bée forced vpon vs in maner and forme as it then was vſed, no more than other the Ceremoniall Lawes of Moſes. Yet is the Law and honeſtie of nature, ſtill and euer to be obſerued amongſt all people. And forasmuch as in the Goſpell, there is mention made of the Bleſſed *Virgins* Purifying, let vs bréefly conſider this cuſtome, and labour to draw fit profit from it to our ſelues. Luke 2.22.

1 Moſes is willed to ſpeake vnto the *Children* of *Iſrael*, that is, to the men, that when a *Woman* hath brought foorth *ſeede*, *&c.* verſ.1.2. Why ſhould the Law for VVomen, be publiſhed and giuen to the men, and not rather to the women themſelues? Surely, to the ende that men might ioyne alſo with the women, in a care to ſée it obſerued and kept according to the Commandement. As the Lawes of Kings and Princes, which belong to Labourers, are giuen to Lords to ſée them executed and performed. Let Men note, what truſt God repoſeth in them, to ſée that their wiues kéepe his Lawes and Ordinances, and let them neuer be vnfaithfull to one of ſuch *Note.*

loue

loue towards them to truſt them, and of ſuch power to puniſh their breach of truſt. Let Womē note it, to moue their hearts to thinke both of their Husbands charge, and their duetie. They may not breake a Ceremonie, but their Husbands ſhall be ſhent for it, much leſſe the ſubſtance of all Religion and obedience to God. What a happy grace then, for both to ioyne together, and either to ſtriue to excell other in carefull kæping of God his Lawes?

2 By this Ceremonie of Purification, the Iewes (and in them all men) were put in minde of their naturall corruption, and led (as it were by the hand) to the remedie againſt the ſame, *Chriſt Ieſus*. Of the former, plainly ſpeaketh Dauid in his Pſalme, when hæ ſayth, Pſal. 51. 5. Behold, I was ſhapen in wickednes, and in ſinne hath my Mother conceiued mee. Before our birth, and in our birth wæ are vncleane, and from our vncleanenes our mothers alſo become vncleane. Which very plainly and truely confuteth that groſſe erroꝛ of Pelagius, denying the propagation of ſinne from Parents to children, and affirming that by Imitation onely, and not originally wæ became euill. But if the birth were cleane, the mother by the birth ſhould not become vncleane, as this Ceremonie of Purifying did ſhadow that ſhee was. God would therefore haue all men know what they are by Nature and inheritance from their Parents, and what by grace through the remedie prouided, Chriſt our onely righteouſneſſe and puritie. Alſo that God had rather haue them neuer enter into the Church, than to enter with corruption vnſorowed for, and vncared for.

Imitatione, non Origine.

1. Iohn 1. 8.

3 But why then was the Virgin *Marie* purified, ſince the Childe ſhee bare had no vncleanenes or corruption in him, being neither conceiued nor borne in ſinne, but the immaculate *Lambe*, and the Sonne of *God*? The Anſwere is, that although Chriſt in himſelfe was not onely pure, but euen puritie it ſelfe, and the Virgin

Marie

Marie his Mother was not indéede properly and directly subiect to this Lawe, because shee conceiued not by mans seede, of which the Law was meant, and Christ was Lord of the Lawe; Yet forasmuch as it pleased him to take vpon him the person of all mankinde which was corrupt and sinfull, so, and in that respect both hee and the Blessed *Virgin* became obedient to the *Law*. He, (saith the *Apostle*) that *he* might redeeme vs from the curse of the *Law*, who were indéed subiect to it, as also, by this his voluntary submission to it, He might take away, abrogate and giue an end to this Ceremonie, so that now it is not néedfull to present any children in the Temple with an Offering as then was vsed, but all puritie and cleanenes is to be sought for in Christ *Iesus* himselfe onely, the body and truth of all these Figures and shadowes in the Law. Matth. 12. 8. Gal. 4. 5. Col. 2. 17.

4 A Question againe may bée asked, why the time of Purification was doubled in a woman-childe, to that it was in a man-childe? And Answere is made by some, that it was in respect of a naturall cause in the body, which I leaue. Others, because in women there is more vice and euil than in man: A hard iudgement and without any Warrant, for who knoweth what is in either but onely God, I meane, the greatnes and full measure of euill? Thirdly therefore it is answered, and with more probabilitie, that it was, because the woman was the beginning of our fall, deceiuing her husband when she was deceiued her-selfe, and so drawing all her posteritie into the like fall and ruine with her. But the last Answere and best (as I thinke) is, because a man-childe was circumcised, and not the woman, therefore the punishment of being vncleane was lessned in the Male, and doubled in the Female. Verse. 5. 1. Tim. 2. 14.

5 The Difference of Offering allowed to the poorer sort, very comfortably sheweth the gracious care God hath of our pouerty & meane estate, as also how little he Verse 8.

passeth

passeth for any of our pompe & riches, accepting aswel of two Turtles, or two yong Pigeons as of a Lambe, when abilitie serueth not to bring a Lambe. Let the due meditation hereof raise vp our hearts if wee bee poore, and pull downe our stomackes if wee bee rich: for the matter accepted with God, is not glorie and Pompe, but a true heart fearing to doe euill, and hungring to do well, resting in Christ, and in nothing els, as the true medicine for all our sores, and most pleasing Sacrifice for all our sinnes. Riches are comfortable if God giue them and grace with them, but pouertie is no miserie when wee feare God.

6 Lastly, concerning the vse with vs, wee must well consider, that although this Ceremoniall Lawe of *Moses* be abrogated and gone, yet honestie of Nature, and modestie in women-kinde is neither abrogated nor gone. Therefore, euen still wee retaine in our Church, a lawfull and laudable custome among women, that they shal rest a time after child-birth, to gather strength againe in their houses, without comming abroad, and when God shall inable them to indure the Ayer, then to come to Church, accompayned with their louing friends and neigbours, there thankfully to acknowledge Gods great mercie to them, in both giuing them safe deliuerance, and blessing them with fruite of their bodyes to their comfort. But see the difference of the Mosaicall Law, and this our Custome. There the woman was put apart by God, and so continued vncleane Fortie dayes vpon a man-childe, and double vpon a Mayd; With vs neither by God nor man is shee put aside for any time certaine, but as the Lord shall giue strength sooner or longer she is at her libetry, yet euer obseruing womanly modestie, as is most fit. There, she was to touch no holy thing, neither to come into the Sanctuarie, til that time was out: with vs, she may touch any thing, and come to the Sanctuarie when shee will, with respect

aboue-

aboue ſaid: There, was a difference betwixt a manchilde and a mayd, with vs, none, but both alike: There, was a Burnt-Offering, and a Sinne-Offering; with vs, neither the one, nor the other: There, an Attonement was made for her, with vs, no ſuch thing. Laſtly, there, ſhee was vncleane till all were ended, with vs, neuer vncleane, at all, And doe wee then retaine ſtill a Iewiſh Purifying? Farre bee from vs both vntrue ſpeach and falſe iudgement. Our cuſtome, you ſee, differeth greatly from This Iewiſh Ceremonie, and is nothing but a needfull thing in regard of weakneſſe, a modeſt Ceremonie in regard of womanhood, and a Chriſtian dutie in regard of mercie and comfort receiued, to come to the Church, and to giue him thanks moſt humbly and heartily, that hath dealt ſo kindly and mercifully with vs. Let vs therefore loue to bee obedient to good things, hate to be contentious and troubleſome in a peaceable Church, and let modeſtie euer make vs eſteeme better of our Gouernours than of our ſelues. There was neuer the thing ſince the world was made, which an euill heart and a lawleſſe tongue may not carpe at, but the *Apoſtles* wordes muſt rule the *Apoſtles* Schollers, VVee haue no ſuch cuſtome, neither the *Church* of *GOD*. Women in Womens matters may haue authoritie to diſcerne what is fitte, and why ſhould any immodeſt minde meddle with them, ſo much as to raiſe ſtirres, and breake peace in things eſtabliſhed by Law, by honeſtie, by modeſtie, by long continuance, and all good approbation? I truſt what is paſt is dead, and will neuer reuiue againe. God make vs thankfull for our Gouernment and Lawes, and for the happy peace both of Church and Common-wealth, and let vs neuer bee the breakers of it. Amen, Amen. And ſo no more of this Chapter. 1.Cor.11.16.

CHAP.

CHAP. XIII.

The ſumme of the Chapter.

IN this Chapter, you haue an other kinde of vncleaneſſe ſpoken of, namely the Leproſie, a diſeaſe verie fearefull and vgly. Whereof three ſorts are named, to wit, Of the bodie; of the Garments; and of the houſe; for all theſe might be infected and vncleane. And learned men are of opinion, that after ſome ſpeciall and peculiar maner vnknowne this day to vs, the Iewes were troubled and afflicted with this diſeaſe. For profite and vſe to vs, when we read theſe thinges (which is all my drift) thus wée may better our ſelues and gather good. Firſt, let vs marke who were appointed Iudges hereof to tell when any man was infected with this maladie, ſurely not all the Leuites, but *Aaron* onely and his Sonnes, who were Prieſts. By which, our popiſh Teachers would gather an argument for their auricular confeſſion, and eare ſhrift, that as theſe Prieſts were made Iudges of this contagion of bodie by viewing and looking on it, ſo they ſhould bée Iudges of the Leproſie of the ſoule by hearing confeſſions of men and women, and iudging of the qualities of their ſeuerall ſinnes. But alas, it hangeth together as the ſand doth, the one hauing expreſſe warrant, and the other none. And if it were good to gather arguments in this ſort, we might rather conclude the contrarie, that foraſmuch as *Aaron* and his Sonnes were not made Iudges of any ſecret matter, but onely when it was broken out into plaine apparance of a ſwelling in the skinne, of a ſcabbe, or a white ſpot &c. Verſe 1. Verſe 2. Therefore, neither muſt theſe Romiſh Maſters meddle with hidden and ſecret thinges as they doe, but onely with matters publique, and publiquely.

liquely. Let this idle collection therefore of theirs goe, and we truely and rightly learne by this, that herein was figured, not that Romish Priesthood, but the pure and holy Priesthood of our blessed Sauiour, who doth see and know, handle and touch, regard and heale all our spirituall spots, as these Priests here dealt with this bodily infection. So that, if wee be vncleane, wee cannot deceiue him, but full well He seeth and knoweth vs to be so, He iudging vs so, putteth vs apart for such, and till sorrow sinking into our hearts for the same we repent and take hold of him by Faith, that we may be healed by him, we neuer recouer any health; and when we doe, then are wee cured, and so pronounced by him to our eternall ioy and comfort. Away therefore with our figge leaues, for they cannot couer vs, if I be a swearer, an vncleane liuer, a drunkard, an enuious person, a slaunderer, or such like, I am a Leper, a spirituall Lèper, and Christ is Iudge whome I cannot mocke, he wil neuer say I am cleane, till indeede I be so, and so without amendment of life, I must out of the host, that is, out of the Church and number of his chosen, to die for euer in my impuritie. Thinke, thinke of it while you haue time.

2 When you read in the fourth verse, of shutting vp the partie for seuen dayes, and then to looke on it againe, you may note with your self, how greatly God hateth hasty, rash, and vncharitable iudgement. A thing, which many men and women otherwise honest and good, are carried away withall, to their owne great hurt, not onely in soule, but in worldly reputation also, and to the bitter and biting discomfort of those whom they ought to loue and iudge well of. Nay, you may reason further with your selfe thus, that if in a matter thus subiect to the eye, as these sores were, yet God would haue no hast, but a stay for seuen daies, and longer as occasion serued, before any iudgement should bee giuen that the partie Vers. 4.5.

was

was vncleane. O how much more doth he abhorre hast, & loue leasure, in pronouncing of the hearts & thoughts of our friends and neighbours, which are not seene, nor subiect to an easie censure? Be admonished therefore and bettered by this, as long as you liue, in this matter, and you shall much please both God and man. The more to strengthen you in this course, often remẽber what holy Fathers and vertuous men haue done in their times. What doth Peace (saith S. Augustine) in this pilgrimage of our mortalitie, wherein no mans *heart* can bee knowne or discerned what it is? I will tell you (saith hee) what it doth. It iudgeth not of vncertaine thinges, it confirmeth not vnknowne matters. It is more prone and readie to beleeue well of a man, than to suspect euill. It greeueth not much if happily sometimes it erre by thinking well of one that deserueth it not, but it feareth much to erre in thinking ill of one that deserueth well. What loose I, if I *iudge one good*, when it is vncertain that he is *ill*? Although thou *beware*, for feare it be true, yet thou mayst *not condemne* him, as if it were true. This *Peace* requireth, and *follow peace and ensue it &c.* S. Bernard **againe notably**. Beware euer to be a curious scanner of other mens liues, or a *rash iudge* although thou see somewhat amisse, but rather excuse his meaning, if thou canst not defend his act, as that he did it ignorantly &c. And if the matter admit *no excuse*, then say to thy selfe in thy heart, ô it was a vehement and strong *temptation*, and what would it haue wrought in me, if it had assayled me, as it did him? **Againe**, there are none so readie to *iudge* others as they that neuer *iudge* thẽselues. But could that veyle be remooued frõ their eyes, and they made to see *themselues*, though they could liue an hundred yeeres, & the flood *Iordan* be turned into teares flowing from their eyes, they would thinke all too little to bewayle *their owne* spots, and neuer busie themselues with *other mens*. I haue noted *sorrow*, and I neuer saw so much as a step of detraction

Aug. in Psa. 147.

Quid perdo, si credo quia bonus est, si incertum est, vtrum sit malus?

Dicito apud teipsum, vehemens fuit tentatio, quid de me illa fecisset si accipisset in me similem potestatem. Bernard.

Notaui luctum, nec vllum in eo detractionis aut condemnationis vestigium inueni.

tion

tion or condemnation of *others* in it &c. Againe, as onely *pride* is ynough to condemne a man without any other vice with it, so is this sin of *iudging*. For by this the *Pharisie* was condemned. A wise gatherer of grapes gathereth but the ripe and good grapes, and medleth not with the sowre and ill grapes, and euen a *good man* or *woman* noteth mens *vertues* & speaketh of them, when a *foole* will bee medling with their *imperfections*. Saint Chrysostome, followeth also this way, and hath these words; As it is hard for one that is *good* himselfe, to *iudge* another to bee *naught*: so it is againe, as hard for one that is *naught* himselfe, to *iudge* another to bee *good*. Euery man by himselfe will iudge of others. The Fornicator thinketh no man chaste, but the chaste-man so easily suspecteth not the Fornicator. The proude man thinketh none to be humble, but the humble man thinketh none to bee proud. It was *Æsops* speach, that euery one hath a wallet on his shoulder, and into the end that hangeth before him, putteth *other mens* actions, but *his owne* euer into the ende behinde him and out of his sight. It was Tullie his speach, that as euery one is good himselfe, so he hardly conceiueth others to be euil. And contrariwise, how hardly euill persons doe thinke well of others, consider in them that could not beleeue that Dauid sent his Messengers in loue and kindnes as hee did, but rather as spies to some euill purpose, and thereupon they abused them as they did, by shauing their beards and cutting their clothes. Which lewd suspicion turned to the ouerthrow of them and theirs, yea, of the whole kingdome, that by such a punishment we might euer learne to hate such a vice, as false suspicion is. You see now the practise and doctrine of the wise, let it moue you, let it smite you, let it better you till your death.

Luke 18. 11. *Bern. Clim. grad.* *Chrysost. in Matth.* *Cic. ad Q. fratrem. Vt quisque est vir optimus, ita difficilime esse alios improbos suspicatur.* 1. Chro 19.

3 In the 7. verse, you haue an example how one quit and pronounced cleane, may yet be viewed after againe, and bee found vncleane, which may thus profite

Verse 7.

you, to make you remember two iudgements, the one of Man, the other of God. By the former, we may bee cleered, and by the later we may bee condemned. Therfore euer loke how all is in his eyes that knoweth all, and make peace with him by true repentance and amendement of life, little ioying in Mans iudgement who taketh mee for a Saint, if this righteous Iudge of all Iudges know me for a Deuill. Let vs search and try our
Ier. Lamen. 3.40.41. wayes, (saith the Prophet Ieremie) and turne againe to the *Lord*, let vs lift vp our hearts with our hands vnto *God* in the heauens, &c.

Vers.13.&c. 4 When the Leprosie brake out and couered all his flesh, the *Priest* pronounced him cleane, and not to bee put apart, because saith your Marginall Note, this was not that contagious Leprosie which infected, but a kind of skirf which had not the flesh rawe as the Leprosie had. This diuersitie of sores may put vs in mind of the diuersitie of sinnes, and punishments to be imposed vpon men for them. And make vs more wise in chastising others, and patient when wee are corrected our selues, the punishment being fitted to the fault. But most notably it may strike vs with a thankfull consideration of that mercie, that among this diuersitie of sores, layeth neither one nor other vpon vs, but graunteth health and freedome from all. The Lord of his goodnesse make vs euer thankfull for our selues and ours, and continue this fauour to vs.

Vers.45. 5 The Leaper also, saith your Chapter, in whom the plague is, was to haue his clothes rent, (in signe of sorrow and lamentation) and his head bare, and must put a couering vpon his lippes, (either in token of mourning, or for feare of infecting others) and should cry, I am vncleane, I am vncleane. So carefull was God, to haue vncleane persons knowne and discerned from others in those dayes. And wee may take occasion to wish, that with vs also in these dayes, all bold and presumtuous

Hee dwelt alone out of the tents, and if hee were a Priest *he did eate no more of the holy things.*

Chap.22.

misgiuers

miſdyuers, being moſt vncleane before God and al good men, were diſtinguiſhed from them that hate their wickednesse, by ſome ſuch open markes as theſe were, to the end that others might both auoyd them, and they themſelues bee ſtricken with ſome ſhame to amendment of life and ſauing of their ſoules. In former times harlots had obſcure and remote places to dwell in, and by their habitation they were diſcerned, but now it is to be feared, both in dwelling, in apparell, and other things they compare with, and farre exceede to, thoſe whoſe ſhoes they are not worthy to beare. But yet God knoweth them, and bee is iuſt if they amend not. No gaudie gallants can deceiue him, but his eyes pierce through all maskes and colours whatſoeuer. Allegorically, ſome haue ſaide theſe things in the Leaper ſhadowed the ſtate and caſe of all wicked men and women. As the rent clothes, that they are vile and odious before God; his bare-head, that in Chriſt their head they haue no portion, but are depriued of him; his lippes or mouth couered, that ſuch graceleſſe perſons cannot open their mouthes before God in any praier to be heard; his ſhutting out of the Campe, that ſuch are to bee excommunicate from the number of the faithfull, and are depriued of the heauenly inheritance, &c. See more the 22. Chapter.

6 In the 47. ver. you read of the Leproſie of garments &c. Which kinde of contagion and infection, the Lord in his infinite mercie hath made vs ignorant of. The waſhing commaunded here of ſuch garments admoniſhed them, and in them ſtill vs, that our dutie is to abſtaine from all vncleanneſſe, and to purge our ſelues from all pollution both of body and ſpirit. If garments may haue ſuch things layd vppon them by God, how much more our fleſh and our bodyes, and therefore againe thinke with all thankfull thoughts of the bleſſing of health, and of the meanes vouchſafed of God for Verſe 47, &c.

health, as Prayer, Phyſitions, Chirurgions, Hearbs, and Medicines many, whereof the wiſe *Syrach* ſpeaketh in
Eccl. 38. his 38. Chap. reade it often and with feeling. The ſight of your face in a glaſſe as the Lord could ſmite it in a moment, would make you faile and ſee what God doth for you in giuing health and freedome from ſuch ſtrange ſores, &c.

7 Much more might bee noted in this Chapter, but it is fitter for Phyſitions, and therefore I paſſe it ouer. Onely I will remember a Queſtion moued, whether for any ſuch fearefull infections a man and wife may bee diuorced, and leauing all large diſcourſe, which they that are fit may haue in many Writers, I anſwere briefly, that more cauſes of diuorce than wee read in Scripture, wee may not preſume to make, and that is, but in the caſe of Adulterye. This excepted, the Rule,
Mat. 19.6. ſtandeth firme, Whom God hath ioyned together, let no man put aſunder. Secondly, it were a kinde of bitter crueltie to adde ſuch affliction to the afflicted ſo ſore already, as to take husband from wife, or wife from husband, who mutually ſhould comfort each other in all extremities and croſſing wors of this changing world, and with that condition haue bin ioyned and plighted their troth one to the other, that in ſickneſſe as well as health, they would cleaue together forſaking all others till the death of one of them. But then againe on the other ſide, as cruell and inconuenient it were, to bynde the partie cleane, to company and due beneuolence with the infected. For this were euident danger to the cleane, and to the ſeede that ſhould come of them in that caſe, and ſo conſequently to the Common-wealth alſo, by the ſpreading of ſuch a fearefull maladie in it. Wherefore the middle-way is beſt for all parties, Namely, that the knot of Mariage remaine vnbroken, and the partie cleane performe all Offices of helpe and comfort to the vncleane, ſauing coniunction of bodyes,

that

that the partie infected ſée how hée is called of God vnto Chaſtity during this caſe of his, and therefore by Diet, by Watching, and Prayer, and all good meanes, indeuour to kéepe his body vnder from ſuch deſires, laying his ſinnes to his heart, for which this & much more is due vnto him, (although happily impoſed vppon him, not for his ſinne, but for his tryall and the glorie of God) and yet taking a true and comfortable hold vpon his God, whoſe mercie hath neither bottome nor meaſure, and who hath promiſed moſt graciouſly that hée will neuer lay more vpon any childe of his than hee ſhall be able to beare, but will giue an yſſue to the *temptation* and *tryall* that he may beare it. Thus God hath his time to heale as well as to ſtricke, to comfort aſwell as to afflict, and to wipe all teares away aſwell as to cauſe them any way. Looke vp then to him and euer truſt in him. Say with Iob, in a holy chærefulneſſe, If the Lord ſhall kill mee, I will not ſhrinke from him. With Heli, and Dauid, It is hee, it is hee, let him doe his good pleaſure. His correction hath an ende, but his loue ſhall neuer haue an ende, if I ſubmit my ſelfe and bée patient. Let friends alſo be full of comfort to ſuch a one, and not by the leaſt looke, word, or action adde griefe vnto griefe. God will ſée it and reward it.

1. Cor. 10. 13.

Iob 13. 15.

1. Sam. 3. 18.

CHAP. XIIII.

NOw, that it is moſt true, God hath a time to heale as well as to ſtrike, and to comfort aſwell as to grieue, behold your ſelfe in this Chapter, where you ſhall read, that many thus afflicted, were in God his goodneſſe healed againe, and reſtored both to their houſes in the hoſt, and their places in the Tabernacle, as ſound as euer they

The ſumme of the Chapter.

were. The Ceremonies of this reſtitution are here alſo appointed both to the one place and the other, whereof let vs labour to make ſome good vſe to our ſelues.

Verſ 2. 1 He was brought vnto the *Prieſt*, as to him that muſt iudge whether he was cleane or no, and why the Prieſt was ſo appoynted to be Iudge, you had the reaſon in the beginning of the former Chapter. But where muſt he be brought vnto the Prieſt? into the Campe & Congregation where the Prieſt was? No, but the Prieſt, ſaith the Text, ſhall goe out of the Campe, and conſider him. So is it ſtill the dutie of all faithfull Miniſters to goe to the ſicke, to ſee them and conſider their eſtate toward God, miniſtring comfort to them in due ſeaſon, whileſt their hearing is good, their vnderſtanding good, and their memorie good. For when theſe things are decayed, we labour often to little purpoſe. And would God both they that are ſicke had more care often to ſend for their Miniſters to them in due time, and the Miniſters when they know it, to goe, and with all care and diligence to labour with them whileſt time ſerueth. For it is too late for both parties, when Death hath ſtricken his ſtroke.

2 If the Prieſt thus comming to him, found him cleane, then did he ſo pronounce him to be and appoint him to offer his guift, &c. But except he were cleane, the Prieſt durſt not pronounce him cleane. Thus remayned the glory of his health to God that had giuen it, and to the Church the vſe of the Miniſterie both for order and comfort. See herein the manner of our Abſolution reteyned in the true Church of Chriſt, and practiſed. Wee doe not heale the ſinner from his ſpirituall diſeaſe of ſoule by forgiuing his ſinne, as the Prieſt here healed not the reall diſeaſe of the body by making him ſound, but when wee ſee heartie repentance and a liuely faith in the promiſes of God made to penitent ſinners for Chriſt, then wee pronounce him according to our Warrant

warrant to be forgiuen, euen as the Priest did heere him that indéed by Gods mercie to him was now healed of his Leprosie. So haue wee the Ministerie of reconciliation committed vnto vs for the comfort of the penitent, but challenge not the power to forgiue, which belongeth to God onely, as that man of sinne doth, who in his blasphemous Pardons taketh vppon him to forgiue both *Pœnam & Culpam*, the punishment and the sinne. In regard then of this order and vse of the Ministerie it was, that Christ bad the Leper whom hee had cleansed goe shew himselfe to the Priest, because till the Priest vpon view said he was cleane he might not bee admitted into the Congregation. The Fathers alleage other causes which also may stand with this, and with profit be obserued, as for that he would haue all honour preserued to the Priests that God had bestowed on them, and himselfe be no example of taking any iote away. Now to be Iudge was an honour, and therefore he will haue it preserued. That thus the Priests might bee drawen to beleeue on him and so to bee saued, or else to be made inexcusable for their contempt; That he might not seeme a breaker of the Lawe, as often hee was accused to bee; That he might be thankfull to God who had so mercifully healed; a thing often promised in sickenesse, but seldome performed after recouerie, &c. *Vt doceret ciuiles & legitimas rerumpub. ordinationes in vnaquaque politia obseruandas esse, seque non venisse vt eas abrogaret, cum regnum eius non sit de hoc Mundo.* That hee might teach the dutie of men to obserue ciuill and lawfull ordinances in euery Common-wealth, and that hee was not come to breake them, seeing his kingdome is not of this world.

Matth. 8. 4. *Hierom. in* Matth. *Tertul. lib. 4: con. Marcion.* *Chrysost.* hom. 26. operis imperfecti in Mat.

3 For Ceremonie further there must be taken for him that was *cleansed* two sparrowes aliue (or little birds) cleane, that is such as were permitted to be eaten, & Ceder wood, and a skarlet lace and Hyssope. And the *Priest* should

Verse 4. Verse 5.

ſhould command to kill one of the *birdes* ouer pure water
Verſe 6. in an earthen veſſell. After hee muſt take the liue ſparrow with the Cedar-wood, and the skarlet lace, and the Hyſſope, and muſt dip them and the liuing ſparrow in the
Verſ. 7. blood of the ſparow ſlayne ouer the pure water, And he muſt ſprinkle vpon him that was cleanſed of his *Leproſie*, ſeuen times, and cleanſe him, and then let goe the liue ſparow into the broad field, &c. *Euſebius Emiſſenus* **in one of his** Homelies **ſaith**, theſe things might ſeeme light, if they had not beene appointed *by him* whoſe leaſt commandement is not light. **By the** two ſparrowes **therefore** (ſaith he) **the clenſed perſon might be put in minde,**
Theodoret. *ad duas in Chriſto morientes naturas accommodat. Dialog. 3.* **to offer vnto** God **both** ſoule **and** body a liuing ſacrifice **no more to ſerue the** world **and the pleaſures of this life, but the** God **of goodneſſe and mercie that had clenſed him from ſo great and greiuous a maladie. The** Cedar-wood **being a** wood **that will not eaſily corrupt, and that hath alſo a** good **and pleaſing** ſmell **might ſhadow out vnto him alſo a** holy life, ſweet manners, **and** incorrupt actions **how pleaſing to** God, **how fit for him that thus was clenſed. The** skarlet lace **being** red **and of the colour of** fire **might tell him how due from him were** hote thoughts **of heartie thankefulneſſe from a** burning **heart to** God, **and true loue & charitie to all his neighbours. The** Hyſſope **growing vſually in the** rock, **how** rooted **hee ought to be in** Chriſt **the** ſonne of God **the** true Rocke. **The** ſparrow ſlaine **might teach him the neceſſitie of** mortification **in the** body **which in deede is an** earthen veſſell, **the killing of it** ouer pure water, **that nothing more worketh this** mortification **than** pure water **of** Gods word **contayned in the** Scriptures. **The** liuing ſparrow **letten flye** abroad, **might ſhadow the** ſoule **liuing vnto righteouſneſſe through the grace of** God, **and** ſet at libertie **to mount** aloft **when the body is dead. Thus** Euſebius **ſo curiouſly and nicely ſkanneth theſe things. But hauing noted therein the fan-**

cies

cies of men otherwiſe graue, and wiſe and learned, I hold it better that we gather but thus much, that by the blood of Chriſt we are truely clenſed and ſet at libertie, not otherwiſe: as here the liue ſparrow dipped in the blood of the ſlayne ſparow is ſet free. The ſeauenfold ſprinkling might happely ſhadow an earneſt and continued meditation of Gods goodneſſe to him that thus was comforted, and not for a day or two, and then no more. Surely our thoughts of his mercie vouchſafed to vs are euer to ſhort and tranſitorie, and therefore ſeauen ſprinklings are little ynough to teach vs our dutie herein, God for his mercie ſo ſprinkle vs ouer and ouer, that we may euer remember his kinde goodnes towards vs a thouſand wayes: Saying with the thankfull Prophet to our ſelues and ſoules often, Praiſe the *Lord* O my ſoule, and forget not, forget not all his benefites: his infinite benefits, his ſweete benefits, his moſt vnderſerued benefits on our parts. The Shauing and waſhing mentioned alſo, ſhadowed truely vnto him his new life, in the obedience of GOD, aſwell as his perfect and full curing from the Leproſie. The care that GOD hath ſtill of the poore in allowing a difference of Offering for them, is ſtill to be noted how often ſo euer it commeth, that we may ſee his goodneſſe and be ſoundly rooted in our hope in him, be we neuer ſo poore. The Oyle, as before in this Booke hath been noted, ſhadowed the holy ſpirite of God purchaſed for vs and to vs by Chriſt, and the anoynting of his right eare and thumbe &c, That our eare ought to heare, and all our might performe the bleſſed Will of him that clenſeth vs from our foule diſeaſes.

Pſal. 103. 2.

Verſe 8. &c.

Verſe 21.

Verſe 10.

verſ. 14.

4 Now hauing thus ſpoken of the Ceremonies of clenſing men and women, he commeth in the 34. verſe to ſpeake of clenſing of leprous houſes. Where remember againe, that this kinde of leproſie is vnknowne vnto

verſ. 34.

vnto vs, and God make vs thankfull for it. But when
Verse 34. it was, and where it was, the Text saith, God sent it, and it well sheweth, that euen the well being of our houses is a mercie and not a little one, although we too little thinke of it. And if the walles of stone or timber may be thus smitten with such a disease, O what can he doe with these bodyes of ours! these pampred and dainty bodyes of ours, vppon which we spend all our care and cost, neuer thinking on the soule, till it be too late, I say what, what can God lay vppon them in the twinkling of an eye if he be angry & turne the comfort of his face from vs? wherefore meditate of his mercie in giuing health both to body and house, and let it neuer be vnthought vpon, some-time at least euery day.
verse. 37. The markes whereby this Leprosie was discerned of the Priest you haue in the Text, deepe spots greenish or reddish which seeme to bee lower than the wall. Also how the Priest might not rashly condemne the house, but must shut it vp a time and then loke vpon it again, and yet we can hastily and rashly condemne our brethren, our equals, our betters, that they are thus and so. There was an easier clensing by scraping and changing the infected stones, and a harder clensing by quite pulling it downe. God gently dealeth with sinners if it may serue, and quite ouer-throweth the incurable. The expiation sheweth we ought to haue cleane houses, and the Offering noteth from whom all health is, euen from God.

CHAP.

CHAP. XV.



Ome other vncleanes incident to man and woman is mentioned in this Chapter, whereof modestly you may thinke as you read it. Vnto the 9. verse he speaketh of man, and then verse 19. of the woman. For vse vnto your selfe first consider by occasion of these things that originall corruption which is gotten into our nature by the fall of our first Parents, through which we are most vncleane many wayes in the eyes of God. The Lord hath a great care to worke this meditation in vs strongly, when hee so amplifieth these natural vncleanesses in vs, as that euery thing is made vncleane which toucheth him in that case. Euery bed whereon hee lyeth, euery thing whereon hee sitteth, whosoeuer toucheth the bed shall wash his clothes, &c. He that sitteth vpon the seate where hee sate, The saddle that hee rideth on, yea, the vessell that hee toucheth, and so forth. So also of the woman in the latter part of the Chapter, modestly read and be edified. Thinke of the Scriptures that note this corruption in vs, telling vs that all the imaginations of the thoughts of our hearts are onely euill continually: That in vs, that is, in our flesh dwelleth no good thing: For to will is present with some (as with the *Apostle* that spake it, and yet he found no meanes to performe that which is good.) For hee could not doe the good which he would, but the euill that he would not that did hee. And so forth, as followeth in that Chapter most notably. That they which are in the flesh, sauour the things of the flesh. That the naturall

Gen. 6. 5.
Rom. 7. 18.
Rom. 8. 5.
1. Cor. 2. 14.

Deut. 29. 4. Ephes 4. 18. Chap. 5. 8. Rom. 3. Pſal. 19. rall man perceiueth not the things which are of *God*, but they are fooliſhneſſe to him, &c. **Thinke what** particular **parts of vs are charged with** this **corruption, & ſee if they be not the very** chiefeſt, **as the** vnderſtanding, **the** will, **the** heart, **the** eyes, **the** eares, **and ſo forth. Be moued with it, and renouncing your ſelfe, ſeeke for remedie where it onely is, and not in your ſelfe. Follow the Counſaile of the** Apoſtle **& take his words as an** explication **of the** end **of this** Ceremonie, **Namely, that wee indeauour** to cleanſe our ſelues from all filthineſſe of the fleſh, and Spirit, and that wee finiſh our Sanctification in the feare of *GOD*. **To this** end **the** Lord **hath ordained holy** Matrimonie, **and taught that** it is honourable among all men. **To this** end **hee hath forbidden all vncleane luſts, and taught vs that** Whoremongers and Adulterers hee will iudge. For this is the Will of *GOD*, (**ſaith the** *Apoſtle*) Euen your ſanctification, and that yee ſhould abſtaine from Fornication; That euery one ſhould know to poſſeſſe his veſſell in holineſſe and honour, **And** not in the luſt of concupiſcence, as the *Gentiles* which know not *God*. **And**, bleſſed are the cleane in heart (**ſaith our** Sauiour *Chriſt*) for they ſhall ſee God. **Strengthen your ſelfe therefore in this holy courſe by theſe** Scriptures **and the like.** Conſider **often the** Commandement **of** God, **in whoſe hand is death if you diſobey.** Conſider his nature **that hee is puritie and cleanenes it ſelfe, and as hee is our heauenly** Father, **ſo ſhould wee bee his** children **and** ſeruants. Conſider **how it is impoſſible to pray to him aright with an** vncleane minde **for any want wee haue.** Conſider **what hope wee can haue of eternall life, if we loue** vncleanenes, **when the** Rule **is thus,** Follow holineſſe, without which no man ſhall ſee the *Lord*. Conſider **the** hurt **of** example. **The** danger **that groweth to a Common-wealth when for ſuch** filthineſſe **the** Lord **often ouer-throweth a whole ſtate, as the licentious life of one** Paris **did** Troy. **And finally,** thinke **what vgly**

1. Thes. 4. 3. 4. 5. Matth. 5. 8. Hebre. 12. 14.

diſeaſes

diſeaſes and maladies, what rotting and burning, what ſhame and confuſion the Lord layeth euen in this life vpon vncleane perſons, beſides the fearefull fall eternall that is aſſured afterward when this life is ended. Meditate I ſay of theſe things, and pray continually for grace and ſtrength. Say with the good old Father when any wicked motion peepeth vp. *O Lord* helpe, O *Lord* ſtrengthen, for I ſuffer violence, and am aſſaulted, &c. *O Domine, vim patior, ſuccurre, ſuccurre, &c.*

2 In the waſhing here mentioned and in the Atonement, note the mercie of God towardes all miſerable ſinners, and ſee with comfort, that although the fall of our firſt Parents hath thus blotted vs and ſpotted vs, that indeede we are moſt vncleane; yet ought wee not to deſpaire, but take hold of him by a liuely Faith, Who will not the death of a ſinner, but rather that hee ſhould repent and liue, diſliking himſelfe for his manifold ſins, and cleauing to his God for his manifold mercies. And when you read thus often of water, cleaue not in the element or creature of water, but remember Saint *Iohn*, that *Ieſus Chriſt* came by water and blood, and it is hee onely that waſheth away our ſpots, and ſaueth vs from our ſinnes. Water cannot do it, nor any worke of ours, but if wee waſh our ſelues with ſnow water as Iob ſaith, and purge our hands moſt cleane; Yet ſhall he plunge vs in the pit, and our owne clothes ſhall make vs filthy. And by the Offering of the Turtles it was playnly figured, that not in themſelues but in ſome other they muſt bee made cleane from all their impurities. * I remember the Speach of a good Writer, yet a Fryer, and I pray you marke it. There are ſome, ſaith Hee, That thinke themſelues by and by made cleane if they ſhed a few teares and bewayle their ſinnes, Multiply their faſts, and giue Almes, &c. But my *Brethren*, although theſe bee good things, yet they are not *equiualent* to our ſinnes. Thus breaketh trueth out of them that otherwiſe affected Rome. See then how

Ezech. 18.

Iob. 9. 30. 31.

* *Sunt qui ſtatim ſe mundos putant, ſi peccata defleant, ieiunia multiplicent, eleemoſynas largiantur, Bona ſunt hæc, Fratres, ſed debitum peccati nõ adæquant.*

Poperie

Poperie wrongeth the ſoules of men in ſending them to the things that cannot helpe, and drawing them deceitfull from the true and perfect ſanctification and ſatiſfaction of Chriſt. Remember the words of One of theirs. We runne with great boldnes to the *Saintes*, that by their *merites* and *prayers* wee may come to immortalitie. Come vnto *her* all ye that trauell and are heauie laden (meaning the Virgin Marie) and ſhee ſhall refreſh and comfort your ſoules. What is it to leaue the fountaines and ſpringes of God, and to digge vnto our ſelues Ciſternes that can hold no water, if this be not? Saint Iohn telleth vs, Hee, Hee, not ſhe ſhee, is the propitiation for our ſinnes. And therefore Come vnto *him* all that trauell, not vnto *her*, &c. But thus ſeeing our manifold vncleanenes and the right remedie of it by modeſtly and chaſtly reading ouer this Chapter, I wade no further in it. This is a taſte of the vſe of it. More will follow in the next Chapter, and Chapter 23.

Fiducialiter ad Sanctos curimus, vt eorum meritis & precibus ad immortalitatem perueniamus.

Gabriel. *in Can. Miſſæ. Venite ad eam (Mariam) omnes qui laboratis & onerati eſtis, & dabit refrigerium & ſolatium animabus veſtris.*

CHAP. XVI.

1 Till the Lord goeth on to note mans imperfections & how he is freed from them, ſeeing herein conſiſteth all, that wee truely know our ſelues to be as we are, and the way of God appointed for our remedie. Verſe 2. Firſt, hee forbiddeth *Aaron* at al times to enter into the *holieſt of all*, whereby may be learned that euen Miniſters aſwell as other men are not raſhly to enter into all the things of God, but to ſtand in reuerence of ſome myſteries, either dealing

dealing not at all, or very aduiſedly and ſparingly with them as their nature requireth.

2 It is ſhewed how he ſhould come in, when hée did enter; Namely, with a yong bullocke for a ſinne offering and ſo forth. Learne wée may by it with what ornaments men and women ſhould come before God. It is not ſilke nor veluet that he careth for, neither the coſtly Iewels of pearle and ſtone that wée thinke ſo highly of, but come with a ſinne offering, that is, come with an humble acknowledgement (as this ſinne offering figured) that thou art a ſinner, confeſſe it to God with a grœuing heart, and bring Ieſus Chriſt in thy ſoule with thée, offering him by thy true faith to God his Father as a ſure ſaftie for all ſinners againſt deſerued wrath and puniſhment. Verſe 3.

3 Hee muſt alſo put on the *holy linnen coate* &c. Another ſhadow of Chriſt his righteouſnes, wherewith wée muſt be clothed and couered if wée euer finde acceptance with God. For to that end *Aaron* did change his garment, to ſhewe that hée ſuſtayned an other perſon, who was holy, he himſelfe beeing but a man ſubiect to imperfection and ſinne. To which end tended alſo his waſhing and ſacrifice heere mentioned. Verſe 4.

4 This likewiſe ſerued to beat into the people their corruption, when they ſawe Aaron thus changed, that was the Prieſt choſen of God and anoynted with the holy Oyle. For if hee might not enter but in ſuch ſort, how much leſſe might they appeare at any time before God but in Chriſt, and by Chriſt, ſhadowed in all theſe ſacrifices. And concerning this once entring into the Holy place, you haue had the figure of it before, and the Place to the Hebre. noted Chap. 9. verſe 8. Aaron entred but once a yeere, and Chriſt but once, the Tabernacles diuers. Aaron by blood, Chriſt by blood, but the blood diuers. Aaron made an Atonement, *Chriſt* made an Atonement, but in a differing manner. *Aaron* outwardly

or

or ciuily, as touching the sight of man; Christ, of the conscience truely and rightly and touching God. Hebr. 9 verse 9. & 13. Aaron often Heb. 10, 11. Christ but once verse 12. 14. Aaron confessed sinnes and layd them vpon the Goate, but his owne sinnes aswell as the peoples; Christ had no sinnes of his owne, and ours hee bare himselfe, and layd them vpon himselfe, not vpon any creature whatsoeuer.

Heb. 9. ver. 9. & 13. Esay. 53. 4.

Verse 7 8. 5 The two hee Goates being presented, lots were to be cast ouer them, one *Lot* for the *Lord*, and another for the *Scape Goate*. Thus was it shadowed that in a sinner there is nothing to make him worthy of God his choise. And therefore as *GOD* would not chuse either the one Goate or other, but by lot the one was appointed, and not by choyse; so wee are accepted whensoeuer we finde fauour, without all merit or matter, worth or dignitie in our selues to moue the Lord to such goodnesse.

Verse 9. Vers. 13. 6 The *Goate* vpon which the *Lords lot* fell was offered for *sinne-offering*; And Incense cast vpon the fire to make a cloude to couer the *Mercy-seate* that *Aaron* dyed not, the one shadowing the death of the Sonne of God, & the other with what feare & reuerence we ought euer to come before God. For if to Aaron the Maiestie of him were so dangerous, how much more to others not to bee compared to Aaron? Would God we thought of this euer, when we come to Church to doe our duties to him. Then would there not, in that place, bee so much light behauiour and slæpie vsage of our selues as is, by which things the holy place is defiled, verse 16. *Homines ita contaminant* Dei sacra, *ne quid tamen discedat* eorum naturæ, *nec dignitas violetur. Quare diserte exprimit* Moses *purgari* Sanctuarium *ab inquinamentis* non suis, *sed* Filiorum *Israel.* Men doe so pollute the *holy things* of *God*, that nothing departeth from *their nature* neither is *their* glorie violated. Therefore playnly doth *Moses* lay

Vers. 16.

downe

downe that the *Sanctuarie* is to bee purged from pollutions not of *their owne*, but of the *Children of Iſrael*.

7 **But as touching the** other Goate (**called the** Scape Goate) **it was brought** aliue, **And** Aaron (**ſaith** God) ſhall put both his hands vpon his head of it, and confeſſe ouer him all the iniquities of the *Chſildren of Iſrael*, **& all their** treſpaſſes in all their ſinnes, putting them vpon the head of *the Goate*, and ſhall ſend him away (by the hand of a man appointed) into the wilderneſſe. So the *Goate* ſhall beare vpon him all their iniquities into the land that is not inhabited, &c. **From** this Law **of** God, **no doubt did ſpring that** Cuſtome **among the** Heathens, **who offering** Sacrifices, (**as** Herodotus **witneſſeth of the** *Ægyptians*) **vſed to banne and curſe the** head **of the** beaſt **offered in** Sacrifice, **with theſe words.** That if any *Euill* bee to come either vpon the *Sacrificers themſelues*, or vpon the whole Countrey of *Ægypt*, it would pleaſe the *Gods* to turne all vpon that *Head*.

The Maſſilians **alſo yearly vſed to make an** Atonement **or** expiation **for their** Citie **with ſome** holy man, **whom decked and ſet out with** holy garments **and with** Garlands after **the maner of a** Sacrifice, **they led through the Citie, and putting** all **the** euils vppon his head **that might any way hang ouer their** Citie, **they caſt** him **into the Sea ſacrificing of** him **ſo vnto** *Neptune*, **ſpeaking theſe words with great ſolemnitie,** Be thou an expiation for vs. **Thus the** Heathen **catched at things, but not in a right maner, whereby we may well ſee what a darkeneſſe it is to be deprined of the** light **of the** Word of God. **In like maner receiuing it from the Doctrine of the olde** Fathers, **by the** tradition **of** *Noah* his ſonnes, **that there ſhould in time come** a Man **who taking vpon him the** ſinnes **of** all **men, ſhould become a** Sacrifice **for the ſaluation of** all men, **and not vnderſtanding the** maner how **this ſhould be, they vſed in great extremities & perils, as** Plagues, Famine, Warres &c, **to** offer vp men

verſ. 21.

Verſ. 22. Herodotus *in Euterpe.* Εἴ τι μέλλοι ἢ σφίσι τοῖσι θύουσι, ἢ Αἰγύπτῳ τῇ συναπάσῃ κακὸν γενέσθαι, ἐς κεφαλὴν ταύτην τρέπεσθαι.

Verbenis vestibusque ſacris ornatum.

περίψημα ἡμῶν γένου. *Sis pro nobis piaculum.*

to their Gods to appeaſe their wrath thereby. So in Liuie wée read *Quintus Curtius* did in a time of Peſtilence: The *Decij*, Father and ſonne, in a time of hard Warre with the *Latines* and *Samnites*; *Codrus* King of the Athenians in *Lycurgus*; *Menœceus* in *Euripides*, and the daughters of *Erecteus* offered themſelues to be ſacrificed for their Countrey. So *Achas*, 2. Kings 16. *Manaſſes*, Chap. 21. and the King of *Moab*, Chap. 3. their owne ſonnes. This was a great miſtaking you plainely ſée, and therefore let it moue you to ſend vp thankfull thoughts to God for your better knowledge and vnderſtanding. What a notable Figure againe this Scape Goate was of * *Chriſt* you ſée, vpon his head all the ſinnes of mankinde were layd, hee bearing them himſelfe and remouing them away from vs, Eſay. 53. 4.

* *Of the reſurrection of Chriſt, who though he bare our ſinnes, yet remayneth aliue.*

8 Well may you alſo marke héere when Confeſſion was made ouer the head of this Goate, what diuerſitie of wordes are vſed, as all iniquities, all treſpaſſes, all ſinnes. Why ſo many wordes? but to teach that confeſſion of ſinnes muſt not be light and formall onely, but earneſt, vehement, heartie, and zealous. And in déed neuer can a good childe of God ſatisfie himſelfe herein, but ſtill wiſheth hée could more bewayle his ſinnes, and more earneſtly expreſſe with words what his ſoule féeleth in this behalf: Saying as I heard a dying woman once ſay to the good profit of all about her, O *Sir*, I am ſorie and ſory, that I can bee *no more* ſory. &c.

Verſe 26. 9 And he that caried forth this *Scape Goate* ſhall waſh his clothes and his fleſh in water, and after that ſhal come into the Hoſt. If ſuch a thing did ſeparate a man in ſome ſort from the Church, how much more doth that ſinne that is our owne cleauing to vs and reſting in vs, make a diuorce betwirt God and vs, and the Church and vs? See therefore the vſe of theſe Figures, to worke a touch in them of the effect of ſin, & let our corruption bee diſpleaſing vnto vs, that we in Chriſt may be pleaſing to God.

10 A certaine

10 A certaine day they had named heere, The tenth day of the ſeauenth moneth, but wee haue now no one day, & therefore all our life ſhould be a time of true humbling of our ſelues before God. Not of bowing downe our heads like bul ruſhes, but of humbling our ſoules, euen our inward ſoules, as here is ſaid and repeated. And this often iteration, that the Prieſt, and none els ſhould make the Atonement; ſhould put on the linnen clothes and holy veſtments, ſhould purge the holy *Sanctuarie* & the *Tabernacle* of the Congregatiõ, ſhould cleanſe the *Altar*, & make Atonement for the *Prieſts* and *People*, this, I ſay manifeſtly noted out the graces of the Meſſiah *Chriſt Ieſus*, and directed all to him to finde remiſſion and pardon in him of all impurities and defilings whatſoeuer. Thus haue you ſome taſte of the vſe of this Chapter, Meditation with Prayer, will yeeld much more. Verſe 29. verſ. 30. Verſ. 32. Verſe 33.

CHAP. XVII.

IN this Chapter you haue two ſeuerall lawes giuen, which you may obſerue. The firſt, that euery Sacrifice ſhould bee brought to the doore of the *Tabernacle*, and no man ſhould dare to offer it otherwiſe. The ſecond againſt eating of any blood. Concerning the firſt the words are ſharpe, Namely, that the *Lord* will impute *blood* vnto him, that hee hath ſhed *blood*, and that hee ſhall bee cut of from among the people. The reaſons both of the Lawe and this ſeueritie, were theſe and ſuch like. Firſt, becauſe it ſerued for the preſeruation of the miniſterie which God had ordained, & that euery man ſhould not bee his owne Prieſt. Secondly, becauſe *The ſumme of the Chapter.* verſ. 4.

it was a chiefe meanes to kéepe them from idolatrie, and offering the honour due vnto God to deuils as the Heathens did, or to other creatures to whom it was not due. Thirdly, because thus they were taught that all worship of God ought to bée guided and directed by his word and commandement, not by the priuate willes of men, as often before yée haue séene. Deut. 12. That which I command, *that* onely shall yee doe. Yea in this place, note it, and euer thinke of it, to follow my owne fancie and not Gods prescription, is to become as odious to God as if I had killed a man Esay 66. hee that killeth an Oxe, is as if hee killed a man, (meaning when hée killeth not the Oxe according to the maner appointed of God. Yet, yet, will some men teach, and some vnwise people beléeue, that a good intent will beare out all, and wée are not tyed to the Word of God, but read and remember such places as these. Fourthly, because héereby was signified that onely in the Church, by faith in the chief high Priest *Christ Iesus*, Our sacrifice and seruice accepted of God, is, and can bée offered and done, and no where els. 1. Peter 2. verse 5. Hebrews 13.15.

By Deuils *vnderstanding whatsoeuer is not the* true God, *read your* Marginall note *and marke it.*

2 But you will say, the Scripture doth often mention that sacrifices were offered elsewhere, and not brought to the doore of the Tabernacle. Which is very true; but then marke you the complaints that God maketh against such persons and their doings. *Iehoshaphat* did that which was right in the sight of the *Lord*, but the high places were not taken away. The first of Kings 22. verse 43. The like of *Ioas*, the second of Kings 12. 2.3. Of *Manasses* marke what is written 2.Chron. 33. 16. 17. Of Israel, 2. of the Kings 17.32.33. Of *Iuda*, Iere. 44.&c. For in all these places you may sée, that no good meanings or intents, no colours nor couers will serue, but forasmuch as the prescript forme of bringing their sacrifices to the doore of the Tabernacle, and offering

them

them according to ỹ rules giuen by God were not obserued, therefore both they & their worship displeased God, and that so highly, as grieuously he punished thē for the same. And is it not a most strange dotage, to thinke that God should not appoint his owne worship, but wee out of our idle & darke braynes do what semeth good to vs? Let it moue you & euer worke with you to your good.

3 Yet you will say againe, not only these, but the Prophets that knew their duties, and were carefull to doe it, did not bring the sacrifice to the Tabernacle, but offered in other places, as *Samuel* in *Mispah*. 1. *Sam.* 7. and *Elias* in Mount Carmel. 1. Kings 18. You must answere your selfe thus touching these men, That all this in them was extraordinarie, and wee may not follow extraordinarie matters without some such personal and speciall vocation as no doubt they had. For wee doe not liue by examples, but by Lawes. And thus much of the first Lawe in this Chapter. *Non exemplis, sed legibus.*

Concerning the second Law of abstayning from eating of any blood, it was first giuen to *Noah*, Genesis 9. Vers. 9. then repeated againe, as you saw in the third & seuenth Chap. and shall see in the Nineteene Chap. of this Booke of Leuiticus. The Lord by this Lawe would teach men to abstaine from murder and bloodshed, the blood of Verse 11. man being *Vehiculum animæ vitalis*: for the Vitall spirits which yeeld vnto man through his whole bodie, heate and motion and action, are begotten of blood by the power of the heart, and therefore maus life and the life of euery other creature, is said to bee in the blood. Secondly, because the Lord had ordained blood to bee vsed in the Atonements made for sinnes, as a plaine Figure of the blood of *Christ*, the only able thing to purge and wash away our sinnes and offences, therefore hee would haue blood regarded as a holy thing, and not vsed by man as other meates might bee. Thus God in his Law, would not suffer man to eate the blood of a *Purpureum vomit ille animam*. Virgil.

beast **because it figured the** blood of his Sonne, **& in po-perie we are taught to make no bones at** Christ his own blood, **but to beleeue that the** Wine **in the** Sacrament **is turned into his** very blood really, **and then to drinke the same boldly. The** Gospell **shall not yeelde so much reuerence to** Christ, **as the** Law **did; Is it to be taught and bleeued?** God **forbid.**

2 **You may remember how the** Apostles **continued** this Law, Acts 15. 29. **and aske why being a** ceremoniall Law **it was more continued than** others? **To which answere is made, that cheefly for** three Causes **they did it.** Frist, **to** auoyd offence **in the mindes of ignorant people not yet taught, nor of the suddaine apt to heare of the abrogation of so ancient a** Lawe **euer since** Noah **his time.** Secondly, **that thus they might** shewe **that their** doctrine **was no other, but euen the old** ancient doctrine **since the beginning of the** Church. **And** thirdly, **for** discipline, **that men might still be afraid of** murther **by this continued** ceremonie. **After when** God **had vouchsafed to his** Church further knowledge, **this also was abrogated,** and men left **to their liberties to** eate blood **as well as the** flesh.

Propter Scandalum
Propter Confessionem.
Propter Disciplinam.

CHAP. XVIII.

The summe of this Chapter.

IN a godly Common-wealth **two things are necessarie,** right Religion according to Gods word; **and** holy honestie of Matrimonie. **The** first, **the** Lord **hath laid downe both in the** ten Commandements, *Exod.* 20. **and in these** Sacrifices **thus passed ouer. Now therefore it pleaseth** him **to come to the** second, Vnspotted Marriage. **Where he** first **vseth a** Præface **to**

moue

moue them to diligent obseruation of what herein he should say, and then he commeth to the matter it selfe. The first, is contayned in the fiue former Verses. And the *Lord* spake vnto *Moses* saying, Speake vnto the children of *Israel*, and say vnto them, I am the *Lord* your *God*. After the doings of the land of *Ægypt* wherein ye dwelt, shall ye not do; and after the maner of the land of *Canaan*, whither I will bring you, shall yee not doe, neither walke in their ordinances. But doe after my iudgements, and keepe my ordinances, to walke therein: I am the *Lord* your *GOD* &c. This Præface of some generally to concerne all the Lawes of God, the obseruation whereof, is euer the sure safetie of a state publike or priuate. For it is not the munition of walles, leagues & aliance with forreigne Princes, largenes of confines, plentie of treasure, or such like, that preserue a Common-wealth but carefull and diligent obseruation of publicke Lawes ordeyned of God for the good of man. It is sayd Lacedemon flourished whilest Lycurgus his Lawes were obserued, much more any Common-wealth when Gods be kept: for what comparison betwirt mans Lawes & Gods? *Demosthenes* saith, It was the maner of the *Locrenses* that if any man would publish & deuise a *New law*, he should put his necke into a halter ready to be put to death, if the *Law* were not good; by which meanes they made men more carefull to obserue old & ancient, tryed & knowne Lawes, than with busie heads to make new. Now what Lawes so olde and so approued good as Gods Lawes? Euer therefore are they to be regarded and hearkened vnto. Others take this Præface particularly of these Lawes concerning Mariage now following, that if they be carefully kept, a kingdome long flourisheth, and if not, sone it commeth to a fearefull fall. For so odious and abhorred of God is the vnlawfull mixture of man and woman, that the Lord cannot long with-hold great iudgements. And thus much

Verse 1. verse 2. verse 3. verse 4. Rom. 10 5. *taken generally.*

remember as you reade them euer, that these lawes doe not concerne the Iewes onely, as the Ceremoniall lawes now spoken of, and iudiciall did, but these lawes belong to all men and women and to all succeeding times, being eternall, immutable, grafted by God in mans nature, and giuen by him for holinesse sake. Note all the words well, that God would not haue them like either the *Ægyptians* or *Canaanites*, and wish with mee, that there were a like law against our bæing like forreigne nations nære vs, with Ruffes dipped in the deuils liquor called starche, burstен-belly doublets, garded as the French, fringed as the Venetian, Turkish heads, Spanish backs, Italian wastes &c. giuing dayly occasion to the mockers that say, *French* nets catch *English fooles*.

Vers. 6. 2 The Præface ended, God commeth to the matter it selfe, in the 6. verse, saying. None shall come neere to any of the kindred of his flesh to vncouer her shame; I am the *LORD*. Kindred is of two sorts, by societie of blood, which is called Consanguinitie, or by carnall coniunction of man and woman, which is called Affinitie. That popish kindred which they called spiritual kindred arising by baptisme or confirmatiō, this Chapter knoweth not, neither any other part of Gods booke, it was onely deuised for Popes gaine.

* verse 7. Lot *his incest.* Gen. 19. *Inter* Pelopeiam & Thyestem *patrem, vnde* Aegisthus *natus est. Inter* Oedipum & Iocastam *matrem, vnde* Eteocles & Polynices *procreati sunt Inter* Neronem & Agrippinā &c.

3 The greatest Consanguinitie, is betwixt Parents and children, and therefore, that is forbidden in these words. Thou shalt not vncouer the shame of thy *father*, nor the shame of thy *mother*, for *she* is thy *mother* &c. The very Heathens abhorred this wickednes as most vnnaturall and vile. Yea, the Camels (saith *Aristotle*) abhorre it by nature, and the Colt will not come nære in this sort to the Dam; God being pleased in brute beasts to giue vs an example against this thing. *Hermiene* in Euripides could crie, it was barberous. Now, when thus hæ nameth father or mother, you must not tie the words

words to our immediate parents onely, and to immediate children, but the words stretch to all the right line of Consanguinitie either ascending or descending. For as it is vnlawfull for the daughter to marry with her grandfather, or so vpward in the streight line; so is it for the Father to marrie the Neece, his Neeces daughter, or her daughters daughter, or any other down-ward again in the right line. For all these, if you reckon ten thousand of them, are said to be as parents and children in respect one of an other. And by the Lawe of *Nations* it was euer accounted incest, to marry vpward or downeward in the right line.

Ex ijs qui infra aut speciatim nominantur vsque ad verse 17: *aut ex illorum comparatione, per* analogiam *intelliguntur.* Tremel. & Iun.

4 The next Lawe is,* The shame of thy *fathers* wife shalt thou not discouer: for it is thy *fathers* shame. Yée meaneth the wife of my father, that is, my step-mother, not mine owne mother. Which indeed properly is but Affinitie, but because shee is a kind of mother, it is put heare among these that are of Consanguinitie. The Heathens detested this vncleanenes, and therefore S. *Paule* speaking of it, saith, It is heard certainly, that there is fornication among you, and such fornication as is not once named among the *Gentiles*, that one should haue his *fathers* wife. Wherefore more monstrous was the saying of the step-mother of *Anthonie Caracalla*, for when *Anthony* was so bewitched with her beauty, that he desired to marrie her, and sighing sayd. O, if it were lawfull! She shamefully answered, if thou list, it is lawfull: for *Princes* giue lawes, & take not. A most vntrue speach in things concerning the law of nature, as well confessed Dionysius, when his mother would haue married otherwise than became her age, sayd, O *mother*, the *ciuil lawes of man* may be changed & altered, but the *law of Nature* may not. The Apostle vrgeth this law, you know, in a small matter, as vnchangeable, saying, Doth not *Nature* tell you, it is a shame to a man if hee haue long haire &c. Much more then are the weightie poynts of

* verse 8.

1. Cor 5.1.

O si liceret!

Si libet, licet: principes enim dant leges, non accipiunt.

1. Cor. 11.14.

Natures

Natures Law not to bee altred and changed, as by these wicked marriages they are. Remember Ruben his incest with Bilhah; and Absolons with his fathers concubines, and see the end.

Gen. 35. 22. 2. Sam. 16. 22.

Vers 9. 5 Thou shalt not discouer the shame of thy sister the daughter of thy father, or the daughter of thy mother, whether shee be borne at home, or borne without; thou shalt not discouer their shame. This belongeth to the collaterall line, wherein Marriage is not euer forbidden as in the streight line. This Law forbiddeth the sister by both Parents, that is, the full sister, or the halfe sister, the full by both, the halfe by one. For by borne at home, is vnderstood the sister borne of an other wife in thy fathers house, and by borne without, the sister of thy mother married to an other man out of her house, where shee dwelled before. Ammons incest with Thamar his sister was against this Lawe, and many other like matches. Herodotus writeth that Cambyses King of Persia courting to marrie with his sister, asked his Counsellers, whether there was any Lawe to permit the brother to marrie with the sister? they answered after deliberation, that they could finde no Lawe commaunding such marriage, but they found a Law whereby it was permitted to the King of Persia, to doe what hee list. A most vile answere, when the Question was of the Law of Nature. But you will say in the beginning it was thus, that brethren and sisters married, and such like. Saint *Augustin* answereth; True it is because of necessitie, there being then no choyce. But the older this thing may be said to bee in regard of such necessitie, the more damnable it is now because Religion forbiddeth it.

Alij domi genitam *interpretantur in coniugio legitimo &c.* Foris genitam *extra coniugium.* 2 Sam. 13. 14.

Quanto antiquius compellente necessitate: *tanto postea factum est damnabilius prohibente* Religione.

* 6 The shame of thy sonnes daughter, or of thy daughters daughter thou shalt not, I say, vncouer their shame; for it is thy shame. This is the right line against which neuer marriage is lawful, and was touched before verse 7.

* Vers. 10.

Verse 11. 7 The shame of thy fathers wiues daughter, begotten

of

of thy father (for ſhee is thy ſiſter) thou ſhalt not, I ſay, diſcouer her ſhame. This is a repetition, as men thinke, of the Lawe before verſe 9. to ſhew that that Lawe was to be vnderſtood of a ſiſter by the one parent or other, and not of a ſiſter by marriage of father and mother. For the huſbands ſonne by another wife, may marrie with his wiues daughter by an other man, albeit they be brother and ſiſter in lawe.

8 Thou ſhalt not vncouer the ſhame of thy fathers ſiſter: Verſe 12.
for ſhee is thy fathers kinſwoman. Thou ſhalt not vnco- Verſ. 13.
uer the ſhame of thy mothers ſiſter: for ſhee is thy mothers kinſwoman. Theſe two Lawes concerne the Aunt by father or mother. It is a law of Nature. And as it is not lawfull for the man to marrie his mothers ſiſter, ſo it is not for the woman to bee married to her mothers brother, becauſe theſe perſons be as Parents. So goe on to the great Aunt by father or mother.

9 Thou ſhalt not vncouer the ſhame of thy fathers Verſ. 14.
brother: That is, thou ſhalt not goe into his wife, for ſhe is thy Aunt. Now bee commeth to affinitie, as the Vncles wife by either father or mother, that is, either my fathers brothers wife, or my mothers brothers wife, for theſe are as ſtep-father, or ſtep-mother.

10 Thou ſhalt not diſcouer the ſhame of thy daughter Verſe 15.
in Law; for ſhe is thy ſonnes wife; Therefore ſhalt thou not vncouer her ſhame. This is the neereſt affinitie that is, of the father to his daughter in law, and the mother in law to her ſonne in law. Therefore it is no marriage lawfull. Read Chap. 20, Verſ. 12.

11 Thou ſhalt not diſcouer the ſhame of thy bro- verſe 16.
thers wife: for it is thy brothers ſhame. This was to bee vnderſtood then, during the life of his brother, and ſo in the next Chap. verſe 21. For otherwiſe in thoſe dayes, it was lawfull for the brother to raiſe vp ſeede to his brother, Deut. 25. But now it bindeth vs euer, as appeareth by Iohn to Herod, It is not lawfull for thee to Marke 6. 18.

haue

haue thy brothers wife.

verse 17. 12 Thou ſhalt not diſcouer the ſhame of the wife and of her daughter, neither ſhalt thou take her ſonnes daughter, nor her daughters daughter, to vncouer her ſhame; for they are thy kinſfolkes, and it were wickedneſſe. **Theſe** horrible inceſts **are well knowne to any, and therefore need no further ſpeach.** God **giue grace and ſtrength to auoyd them according to our knowledge.**

Verſe 18. 13 Thou ſhalt not take a wife with her ſiſter, during her life to vexe her, in vncouering her ſhame vpon her. **Know that** Moſes **heere, hath written but a breefe of theſe matters, not naming all, but leauing to** Naturall reaſon, **by theſe examples to vnderſtand all others, which by the ſame** Law of Nature **are forbidden.** Moſes **nameth not the** Vncle by Father, **or** Vncle by Mother. **But as in** genealogies, **commonly the mention is of** men; **ſo in theſe** deſcriptions of Marriages, **lawfull and vnlawfull,** mention **is made but onely of** women. **But the** ſame degrees **reſtraine both** men **&** women. **If any man thinke of ſome** marriages **of holy men in ſcripture contrary to theſe Rules, let him remember, that wee now liue by** lawes **and not by** examples. **What** God **then either approued or tolerated, let vs neither raſhly condemne, nor vnaduiſedly follow, but obediently tary within the precincts of** the law of nature. **And again, in theſe caſes let it euer be remembred, as good reaſon is it ſhould, not only what is** lawfull, **but what alſo is** conuenient **and fit to be done. For many things are** lawfull **which are no way yet** expedient, **but moſt vnfit in regard of ſome circumſtances.**

Verſ. 19. 14 Thou ſhalt not goe to a woman to vncouer her
Verſe 20. ſhame, whileſt ſhee is put a part for her diſeaſe. Neither ſhalt thou giue thy ſelfe to thy neighbours wife, to be defiled with her by carnall copulation. **Heere he deſcendeth to other** foule **and** vngodly mixtures **which very** Nature **ſhould teach men alſo to abhorre, and the** firſt, **is that**

which

which is with a woman when shee hath her naturall course repeated in the 20. Chapter, verse 18. and a penaltie of death set vpon it, both for the man that doth it, and the woman that will suffer it to bee done to her in that case; so God loueth puritie and would haue all his to loue it. The second is *Adulterie*, which likewise by the Law then, was death, and should haue some sharper punishment than in our dayes it hath among vs.

15 Also thou shalt not giue thy children to offer them vnto *Moech*, neither shalt thou defile the *Name of the LORD thy GOD*; For I am the *LORD*. Some thinke Molech was a holow Image, Wherein the *Children* were put and fire vnder, so to burne them as pleasing Sacrifices to their Gods. Others thinke they were two fires, betwixt which they went. Reade your Marginall note in your Bible, which is large. This after a sort did they, that gaue their children euer to be cloystred vp, there to burne in sinfull lusts, to the losse of both body and soule, whereas the other fire burned but the bodie. Verse 21.

16 Thou shalt not lye with the *Male*, as one lyeth with a *Woman*: for it is abhomination. Thou shalt not also lye with any beast to bee defiled therewith, neither shall any *Woman* stand before a beast to lye downe thereto: for it is abhomination. Yee shall not defile your selues in any of these things: for in all these the *Nations* are defiled which I will cast out before you: And the land is defiled: I will visite therefore the wickednesse thereof vpon it, and the land shall vomit out her inhabitants. Of these vgly pollutions the least thought it too much. God and nature abhorre them, and the fearefull fire of God vpon Sodom and Gomorrah biddeth all flesh beware them. Read the first to the Rom. Verse. 28. Verse. 22. Verse 23. Verse 24. Verse 25. Gen. 19. 24.

17 From the 26. verse to the end, you see the penal-

tie

tie of breaking these holy lawes of a pure God, as in the beginning you see the profit of keeping of them. Learne then, that not forreigne foes onely may bring a land to desolation and destruction, but much soner and soarer, these home-bred impurities, which if a godly magistrate, maister, father, or mother keepe downe, they procure the peace and safetie of the land or house, more than if they resisted violence with armes and weapons. To vomit out her inhabitants and to spew out her people, are tearmes of great vehemencie in God, and therefore most great should mans feare bee, lest hee should prouoke him to such vengeance. Sit but with your selfe, and meditate of great men and great houses, meaner men and meaner houses and you will remember great examples of the effect of an vncleane life in men and women. Happie are they whom other mens harmes do make to beware.

18 Although I might heere stay vpon these things, that haue bin thus briefly noted, concerning this Chap. and leaue you not without some profit: yet forasmuch as vpon these lawes concerning lawfull and vnlawfull marriages, many points fall often to be spoken of, I wil a little further proceed, and acquaint you with the good labours of some writers, which you by your selfe, peraduenture, otherwise shall not obtaine and get knowledge of. And first, concerning marriage it selfe, in generall, let it euer be duely considered, that as vnlawfull and impure coniunction of man and woman is detested of God, so is holy & lawfull matrimonie, with him euer accepted, and allowed, and crowned with many blessings of his fauour and loue, being honourable among
Heb. 13.4. all, and the bed vndefiled. The Scriptures are full of the praises of it, and of good aduise giuen to married persons. Wee haue all bin borne by it, and as God shall appoint, may come to it. Let therefore no crosses worldly, abate the reputation of it in our hearts. Let no po-

pish

piſh paraſite trouble vs, that with a foule mouth from a foule heart, calleth that vncleane, which God hath ſanctified. Deceiptfull time-ſeruers, God in time will diſcouer, together with their impurities couertly committed, by contempt of his ordinance appointed for their good, nothing caſting out ſuch an vgly ſent into his noſtrels, as their forced chaſtitie, indeed very monſtrous villanie, doth. Till then, ſcorne them that ſcorne God, and if they thinke you incumbred, know you them to be tormented within and without, a further torment tarying for them, when God his time ſhall be. In policie to deſtroy pietie, will prooue but bad policie in the end, if this Chapter be true, which we know cannot deceiue. But marriage muſt bee according to theſe Rules of Conſanguinitie & Affinitie, about which if any doubt ariſe, that by this Chapter you plainly cannot diſcuſſe, it ſhall be ſafe to conferre with men learned in the lawes of God and men. The Ciuill lawe reckoneth degrees one way, and the Common law an other way. The Ciuill keepeth this Rule ſtill, that looke how many *perſons* there are, ſo many *degrees* there are, taking one away, to wit, the *roote*. The Common lawe ſtretcheth reſtreynt further than Gods word doth, therefore idle in that reſpect, there being no tranſgreſſion where no law of God is. Concerning marriage, many queſtions happen by occaſion to be both thought of and ſpoken of, whereof I will giue you a taſte.

Quot ſunt perſonæ, tot ſunt gradus, vna dempta, ſcilicet ſtipite.

First, ſeeing nothing is more contrary to marriage than want of conſent, Marriage, indeed, being but a *conſent* of two fit perſons to goe together in ſuch ſort, according to the will of *God*, and nothing more contrary to conſent than error and compulſion, of both theſe, there ariſeth queſtion. And firſt of Error or miſtaking, whether it doth make a marriage void or no? Anſwere is made, that Error or miſtaking is of foure ſorts; namely, of *Fortune, of Qualitie, of Perſon, & of Condition.

*Fortunæ. Qualitatis. Perſonæ. Conditionis.

And

And for the two first, the Rule is, that error of Fortune or qualitie excludeth not Consent of Marriage. But the error of the two latter, Namely, of person and condition, doth. Now error or mistaking of Fortune, is when the Man taketh his Bride, or She her Bridegroome to be richer thã he proueth to be. Error of Qualitie, when the Bride is thought to be honest, chaste, modest, painfull and a good huswife, when in deed shee is defiled, drunken, slouthfull, and a waster. Error of Person, is when to the woman is betrothed the eldest sonne, and the youngest by deceipt giuen her. This
Gen. 29. 23. was Iacobs case, who expected Rachel and had Leah, but his consent after, made it a marriage. Error or mistaking of Condition is when the man or woman is thought free, and in deed is bond, which in old times was wont to dissolue matrimonie, but if the man knew it before, it was no cause of breach: Yet if his happe was to light of a woman defiled in steade of an honest, it might not dissolue the marriage, although the error was a great deale worse, than to marrie a bond-woman in stead of a free. Neuertheless in some Consistories of forreigne Countreys, if a man finde such an error, and accuse her, and pray to be seperated, this order is kept. First, if the woman deny it, and the man cannot plainly proue it, although he haue shewd suspicions, hee shall not put her away, the 22. of Deut. playnly forbidding it. But if the fact be euident by beeing with childe, &c. Then the Iudge first perswadeth a reconciliation, willing the woman with all submission to pray pardon and forgiuenes at the mans hands, and wishing the man compassionately to remit it vpon a newe life, it being not done in his time. If the man will not bee moued so to doe, then in the third place, the Iudge diligently inquireth, whether after it was knowne, the man had euer knowledge of the womans bodie, and if hee had, then shall he be remediless and

take

take her, if he had not, the next Queſtion is whether ſhee was abuſed after ſhée was betroathed to the man or no: if ſhe were, then as an adulterer ſhe is iudged, if it were before ſhe was betroathed, and the man, after he knew it, touched her not, neither can be perſwaded to remit it, as an Adulterer alſo ſhe is ſentenced the 22. of Deutro. requiring her to bée put to death, who being defiled, yet after marrieth as a mayd and ſo deceiueth him that knew not of it. Thus did euen the honeſter Heathens alſo cenſure ſuch women, as you may ſée in the Tragedie of *Euripides* called *Ion*. And thus of Error in miſtaking.

Queſtion againe is ſometime moued touching a vowe, whether that doe hinder marriage or no. And true anſwere is made, that a vowe made by man or woman to liue ſole & chaſte, who finde not that power and gift giuen them of God, hinderth them not from the remedie and ordinance of God againſt it in that behalfe. Becauſe mans vowe againſt Gods will may not binde, and Gods will is, that ſuch as fáile cauſe ſhould marrie 1. Cor. 7. Againe, if a vowe in a thing poſſible and lawfull might not binde againſt the wil of an earthly father or ſuperior, how much leſſe muſt it hold againſt the heauenly Father, our God and maker, and become ſo a bond of iniquitie to vs? Playnely therefore, ſaith *Cyprian*. Some affirme them to be *Adulterers* that marrie after a *vowe*, but I tell you they grieuouſly offend that ſeperate ſuch.

Vowe.

Numb. 30. 6.

Vinculum iniquitatis. *Quidam* nubentes poſt votum *aſſerunt* adulteros, *Ego autem dico vobis, quod grauiter peccant, qui* tales *diuidunt. lib* 1. *Epiſt. dict.* 28. *Cap.*

A third Queſtion, Whether Spirituall kindred, (as they call it) growing by Chriſtning a childe, or béeing Godfather at the Byſhop &c, hinder marriage? The anſwere is, that God hath no ſuch lawe, but mans couetouſnes was the inuentor of it, making many reſtraints, to get the fée thereby of many diſpenſations. We are all the ſpirituall ſonnes and daughters of God, and yet may marrie except in caſes by him forbidden, whereof

this is none, that if ſhee and I chriſtned a childe together, or if I were Godfather to her childe, I may not after marrie with the mother of the childe, and ſo forth.

*Cõcil. Tribuenſe in Germania, Anno 895. Can. 40. tale connubium anathematizat. Aug. to. 7. de nuptijs & concupiſc. lib. 1. Cap. 10. Damnat.

Fourthly, whether a man may marrie her whom formerly hee hath adulterouſly abuſed in her huſbands life time? Anſwere, No, by the Canon Law, and ſurely they had much reaſon to diſlike of ſuch matches. *Yet in ſome countries after penance and puniſhment, they ſuffer, it to auoyd other inconueniences, & they ground themſelues vpon Dauids marrying of *Vriah* his wife, whom he had wronged in her huſbands life.

1. Cor. 7. 12. Verſe 13. Verſe 14.

Fiftly, diuerſitie of *Religion* whether doth it breake marriage? The anſwere is, No, and theſe ſcriptures ſo teach vs. If any brother haue a wife that is an vnbeleeuer and ſhee conſent to dwell with him, let him not put her away. And if any woman haue an vnbeleeuing huſband, who conſenteth to dwell with her, let her not put him away. For the vnbeleeuing huſband is ſanctified by the wife, and the vnbeleeuing wife is ſanctified by the huſband 1. Cor. 7. If any man come vnto me, and do not hate his wife and children, and brethren and ſiſters (to wit, thinking ill in Religion, or going about to draw him away) he cannot be my diſciple. Luke 14. 26. Therefore ſuch a wife a man may haue, and yet his wife. Let the wiues be ſubiect to their husbãds (meaning although happily differing in Religion) that euen they which obey not the *Word*, may without the *Word* bee wonne by the conuerſation of the wiues 1. *Pet.* 3. 1. After, the Church forbad ſuch Marriages to be made, as the Iſraelites were forbidden to marrie with Strangers, leſt by ſuch Wiues they might be allured and drawn from God vnto Idolatrie, as was the wiſeſt man that euer was Salomon. Read *Deut.* 7. *Exod.* 34. *Ioſua.* 23. *Eſra* 10. *Nehem.* 13. &c. And ſtill it is good to continue this care, for it is the chiefe band of loue, when both hearts be knit in God. *And how can there bee an agreeing loue, where

Quomodo poteſt congruere charitas, ſi diſcrepet fides? &c.

there

there is a disagreeing faith? saith Saint *Ambrose*. And therefore beware, O Christian, how thou giuest thy Daughter to a Gentile or a Iew. But when two are alreadie married dissenting in Religion, they may not by colour thereof be put a sunder, as Anabaptists vse to forsake their wiues. The safe way is to looke before hand, and so may you preuent many a twitching griefe in the heart, that will arise if you draw two wayes. Examples there are too many knowne vnto you of this thing. Inward woe, & outward shame with much charge and cost some endure by their wiues wilfulnesse, when their children might also be better brought vp, but I stay my sale. It is a biting thought to consider, that one halfe of me dayly serueth the Diuell.

Sixtly, yet force and compulsion, you will say, is contrarie to marriage, because it is contrarie to a free consent. In deede it is a great wrong, to compell children against their wils to marrie with such as they abhorre. For what peace can be where loue is not? May, what mischiefe will not there crepe in, as brawlings, raylings, hatred, neglect of childrens education, of houshold affaires, and many times, vnfaithfulnesse of the one towards the other, which God plagueth, and the world speaketh shame of. In a word, what comfort either in sickenesse or health, or any way? But yet, if a marriage bee thus made, although the Childe, (if at libertie) would not haue so married, it is a marriage and must stand.

Seauenthly, for one that is violently taken away, what shall wee say? Surely, the Ciuill Lawe appointed, that a Mayd taken away should neuer marrie with the person that so did take her; but should haue all his goods. And if shee did marrie with him, then should she neuer bee capable of any goods of his, and if the Father would consent to such a marriage, he should bee banished. But the Canon Lawe determineth other-

Romani Sabinas, &c. apud Herod. pag.1. alia exempla.

wise, Namely, that if the Mayde taken away willingly consented, and the Parents also afterward, then hée that stale her away, after penance done, might marrie her.

Sponsalia, Sponsus & Sponsa, a sponte spondendo.

Eightly, for matter of contract before Marriage, you may heere take occasion to thinke of it, and to remember, that it is a very auncient and commendable thing in the Church of God, thus to bée betrothed with consent of friends, before the day of full marriage. There are diuers Treatises of it which you may read. With consent of friends I say, because so the Scriptures teach and much vrge, giuing the Father authoritie to denye his Childe, although shée haue bén carnally knowne, if hée doe not like, Exodus 22; and if hee will consent, the offender shall both marrie her and indowe her, whether hée will or no, such a thing is the Parents authoritie in marriage. *Sampson* though a man growne, yet speaketh to his parents for a wife. *Iud.* 14. Of *Abraham* for his sonne *Isaac*, and *Isaac* for his sonne *Iacob*, what doe you read? As also how it grieued them that *Esau* was so disobedient as to marrie without their consents. And as was noted before in the Question of a vowe, if a promise made by a Childe to God without consent of Father might not stand, much lesse must a promise made to man bée good without Parents allowance. For the Ciuil Lawes of men, surely so did they insist vpon this consent, that if the Father bée absent, and it vnknowne either whether hée is dead, or whether hée bée aliue; yet require they, that the childe stay three yeares, to sée if hée may bée heard of, and his consent had. And they will not admit that childe that is borne of one married without this consent, vnlesse it bée such a matth as is apparant the Father would not haue misliked, if hée had bén present. The Canons in like sort, altogether confirme this consent of Parents alledging that

Gen. 28. 26.

Numb. 30. 6.

that example of Rebecca, and saying. *Honorantur* Rebeccæ parentes *muneribus*, *consulitur* puella, *non de sponsalibus* (*illa enim expectat* iudicium parentum, *non est enim* Virginalis pudoris *eligere maritum*) *sed iam desponsata viro, de profectionis die consulitur &c.* The *Parents* of *Rebecca* are honoured with giftes, and the *Mayde* is asked, but not touching the marriage, (for therein shee rested vpon the *iudgement of her Parents*, it not agreeing with a *Maydens modestie*, to chuse a husband) but being promised to a man shee is asked concerning the iourney. &c. In Euripides also, whersoeuer hee had it, a Mayde is brought in saying, *Touching my *marriage* my *Parents* will take care, for this thing belongeth not to *mee*. Which saying, Luther very fitly, with change but of two wordes applyeth vnto Faith, not disputing in temptation of the greatnesse and multitude of sinnes, but simply and wholy relying vpon the mercie of God in Christ, and saying: *Of my *sins* my *Sauiour* taketh the care, and that care belongeth not to *mee*. Very Naturall reason againe, telleth and teacheth, that a childe, bred vp with such care and charge of Parents many yeares, should not at the ende requite all their loue so, as to dispose of himselfe, or herselfe in a state that dureth to death, without their priuitie, aduise, and consent. And the most vndutifull childe that euer was, if hée or shée liue to haue a childe, would not bée so serued by that childe. Let then Gods Lawe, and mans Lawe, Naturall reason, and common honestie preuaile with all good Children, to performe this dutie to their Parents, and let good Parents againe, not neglect in due time to prouide fitt matches for their Children, whereby their vertue and good report may remayne without blot or blemish not standing euer vppon the heapes of trash to bée had, but chiefly of Religion and Honestie. Such Parents as are faultie

* Νυμφευμάτων μὲν τῶν ἐμῶν πατὴρ ἐμὸς μεριμναν ἕξει, κ) οὐκ ἐμὸν χρῆναι τάδε.

*Sponsalium meorum pater mens curam subibit: & non est mens statuere hoc.

* Ἁμαρτιῶν μὲν τῶν ἐμῶν σωτηρ ἐμὸς μεριμναν ἕξει, κ) οὐκ ἐμὸν χρῆναι τάδε.

this way, being verie well able to giue that which is conuenient for the preferment of their Children, it is to be wished, that the Christian Magistrate would compell them, as hath bene vsed in good gouernments and states. Certainly, it is a tyranny ouer their children that is most worthy of punishment and amendment. The disparagement that hath growne to good houses this way, is too well knowne, and the spoyle of those that might haue bene a comfort to their friends by well doing, if their Parents would haue done their duties, is to be lamented as often as it is thought of. Had I wist, (saith the old prouerbe) commeth euer too late: And I pray God worke in the hearts of all Parents to thinke of it, whilest they haue time to preuent euill.

Ninthly, touching secret contracts, they haue euer bene odious to God and his Church, and therefore as many as regard either, will beware of them and auoide them. And if any such thing be done, discreet Gouernours haue held this course according to good Lawes. First, if a partie claime a promise denyed by the other partie, and haue no proofe at all of it, not so much as one witnesse, but onely offereth to sweare it, in that case no oath shalbe taken, neither shall the partie proceede to vere the other, but must simply giue ouer and be quiet. But if he or she can proue it by due testimonie, a day is appointed for both to appeare, and first the Complainenant is to be heard apart, and his tale layd downe with all circumstances, then is the Defendant called, and required to answere euerie point of the former tale, and if so truth cannot appeare, then to Witnesses, &c. The Canon Law is much to blame in this point, yelding more to these secreat contracts than it should be, so crossing both the Law of God and Nature, as also of good Emperours and Gouernours in their time. Contracts before Marriage, are made either by wordes of a future time, or a present time; either publiquely, or secreatly: either

Sponsalia De futuro, de presenti; publica, clandesti-

either with consent of Parents or without; either pure or conditionall; either certaine or vncertaine: &c. Words of the preſent time, when it is ſayd, I doe take you for my Husband; I doe take you for my Wife. Words of the future time, when it is ſayd, I will take you. The firſt of theſe formes doth bind, ſo that if either part breake and marrie elſewhere, that actuall Marriage is to be diſſolued, and the former contract ratified, yea, although they haue lyen together; but the latter forme bindeth not but may be altered, and the parties marrie otherwiſe, if they diſlike before marriage. Publique Contracts are when the Miniſter and other honeſt friends and Witneſſes are preſent; Secret when none but the parties either to other paſſe promiſe, the former hath conſent of Parents, the later hath none, and therefore is wicked and ſinfull. Conditionall Contracts are with conditions honeſt and lawfull, or otherwiſe: honeſt and lawfull condition performed make the Contract good; diſhoneſt and vnlawfull although performed, make no lawfull Marriage, &c. Certaine Contracts are when the partie is certaine, as this Daughter by name; vncertaine when the partie is vncertaine, as I will marrie one of the Daughters, naming none. Of all which points, the Law hath large diſcourſe and many queſtions, which you may beſt learne of them that are Profeſſors of that knowledge, vnto whoſe good aduiſe, (as I ſaid before) I hold it the ſafeſt way euer to haue recourſe vpon any occaſion. For a building well made and vpon firme ground, will ſtand with comfort againſt all aſſaults and obiections, caſt out either by Satan deſirous to trouble our conſciences, or by euill tongues enuying our peace.

na: cum conſenſu. ſine conſenſu parentis: pura, conditionalia: certa, incerta &c.
Ego accipio te in meum.
Ego accipiam te in meum.

Tenthly, touching Poligamie, whether it is lawfull for any man at once to haue two or more wiues. The truth is plaine; No. For God made but one *Adam* and one *Eue*, that neither man might expect moe Wiues, nor woman, moe Husbans at once than one. And in this firſt

Gen. 1. 26.
Gen. 2. 22.

Gen. 2. 24. institution, expressly it was said. A man shall leaue father and mother and cleaue to his *wife*, not *wiues*, and *they two*, not *they three* or *more* shall bee one flesh. Also when Gen. 4. 19. Lamech brake this Law by hauing moe wiues, and after him both Iewes and Gentiles followed this liberty; Christ the true teacher calleth them to the first in- Mat. 19 8. stitution, and plainely saith, From the beginning it was Mat. 19. 5. not so, repeating the former Scripture, they two shall be 1. Cor. 7. 2. one. &c. The Apostle *S. Paul* following this truth, saith, for auoyding of fornication, let euery man haue his *wife*, Verse 3. not wiues; & let euery woman haue her owne husband, not Verse 4. husbands. Againe, let the husband giue to his *wife* due benevolence, not to his wiues; And the *wife* hath not 1. Tim. 3. 2. power of her owne body, but her husband. Let a Bishop be the husband of one *wife*, not of many, as then was vsed of too many; still and euer vsing (as you see) the singular number, not the plurall. Further, you know that marriage representeth the couenant betwixt Christ and Ephe. 5. 32. his Church, and therefore is called a mysterie, but Christ hath onely one Church, and the Church hath onely one Christ, therefore pluralitie of wiues or husbands is a fault, and may not be indured. The good peace and vnitie that ought to be in married couples is thus broken, and the house filled with brawlings, and heart-burnings, factions, diuisions, and all vngodlinesse. Therefore very Reason teacheth vs to abhorre Polygamie. Good Gouernours moued herewith, haue euer by their imperiall and godly lawes punished it and forbidden it, as might be shewed if it were fit.

Read *Euripedes* in *Andromache.* Τὸ γὰρ καλὸν δυοῖν γυναικῶν ἀνδρὶ ἓν νυμφας ἔχειν. &c. Againe: Κακὸν ἔστιν ἐν οἴκοις δισσὰ λέκτρα λέχη.

But you will say, the godly Fathers in the old Testament had many wiues & God suffered it: &c. You must then againe consider with your selfe touching them, that suffering and allowing or commanding differ much. Suffered it was, commaunded or allowed simply neuer. Secondly, latter lawes take away former, and Christ by calling men to the first institution of Marriage toke away

way

way that permission and sufferance of Moses. Thirdly, Priuiledges doe not ouerthrow a rule. And therefore, although God having promised to make *Abrahams* seede as the starres of the heauen for multitude was pleased to suffer varietie of wiues for a time, as a fit meanes speedily and greatly to increase that posteritie & of-spring; yet was not a taking away of his certaine rule, but when the cause ceased by a multitude proceeding from Abrahams loynes, the thing suffered only for that end, ceased also, and may not any further be followed.

Priuilegia non euertunt regulam. Gen. 22.17.

Fourthly, wee truely answere againe, that we liue by lawes, and not by examples. And touching faultes in the Fathers wee well must remember the wordes of God to the Iewes by *Ezekiel* his Prophet, *In Præceptis meis*, In my Commandements you shall walke, and not in the commandements of *your Fathers*. And againe in this Chapter. After the doomgs of the Land of *Ægypt*, wherein yee dwelt shall yee not doe, neither after the maner of the Land of *Canaan* whither I will bring you &c. But after my Iudgements shall yee doe, and you shall keepe *My Ordinances* to walke therein for I am the *Lord* &c. Thus of marriage making & kæping. Now, a litle of Diuorce and seperation might be added, if there were not more cause in these sinfull times, to exhort al married couples to mutuall loue & faithfulnes, to patience and quietnes, & to the vtter abandoning of al baine & wicked imaginations, suspicions, & iealousies, than to speake of breakings & departing one from the other, to the great offence of God, grief of friends, & ill example to others euermore apt to learne what is euill than what is good. I wil therfore spare this paines, and rather intreat all those that feare God, often to remẽber yong *Tobie* his prayer, that *God* in mercie would grant to him & his wife that they might become aged together, to which she said vñ him, *Amen*. We read of ỹ *Indian* womẽ that though their husbands haue diuers wiues, yet they did

Legibus, non exemplis Sancti non fuerunt. ἀναμάρτητοι. Ezechiel. 20. 18 19.

Tobie. 8. 7 & 9 10. *Solinus in* 10 cap. 5. *Cic. Tusc.* 4. 5.

did by al means indeauor to continue in loue with him, and when he dieth, she that was best beloued, with great ioy and glorie that she was so, goeth into the fire with his Corps and burneth with his dead bodie. Such continuing affection in those that know not God, must needs be a condemnation to all fickle tickle starting aside in such as know God, and his commaundement in this behalfe. Holy, constant, and continued Matrimonie is like (say some) to that little Citie *Zoar*, whers Lot was saued, when to the Mountaine he was vnwilling to goe, and in filthy *Sodom* could not be safe. To liue licentiously, is to liue in *Sodom*, to liue single (hauing the gift) is to escape into the mountaine. Such as flying from the one, cannot attaine to the other hauing not the gift giuen of God, in litle *Zoar*, that was betwixt both, that is, in holy wedlocke, which is the middle estate, may be saued. Euer therefore make much of it, and lightly and vniustly breake not in sunder that holy knot. Sweetnesse is the Sister of Loue, as bitternesse is the Sister of hatred. Marriage loue then being an holy loue, will in all troubles tast contentment and comfort though not one way, yet another, still to the preseruing of the knot, and of Christian cohabitation. The two Kyne that carried the
1. Sam. 6. Arke of God kept one path & turned neither to the right hand, nor to the left: so should married couples doe saith S. *Gregorie*, seeing by the profession of the Christian faith they also carry the Arke. If the Glasse which you loke in should returne your countenance sad when you are merie, or merrie when you are sad, were it not a great fault in the Glasse? Certainly so is it, if married couples differ and be not merrie together, sorie together, contented together, and either of them euer as a true glasse to the other, shewing such agreement as is fit for them, till God and time shall breake their dayes of, and take the one of them to him. The Wife of Augustus Cæsar, Liuia, being asked of one, how she did liue in such peace with her

Husband

husband the Emperour, who had his infirmities some wayes to worke anger? answered, *Castitatem meam accuratè tuendo; quicquid* ille *vult alacriter faciendo: nullas res eius curiosè vestigando* &c. By preseruing mine owne *chastitie* carefully: by doing whatsoeuer *he* willeth cheerefully: and by not prying into, or medling with any matters of his curiously or busily, &c. Three notable vertues in a wise woman, to continue loue and peace betwixt her and her husband, the contraries whereof, are causes of many fires and flames where they should not be. For these points of rare wisedome; and for that she had been a meanes to preserue many a Senators life and others that were questioned and in danger in her time, had not she graciously wrought for them; and for that she had brought vp many a mans child by her charity; and married many a poore Mayden by her liberalitie; she was mourned for a whole yeere, by all the Matrons and women in *Rome* when she was dead, by a speciall decree of the Senat. So will vertue priuate and publique haue his due honour with thankefull hearts at last. Chast she was, you see, and no enuie or malice of man or Diuell can burie that vertue so, but that it will rise and liue with renowne in despight of all Diuels. *Matronis decus pulcherima vita pudica.* O! it is a dowrie of dowries to a woman a chast and vertuous carriage of her selfe. If she be hard of fauour, yet when she looketh in a glasse, she may cheerefully say to her selfe, Woman comfort thy selfe, for thy *beautie* is *inward*, thou art *honest*, and it is a great and an approoued *beautie* of all men. If she be faire and not chast, she may sigh and say, O how faire shouldest thou haue beene, if honest? *Nulla, reparabilis, arte, lapsa pudicitia.* No art of man & wit can make whole againe decayed and broken vertue in this point; therefore, with all power and strength of will, wit, & prayer, preserue it, and leaue the report of it to the comfort of your posteritie and friends. Obedient also, you see, was this worthy Liuia

Bias: & Plautus in Amph.

Plutarch. in præceptis coniugalibus.

Ouid epist. 5.

to

to her husband, not onely doing, but doing cheerefully, that is, without any maner of crossing or stopping, grudging or grieuing, whatsoeuer hee required. A vertue againe that will not die, but force-forth praise euen frō very enemies. *Vir a vi dictus; mulier a mollitie*: A man hath his name of strength and force; a woman of softnesse, because in all things towards her husband, shee is soft and gentle, and most readily obedient and tractable. Gods lawe hath so appointed that they should obey, and all vertuous woman deepely regard it. Very Aristotle an Heathen man could write and teach, that a *good woman* taketh *her husbands will* to bee a Lawe to her, which she will obserue and not violate. The starres all haue their light from the Sunne, and if you aske them, they will very thankfully acknowledge it. The bodie hath his grace from the head, and will be ruled by the head in all things without gain-saying. The man, you know, is the womans head, Ephesians 5. Women had their veiles, and still haue their long haire, to note this holy order of obedience and subiection to their husbands, and therefore it was saide, *Etiam* Anathema *sit* mulier, *quæ* comam *sibi amputat, quam* Deus *ad memoriam* subiectionis *illi dedit*: Euen *accursed let that woman bee* which cutteth of her *haire*, giuen her of *God* to remember her of *obedience* and *subiection* to her husband. *Vashti* her refusall to come when the King sent for her, turned to her hurt you knowe; and the example of such disorder is desired by all the Wise to bee preuented. Sara is proposed to all vertuous women to bee followed in her ready, louing, and constant obedience to her husband *Abraham*, calling him Lord, &c.

Varro.
Lactant.
Gen. 2.
1. Pet. 3. 1.
1. Cor 7. 4.
Ephe 5. 22.
Coloss. 3.
Verse 18.
In Oeconom. 2. ca. 1.
Hest. 1.

The third Vertue of renowned *Liuia* was you saw, that shee busily pryed not into her husbands actions, neither medled with his matters but left his place and the workes of it vnto him, herselfe dealing with her

her owne duties. And what a thing is this to preserue loue and peace euer betwixt couples? Iezabels such medling with the matter of Naboth, wounded Ahab, ouerthrew herselfe, and the ignominie of it liueth and will neuer dye. Stories doe yéld vs many other examples, and I would our owne times yélded vs none. I speake of vnfit curiositie, and not of any good concurrence in well-doing. For wée all know, Pilate had béen happie, if in that matter of his Office and of Iustice, hée had hearkened to his Wiues dutifull wish, and not proceéded as hée did, against the Lord Jesus. Thus remayneth honourable *Liuia* the Empresse a worthy Example to all of her Sexe, how to liue in Loue and Peace with their husbandes, so that no diuorce shall bée either spoken or thought of during life, but longing wishes for continuance many yeares, and euen to bée the later of the two, that goeth to the earth. For such Wiues, as they were worthy ones whiles they liued, so will they bée missed and many times thought of, when they bée gone. Héere might I stay, but since I am entred into this matter, giue mée leaue to adde two or three things more, béeing euer-shining Vertues in Women, and great meanes of Loue, Amitie, and Vnitie betwixt married couples. Faithfulnesse to their Husbands is one, I meane a true constancie of heart, preferring their wel-doing, before all men and matters whatsoeuer worldly. Such as was in Zipporah Moses his Wife, who most tenderly louing her Childe, and therefore very loath to shedde any of his blood, yet when shée saw her Husband in danger, for omitting that Circumcision, rather than hee shall miscarrie, shee addresseth her-selfe and that spédily to doe that dutie, whereby her Husband might liue, although her childe smarted. And shee did it not in a furie, (as some haue taken the place) but in a most faithfull affection,

1.Kin.21.7.

Mat.27.19.

Exod.4.25.

to

to the preseruation of her husband like a louing wife. Neither doe her wordes *Sponsus tu mihi es sanguinum*, Thou art a husband of blood vnto me, sound forth anger and choler, but sweetnesse and loue; as if shee had said, My loue to thee hath been such, (deere husband,) as that it hath made me forget woman-hood, to lay aside all motherly affection, and to redeeme thy life, and contynuance to mee, with the blood of my childe, &c.

1.Sam.19.11. Such againe was that in Michal to Dauid her husband, when she let him downe at the window to escape from her fathers furie, and layd an Image in the bed as if shee had beene there sicke. Such the care of Abigael, when shee heard her husband had ouer-shot himselfe toward

1.Sam.25. Dauids messengers, rather than any hurt should come to him for such vnaduised speaches, shee prepared a very honourable Present, and goeth her selfe to preuent anger, which shee did indeede, to the safetie of her husband and all his. Such the loue of Theopompus his wife, who when her husband was taken and put in prison by his enemies, getting leaue to go into the prison to him on a time, gaue him her clothes to escape in, and shee taking his, remained in his place, to abide any danger that might ensue, rather than hee should be oppressed by his foes. Such those worthy women, that when the Citie was besieged by Frederick Barbarossa, and at last licence giuen to the women, that they might depart taking onely such things with them as they could themselues carry, in stead of any worldly riches which they inioyed, they toke vpon their backes and vnder their armes, their husbands and children, parents and kinsfolks, to the eternal praise of their vertue, and the great astonishment of their enemies that loked on and saw it. Vnfaithfulnesse and treacherie to husbands, hath left an other report in Stories, if I should enter into it. But such hatefull things are better forgotten and neuer knowne. These gracefull Vertues let all gracious women

men thinke of, and leaue behinde them the like praiſe.

Silence, againe, or little ſpeach, what a vertue? what a preſeruer of peace if a woman be bleſſed with it. The contrary, what hurt and bywords hath it wrought? *Prouerbio dicitur, Tres mulieres nundinas facere.* The Prouerbe ſaith, That three women make a fayre. And words are wanting to women as ſinging is to the Nightingale, who is ſayd, to bee onely a voyce, in reſpect of the ſound ſhee giueth forth being ſo little a Birde; as verſes are wanting to a Poet; Figures of ſpeach to an Orator; or falſe arguments to a Sophiſter, that is, they abound with them, and often ſuperabound. [a] Few words in a woman is a great ornament. [b] And many a woman holding her peace is better thought of, than when ſhee ſpeaketh. [c] *Loquitur aut viro, aut per virum:* A woman ſpeaketh either to her husband, or by her husband. To her husband, orderly and neceſſarily; by her husband, as vnwilling to tattle much with ſtrangers, ſeeking the praiſe of a reling tongue, and loſing paraduenture the renowne of modeſtie and wiſedom. Loke how milke is ſaid to kill the force of Gun-powder, ſo be euer aſſured that ſoft words or ſilence will do to anger betwixt man and wife. And let theſe things worke a loue of little ſpeach, not multiplying words with your husband, eſpecially when hee is moued and grieued with ſome other matters, bying and reuying, and will hee, nill he, ſtill hauing the laſt word. For ſurely that doth no good. The old Paynters if they pictured a woman, were euer wont to put vnder her foote a Snayle, aſwell to remember this vertue of ſilence to her, which is in the Snayle, as of carying her houſe vpon her backe as the Snayle doth.

ὀλιγομυθία.

Chiliad. Eraſm. 3. Centur. 6. Prouerb. 77.

Vbi minus eſt roboris aut cordis, plus eſt linguæ.

[a] γυναικὶ κοσμοῦν ἡ σιγὴ φέρει *Euripi. in Aiace.*

b *tacita quoque melior eſt mulier ſemper, quam loquens. Plautus in Rudente.*

c *Plutarch. in præceptis conjugalibus.*

Yet ſuch ſilence is meant, as doth not abandon affabilitie and curteſie when there is cauſe, for this alſo is another great preſeruer of loue and amitie, in ſo much that the wiſe man ſaith, *Mulier comis exhilerat maritum,*

& cum

& cum humaniter illum tractat cor illius reficit ac recreat. A gentle and milde woman maketh glad her husband, and when shedealeth courteously with him, she refresheth and recreateth his very heart. Louing speach **is a** Phisition **to the minde, to clære it and cleanse it from much griefe.** Hee that will take *birds*, may not come to them with a staffe, (**saith the old** Prouerbe,) but a sweete sounding pipe is more available, **and thinke you that** shee **which will haue her husbands liking must vse harsh and bitter words? What a power had** wise *Abigael* **ouer that fierce anger of** valiant *Dauid* **with her** soft words **and** milde speach, **euen when** hee **had but** death **and** blood **in his heart towards** her husband **and** his familie, **for the great contempt shewed vnto him? Could rough and sower speaches haue so preuailed? No, no, you knowe fire is not quenched with fire, but with cold & soft water.** *Basil.* *Pax & mansuetudo characteres animæ piæ.* Peaceableneſſe and mildeneſſe they are the notes, markes, and prints of a good minde, and of a holy & Christian soule. **But this is enough, I will goe no further. Try me and trust me, you shall not repent it. Let the weapons of a woman bee either** soft words, **or** modest silence **with a dropping teare if there bee wrong done, and it shall pierce a heart of steele, working such effects as all the hote speach that an vnbridled tongue can vtter shall not bring forth.**

Wisedome **and** discretion **againe in a wife, O powerfull meane to make** loue **and to doe** much good! A Prou. 14.1. wise woman (**saith the** Holy Ghost) buildeth her house: Pro. 31.23. but the foolish destroyeth it with her owne hands. By a wise woman her husband is knowen in the gate, when Verse 25. hee sitteth with the Elders of the Land. Strength and honour is her clothing, and in the latter day shee shall re- Verse 26. ioyce. Shee openeth her mouth with wisedome, and the law of Grace is in her tongue, &c.

Communitie of things **betwixt couples worketh**

Amitie,

Amitie, and Myne and Thyne betwixt them should not bee heard. They are Yoke-fellowes, and (which is much more) they are one, therefore their diuided goods may not diuide them, but what the one hath the other ought to haue, and bee ioynt possessours of whatsoeuer God granteth. Let not the man deny what is fit to his wife, for shee hath a right; and let not the wife grudge her husband hers, for hee hath a preheminence. If you put water into wine and the water bee more, yet it is still called wine; and euen so the womans portion put to the mans is called his, although hers is the greater. If vse be common and loue hearty, for names and titles of order and custome, wise couples will not contend to the quenching of one sparkle of Loue.

Lastly, an Houswifely care of her Familie and all things belonging thereunto, cleanlinesse, order, and such like, as it beautifieth a woman, so pleaseth it a man, and the effect of it is loue and liking. If these be not, the contrary followeth. For the first, wee all know vnlesse a getter without, haue a keeper within, hee shall bee like one that filleth a vessell, at the other end whereof one draweth out as fast as hee putteth in. For the second, it both delighteth and profiteth, things pleasing more that are fresh and well kept, and lasting longer being not dayly vsed. The third thing, order, what a praise it is, may appeare by the consideration of your graine onely; what a thing it were, if all sorts should bee put together, Wheat, Rye, Oates, Barley, Pease, Beanes, and not euery kinde layde by it selfe, It would ouerthrow the vse and good euen of all, or else procure a worke to seuer them againe. These things then and such like will worke such Amitie, Vnitie, and Loue betwixt man and wife, that the matter of Diuorce shall neuer come in any question, no not in thought, by any man indued with either pietie or reason: Where-

fore I haue rather chosen briefly to note them than to speake any thing of Diuorces.

But what may some say? I haue touched many things how a woman ought to behaue herselfe to worke and continue liking in her husband, and I haue said nothing or little of the mans dutie to the woman. Indeede it is true. First, and more I haue spoken of women, because as they are the weaker, so they are often the workers of discontentment, either through wilfulnesse, or at the least through want of care to doe otherwise; but yet I acknowledge there is a Law also for the man, which hee should regard and not breake, deliuered in the Word, and easily to bee remembred by good

Ephes.4.30. mindes. Bee not as a Lyon in thine owne house (saith Wise *Syrach*) nor oppresse them that are vnder thee. *Hus-*

Colos.3.19. *bands* loue your wiues and bee not bitter to them, (saith the Apostle *Paul*) and dwell with them (saith *S. Peter*) as men of knowledge, giuing honour to the *Women* as the weaker vessels, euen as they that are heyres together of the grace of life, that your prayers may not bee interrupted. Her parents and friends haue committed her to thy trust, and shee herselfe forsaking father and mother and all the world, hath giuen herselfe vnto thee, how

Hom.26. in 1. Cor. then may shee be vsed ill? so could *S. Chrysostome* reason. *Aristotle* himselfe being but a Heathen could finde

Arist.polit.1. Ca.1. fault (and most iustly) with certaine that made no other reckoning of their wiues than of seruants. Shall a man contend with his wife? *Non habet victoria laudem.* There is no praise in the victorie, saith One well. By ill dealing, *Morbus non tollitur, sed augetur & exasperatur.* The disease is not taken away, but increased and exasperated. Wherefore in olde times, they did vse at Marriages

Suadam & Gratias. to place Mercurie by Venus, and the Goddesses of Eloquence and delectable speach, to note that whatsoeuer marryed couples will obtaine one of the other, it must be done not by any vnkinde course, but by good perswasion

ſwaſion and louing ſpeach. And when they offred ſacrifice, they pulled out the gall of the ſacrifice and caſt it away, to ſignifie likewiſe that in marriage no bitternes ſhould be vſed. Thus are men alſo aduiſed by all meanes to louing carriage of themſelues in all things towards their wiues. Wherefore ſince God commandeth it, and man perſwadeth it, who is hee regarding either God or man that will forget it? Away then with all thoughts of Diuorces, and as men and women that make account of a Iudgement day, let either part beare with the weakneſſe of the other, and abhorre ſuch crimes as ſhould ſtirre vp to any ſeparation. God in mercie ſtrengthen vs all. Amen.

CHAP. XIX.

THIS Chapter contayneth a Repetition of Lawes, formerly giuen and compriſed in the Decalogue, to the end that by this Second Rehearſall, they might both bee better explaned and receiued with greater care and regard of them. The firſt is generall, Yee ſhall bee holy, for I the *Lord* your *GOD* am holy: Where, by holines is meant true pietie towards God, and iuſt dealing towards our Neighbours in ſuch meaſure as wee are able in this mortalitie to attaine vnto. For here we ſee but in part, know but in part, & are regenerated but in part, being neuertheleſſe iuſt by imputation, and labouring to perfection. Theſe wordes are by Romiſh Teachers applyed to Miniſters, and vrged to proue that they ought not to marry. But doth the Text here ſo

The ſumme of this Chapter.

Verſe 2.

Imputatione & inchoatione.

say, or you see with your eyes, that God speaketh these
1.Pet.1.16. words to all Israel, and Peter aledging them in his Epistle applyeth them to all in generall. If therefore they forbid Marriage as a breach of Holinesse, sure they must forbid it to all men and women aswell as to Ministers, But woe to that Doctrine that opposeth Gods Ordinance to Holinesse when no vnholinesse can bee ordained by him, and the ende of Marriage is to preserue holinesse, and to abolish vncleanneſse both from man and woman. The reason aledged, because our Heauenly *Father* is holy, should much moue vs. For do wee not see here among vs dayly, how they that serue wicked and ill disposed men, will labour to please them euen in euill? How much more then should wee with our best care indeauour to please him in holines, that is most holy himself, and will crowne it with eternall comfort in vs?

Verse 3. 2 The reuerence of Father and Mother, The kee-
verse 4. ping of the Sabbaths, The auoyding of Idolatrie and
Verse 5. Molten Gods, A free heart in all Offerings, and a due
verse 6.7.8. regard of commanded circumstances in the same; these are all, Lawes which haue been spoken of before, and therefore to that, and to my Treatise vpon the Com-
Verse 9. mandements I referre you. In the 9. Verse you read thus, When you reape the harueſt of your Land, you ſhalt not reape euery corner of your field, neither ſhalt thou ga-
verse 10. ther the gleanings of thy Harueſt. Thou ſhalt not gather the Grapes of the Vine-yard *cleane*, neither gather euery grape of thy Vine-yard, *but* thou ſhall leaue them for the poore and for the ſtranger: I am the Lord your *God*. A worthy Law, euer to teach vs both what care the Lord hath of the poore, and what care wee must haue. If wee haue it there are many blessings promised to it, if wee want it, as fearefull curses. Yet what coldnesse possesseth mans heart who seeth not? But when the Lord commanded ſomething to bee left in the *field* for them

was his meaning that of that which came home and was put into the Barne, they ſhould haue nothing? No, no, both in the Fieldes, and out of Barne and Houſe, the poore muſt euer bee remembred, if we meane to heare that ioyfull Speach one day, When I was hungry you fed mee, and when I was naked you clothed mee. But the *LORD* willed heere preciſely ſomewhat to be left in the field becauſe hee knew our corruption which more hardly parteth with a thing alreadie houſed and brought in, than when it is yet abroade in the Field. A Purſe once tyed vpon knots will not eaſily open when it ſhould; and therefore to méete with this hardneſſe and to prouide the better for them hee commandeth a care in the Field before it come in, and yet expecteth the other two as néede requireth. O where is this care with worldly men that rake and ouer rake their Fields with greedy minde to haue euen the vttermoſt they can get from it, that gather their fruite ſo, as if they ſee but one Apple left vpon the tree, will rather ſet a Ladder of purpoſe to fetch it downe, than they will goe without it? If any poore come, they are rated, and reuiled, and driuen away, as if they were Dogges rather than Men and Women as wee bee, Children of the ſame Father, Heyres of the ſame promiſes, and redéemed with the ſame price, the precious blood of the *Lord Ieſus Chriſt* our *Sauiour*. Will God euer winke at this wickedneſſe, and proſper theſe thus gotten goods vpon our poſteritie? Thinke of it but in reaſon, and tell me what your conſcience ſaith? The Example of Boaz, *God* hath left vs in his Word for a good Rule in this kinde worthy a religious and carefull following. Into whoſe Field when Ruth came to gleane a fewe eares of Corne for her relieſe and her Mother in lawe *Naomi*, firſt an honeſt ſeruaunt appointed ouer the Reapers (let all ſeruants and ouerſeers marke it) gaue her leaue without rebuke & checke.

Recluſa ſemel difficilius retrahuntur, & Cumena multis nodis ligata difficilius ſoluitur: Ergo in agro. &c.

Ruth 2.2.

And then Boaz himſelfe comming called her, when ſhe knew ſhe was a poore Stranger, and ſayd vnto her,
Verſe. 8. Heareſt thou, daughter, goe to no other fielde to gather, neither goe here-hence, but abide here by my Maydens.
Verſe. 9. Let thine eyes bee vpon the field that they doe reape, and goe thou after the Maydens. Haue I not charged the ſeruants that they touch thee not? Moreouer when thou art a thirſt, goe vnto the veſſels and drinke of that which the
Verſe 14. ſeruants haue drawne. At the Meale-time come thou hither, and eate of the bread, and dip thy morſell in the
verſe 15. vineger. Ye alſo bade his ſeruants not onely to ſuffer her
verſe 16. to gleane, but of purpoſe to let fall *ſome* of the ſheaues for her that ſhe might take it. &c. Here is mercie and pittie to a poore *Stranger* Chronicled vp in this Booke of GOD, that his Fame may neuer dye who ſhewed it, that it may teach vs that liue, and that it may condemne all churliſh greedy gripple Natures to the worldes end. O, let it profite you, & let the poore man bow before you & bleſſe you for your cõfort, as ſhe did here to Boaz. Again, foraſmuch as harueſt time is the time of your receiuing at Gods hands a great largeſſe & bountifull Almes, your Fruites of Hay and Corne, of Grapes and all good gatherings, therefore at that time eſpecially the hand that receiueth ſhould giue, thankfully towards God, feelingly in it ſelfe, and cheerefully towards the poore receiuer. So, ſo ſhould all be well, and God both giue more and proſper vpon poſteritie what hee giueth, which otherwiſe by all the Lawyers in the world, and all the perpetuities in the world cannot be ſo tyed to your ſeede, but that God will blow both it and them away. And when wee thus ſpeake of giuing the poore their part, doe you thinke God his owne part muſt bee imbeſſeled and taken away, I meane your due and true tythe? No, no,
Mal. 3. 8, 9. 10 if the creature muſt not be defrauded, much leſſe muſt the *Creator* be robbed. Read the Prophets wordes, and pray for a feeling heart and an open hand according to

dutie

dutie and right. I cannot forbeare to tell you (in this place) of a fearefull Iudgement of God, shewed not many yeeres agoe in these parts, vpon a greedie grudger of his Tythe to them, to whom it was by Lawe due. A Gentleman of good sort, our neighbour hereby and well knowne to all this Countrey, had the tythes of a Parsonage, and by the right thereof demaunded wooll, of a man also rich, and the Owner of many hundreds of sheepe. This hard-hearted man sent a small quantitie, the seruants shewed it their Maister. Hee willed vpon the Holy-day next it should bee brought to the Church that the neighbours might see it, who all vpon sight knew the wrong. The *Gentleman* demaunded his due; the other denied any more, and withall vowed in choler out of a naughtie heart, that if hee were forced to pay any more, he would neuer keepe any more sheepe, but deprriue him of that profite from him. The Lawe forced him, and hee thereupon put away his sheepe, euer-after falling so in decay (GOD following of him with his wrath for his wicked minde) that the day when the Gentleman was buryed (being not very long after) hee among the rest of poore people, stood to receiue such Almes as was giuen at the Funeralls. Let it strike, O let it moue vs to thinke with our selues what it is to grudge God his Tythe, or any man his due in this sort, to whom the Lawes we liue vnder iustly giue it, and euer pray we against a naughtie heart choaked and poysoned with the loue of this world aboue all care to bee saued in the great and fearefull day. *Note well.*

3 The Lawe against stealing hath an explanation here added worthy marking in these words, Neither deale falsly, nor lye one to another; as if he should haue sayd, Mistake not the matter of stealing, neither iudge better of your selues than there is cause, but know it euer for a trueth that although you breake no houses nor robbe vpon the way, &c. Yet if you deale falsly one with Verse 11.

the other in Buying and Selling or any way, and lye one to an other by affirming it coſt ſo and ſo, or by denying any thing committed to your credite and cuſtodie, aſſure your ſelfe you are a ſtealer and guiltie of that Commaundement, *Thou ſhalt not ſteale.* An other
verſe 13. Braunch followeth in the thirteenth Verſe, The *Workemans* hire ſhall not tarie with thee till the Morning; whereof reade Deutronomie the foure and twentie: And Syrach 34. For this alſo is ſtealth and a great ſtealth little thought of, to robbe the poore *Labourer* of his hire. God graunt it be not found in many that make great ſhew of Religion, great Gentlemen, great Merchants, great Clothiers, &c. Neuer is the poore *Workeman* brought lowe inough, neuer is his payment ſlowe inough. Shall not God viſit for theſe things? Thinke of it more, and bee well aſſured you cannot thinke
Iob 31.16. of it too much. Iob ſaith his land cryed not againſt him, neither the furrowes thereof complained together. Take heed it be ſo with you in your land, in your merchandiſe, in your clothing: Let them not crie, for their cry is ſhrill and fearefull. You may ſowe and an other eate for this wickednesſe, and your plants bee cleane rooted out. Iob ſaith (and doe you marke it as you feare your God) If I reſtrained the *poore* of their deſire,
Verſe 17. Or haue cauſed the eyes of the widdow to faile, Or haue eaten my morſels alone, and the fatherleſſe haue not ea-
verſe 18. ten thereof, (For from my youth hee hath growen vp with mee as with a Father and from my mothers
Verſe. 19. wombe I haue been a guide vnto her) If I haue ſeene any periſh for want of cloth ng, or any poore without
Verſe. 20. couering, If his ioynes haue not bleſſed mee, becauſe
Verſe 21. hee was warmed with the Fleece of my ſheepe, If I haue lift vp myne hand againſt the fatherleſſe, When I
Verſe 22. ſawe I might helpe him in the gate: Then let myne arme fall from my ſhoulder and mine arme bee broken from the bone. How much leſſe then would

Iob

Iob pinch and wring and grinde the faces of poore men that worked for him and his, of poore widowes and children that riſe vp earely and goe *late* to *bed*, eating the bread of carefulneſſe, and giuing away their beloued ſléepe, all to make him rich, and his houſe gay, and his poſteritie ſtrong; O how much leſſe, I ſay againe, would hée haue pinched them and twitched them either by an vnconſcionable price for their worke, or by an ill payment? You ſée it, you muſt marke it, and to your ſoule I leaue it.

4 Thou ſhall not curſe the deafe, neither put a ſtumbling Blocke before the blinde, but ſhalt feare thy *GOD*: I am the *LORD*. It was euer eſtéemed a Barbarous crueltie to inſult ouer a mans imperfection and the Children of GOD muſt beware it. By the Deafe, héere are alſo meant men and women abſent, who though they could heare béeing preſent, yet béeing not there, they are deafe and heare not. Such ſhould not be curſed, that is euill ſpoken of, becauſe they are not preſent to heare and anſwere. GOD (you ſée) hateth and forbiddeth this wrong, and as many as are Gods, will forbeare it for their good. Baſe and bad perſons ſpend their time in carping, ſlaundering, and ill reporting as though they were ſo much better by howe much they make others worſe. So did Saint Auguſtine that worthy Father abhorre this vice, that ouer his Table where hée dyned hée wrote two Verſes, to tell all them that ſate with him, if they carped at any perſon abſent, that Table was not for them, nor they Gueſts welcome to him. By the Blinde are alſo meant ſuch as are ignorant and vnſkilfull in any thing, as an ignorant Buyer, Learner, Trader, &c. Before whoſe eyes you may not lay a ſtumbling Blocke, deceyuing them either by Falſe Doctrine, Badde Life, craftie

Verſe 14.

Quiſquis amat dictis abſentum rodere vitam,
Hanc menſam indictam neuerit eſſe ſibi.

craftie cunning, or the like. For as pitifull or more is the blindneſſe of minde, as the blindneſſe of bodie, and therefore, any way to abuſe the one or the other by ſtumbling blocks, is hatefull and damnable.

Qui quis debilior, eo per te ſit tutior.

Verſe 15. 5 Yee ſhall not doe vniuſtly in iudgement. Thou ſhalt not fauour the perſon of the *poore*, nor honour the perſon of the *mightie*, but thou ſhalt iudge thy Neighbour iuſtly. A good law againſt a great euill in the Common-

Exod. 23. 3. wealth, touched before in Exodus, whether you may turne and ſée the euill. Who can be ſafe in life or limbe, in lands or goods, if Affection be Iudge. Boteth it to be honeſt or iuſt, or blameles if not Truth, but Fancie try me? No, no. And therefore bleſſed bée God for Law and Iuſtice, and woe to the Land where Affection ruleth. *Honeſtius eſt cum iudicaueris amare, quam cum amaueris iudicare.* It is farre better to loue when thou haſt iudged, than to iudge when thou loueſt. *Clamat pauper & nullus exaudit, clamat diues & quilibet applaudit*: The poore man cryeth, and no man heareth, the rich man cryeth, and euery man prayſeth and ſmootheth. O heauie Countries caſe where thus it is. Doe the thing that is iuſt therefore to rich and poore, and that ſhall giue thée peace at the laſt. Honoured men may be for their wealth, and feared greatly for their ſtrength; but onely iuſtice is that which getteth loue, and a good report with all men that can ſpeake well for any cauſe, and haue not ſold their tongues and ſoules too, vnto enuie.

verſe 16. 6 Thou ſhalt not walke about with tales among thy people. Thou ſhalt not ſtand againſt the blood of thy

Read *Ezekiel* 22. 9. Neighbour, I am the *Lord*. Both theſe are branches of murder, and in the Commandement ſée more of them. A great miſchiefe in either Kingdome, Countrey, or Houſe, is a babling tale-teller, and hée that is wiſe will beware him. It is a ſhrewde blow that killeth three at a blowe, and that not in body onely, but in ſoule alſo. The tale-teller killeth himſelfe, peraduenture twenty

more

more that heare him, & rashly thereupon condemne the innocent. The spirit of *God* stirreth vp Dauid that Holy man, to begge of *God*, that hee would roote out all such deceiptfull lippes and tongues that speake proude things. Deceiptfull lippes are those that speake smoothly and thinke wickedly, and those also that speake falsly and slanderously of their brethren. Both shall be rooted out in time, but til then they bere the soules of those that deserue it not at their hands. Psal. 12.3.

7 But what if I bee so wise, that I can holde my tongue from speaking euill, and yet secretly hate him in my heart: See what followeth in your Chapter, Thou shalt not hate thy brother in thy heart, but thou shalt plainly rebuke thy neighbour and suffer him not to sinne. Secret hate then is murder of the heart, and against the Commandement. Use it therefore at your perill, and say God either seeth not or regardeth not; Your iudgement at last shall teach you; hee doth both. For this Law is not idle, nor any Law, Hee giueth to the sonnes of men. Verse 17.

8 Thou shalt not auenge, saith the next Lawe; and why? In another place we read, For vengeance is mine and I will repay. Wrest not Gods sword therefore out of his hand, sit not downe in his seate, and make thy selfe a God for feare of the ende. Well, let him goe then, I will not auenge, but sure I will remember him, forgiue I may, but neuer forget, &c. See what followeth in the very next words of this Verse, Neither shalt thou bee mindfull of a wrong against the children of thy people. Remembring then, you see, is condemned as well as auenging, and therefore it standeth you vpon, both to forgiue and to forget, or els the Lord shall forget you, out of his Booke of life. May see more, all this is not yet enough, but wee must *loue* also our Neighbours and that euen as our selues, or els we perish. For I am the *Lord*, (saith the Verse) that is, one that seeth, and hateth Verse 18.

Loco diuitiarum, quidam odia sua filijs relinquunt. *Deadly fende.*

hateth, and will ſmite thee in that ſtrengty that thou canſt not reſiſt nor indure. Fooliſh Policke, thinke then of pietie, and abhorre that policie that deuoureth pietie and deſtroyeth thee, Thou canſt not liue euer, but muſt die and come vnto iudgement.

verſe 19. 9 Thou ſhalt not let thy cattell gender with others of diuers kindes. Thou ſhalt not ſowe thy fielde with mingled ſeede, neither ſhall a garment of diuers things, as linnen and woollen, come vpon thee. God will haue his creatures vſed in their kinde as hee hath created them, and his ordinance neither ouerthrowen, nor corrected. With diuers ſeedes they ſowe their ground, which follow diuers doctrines in Religion. And linnen and woollen garments are forbidden, either becauſe the Gentiles vſed them, to whom God would not haue his people like, or to note, how hatefull to GOD is a fantaſticall head carryed about with toyes and idle deuiſes. He that is a Papiſt heere and a Proteſtant there, hee that taketh part with both ſides in a quarrell or matter worldly, as a plea of law or ſuch like, you may rightly thinke odious by this Lawe, &c.

A Linſey woolſey Lawyer.

Verſe 20. 10 Whoſoeuer medleth with a woman that is a bondmayd affianced to a husband, and not redeemed nor freedome giuen her, hee ſhall be ſcourged, but they ſhall not dye, becauſe ſhee is not made free, &c. With God there is no reſpect of bond or free, but in ſeates of Iuſtice and execution of punishments there is, & ought to be great difference, becauſe there commeth not ſo much hurt to the Common-wealth by one as by another. The Lawe of the free woman you had in Exodus 22. 16. And leaſt any ſhould thinke this fault to be little, becauſe they are but ſcourged, there is a ſacrifice appointed to make an atonement, ſo ſhewing that it is a ſinne not to be done away but by Chriſt. And as well doth fornication ſhut out from the Kingdome of God as Adulterie.

Verſe 21.

1. Cor. 6.

11 Alſo when ye ſhall come into the Land and ſhall haue

haue planted euery tree for meate you ſhall count the fruite thereof vncircumciſed three yeares, and it ſhall not bee eaten,&c. **A mercifull** prouidence for poſteritie: **for if a Tree be ſuffered to beare too ſoone, as the** firſt, ſecond, **or** third **yeare, it doth not vſually indure long, but decayeth ſooner than otherwiſe it would, the fruite drayweth away the nouriſhment which ſhould make the roote and tree ſtrong.** Secondly, **it reſtrained** Couetouſneſſe **in the** Iewes; **and taught them how** God **hateth** ſcraping **all to a mans ſelfe for his time, and nothing careing for** poſteritie. **Such are they that will take the heart out of land before their tearme ende, cut downe the wood, fruite trees, hedges, deſtroy the game, and doe all the miſchiefe they can and dare doe. The** *LORD* **ſeeth them and thinketh of them, though they little thinke of themſelues, and of their malicious actions.** Thirdly, **it ſhadowed how little worth** the fruites of youth **vſually are either to the** Church **or** Common-wealth, **till yeares haue bred ſtrength of iudgement, and made them both ſee and doe what is profitable. Euen as** vncircumciſed fruites: **ſo are the** Actions of youth, **and therefore** Dauid **prayed for pardon in this caſe.** Pſal.26.

12 But the fourth yeare all the fruites thereof ſhall verſe 24.
bee holy to the praiſe of the *LORD*. And in the fift verſe 25.
yeare ſhall yee eate of the fruite thereof, &c. Three years **they muſt forbeare, to ſuffer the fruite to growe as neere as they could, to the end the tree might bee ſtrong and endure to** poſteritie, **The** fourth **muſt now bee** conſecrated to the *LORD*, **And the** fifth **they might begin to eate. This** Conſecration **of one yeare to the** *Lord*, **ſheweth how due from man, and accepted of** God, **true and heartie thankfulneſſe is.** Secondly, **that** God Deut.26.
would haue them acknowledge the fruites **of** trees, **aſwell as of the** earth **by corne, to proceede of** Gods **goodneſſe, mercie, and prouidence, without all deſert**

or

or merit of theirs. Thirdly, that they were to vse them as all other his good gifts, soberly, temperately, & orderly, not ryotously & wantonly, as too many now a dayes do giuing so, & so much for a few Cherries, or such like, when there is no cause in Phisicke for health, or so forth: but onely wantonnesse and luxurie, little thinking how vile themselues are, if God should looke vpon them in Iustice, or how many needie naked soules, as deere to God as they, want, and would be glad of one penny or halfe penny of that mony so wantonly without cause bestowed vpon their belly.

Verse 26. 13 Yee shall not eate the flesh with the blood; ye shall not vse Witch-craft, nor obserue times. The first Part was spoken of in the 17. Chap. verse 10. in the 7. Chap. verse 26. Contrary to which they offended. 1. Sam. 14. verse 32. Touching the latter Part, you may know that the Gentiles obserue Fowles after two sorts. Either their [a] crying, or their [b] flying. And neither of these is forbidden, as farre as their is any naturall reason and cause, which is in fore-shewing of raine and tempests, and alteration of weather. For example, long obseruation hath found it, and good writers agree of it, that the continuall crying of the night Owle all the night long, prognosticateth death: & gathering together of many Rauens playing and crying, fore-tell faire weather: Chickens crying lowde, * Swallowes flying about the waters and pooles crying, shew it will bee raine. &c. These and the like may be obserued, and it is lawfull wisedome, no offence at all. But either by flying or crying, to gather Argument of good successe or ill in your actions, and busynes, this is wicked and damnable, and therefore the Art and skill pretended of such wizards vnlawfull, what feates soeuer they play to confirme the credite of it, as one with a Rasour cut a whetstone in peeces to confirme his Art. You may bee sure it was but either a iugling cast deceiuing the eye, or

a *Ex garritu augurium;* b *Ex volatu auspicium.*

* *Et studiose quærentes pedunculos.*

Actius Nauius.

or the power of Satã, which may not lead vs to prohibited things. And wise-men in all times haue noted ỳ folly of these toyes. Iosephus telleth how one Mosellanus a Iew a valyant Souldier in the campe of Alexander the great, when the march suddenly stayed, asking what was the cause, was told, that it was to take notice by such a Fowle, shewing the Fowle, whether they should go forward or no, for if she take her flight before them, then should they march on, if not, then returne: wherewith he mightily displeased, saying nothing, take his bow, and with an arrowe presently strake the Fowle dead. Whereat when the Southsayer and many of the Hoste were offended, he answered, that it was a foule shame for so many worthy men, to seeke knowledge of her, that knew not what should happen to herselfe. For if she had, she would not haue come there, or not sitten til he had shot: and so the matter was laughed out, and the feare gone. Augustus Cæsar was wont to make a great obseruation of it, if his left shooe came in stead of his right in the morning; and among vs, if the Salt fall at the table, &c. These are follies and as follyes they must bee reiected. Yet touching times, there is a lawfull obseruation of Holy-dayes and Festiuall-dayes, of fasting-dayes, &c. And there is a naturall and Physicall obseruation for planting, sowing, mowing, &c. For purging, blood-letting, bathing, &c. All lawfull and not forbidden heere. Onely superstitious obseruations, deuised by man seduced by Satan, without any Christian or natural reason are heere prohibited, and must of vs stil be abhorred, in which kinde the Heathens abounded for want of knowledge. Remember the 28. of Deut. To feare *God* rightly and truely, and then blessed at home and abroad, in the towne and in the field, in thy basket and in thy dough, in thy sheepe and in thy kyne &c. Contrariwise, for want of Religion, and not because the Crowe sate on that hand; or the Hare crossed the way, &c.

Deut. 13. *Contra Appion.*

His morsel out of his mouth: his flaske out of his hand, &c.

Sub cane & ante Canem periculosæ purgationes &c.

14 Yee

verſe 27. *Apud* Herodotū, *Egyptij tondent in funere barbam. Alij capita. Perſæ & ſe, & equos, & iumenta. Popiſh ſhauing is heathenish.*

14 Yee ſhall not cut round the corner of your heads, neither ſhalt thou marre the tufts of thy beard. **Many times it hath bæn noted how carefull the** Lord **was, not to haue** his people **imitate the faſhions of the** Gentiles, **for feare one thing will draw on another, and in the ende euen** Idolatrie **and** falſe worſhip. **Wæ in theſe dayes are wholely giuen to** forreigne faſhions, **the** Lord **in mercie ſaue vs from** forreigne ſuperſtition, **and continue** his Goſpell **and** peace **vpon** Iſrael, **preuenting & confounding their purpoſes that craftily indeauour the ſupplanting of both** Trueth **and** Peace, **vnder the colour of** policie **and** ſafetie, &c. **The** cutting **and** marking of their fleſh **was alſo Heathenish.**

verſe 28.

Verſe 29.

15 *T*hou ſhalt not make thy daughter common, to cauſe her to be a whore, leaſt the land alſo fall to whoredome, and the Land bee full of wickedneſſe. **This is a** Branche **of the** Commandement **againſt** Adulterie, **admoniſhing** Parents **to loke to their** houſes, **and** Magiſtrates **to loke to the** Land, **that there be** no Stewes, **nor** places of ſinne **ſuffered for any colour whatſoeuer, as is in** Rome **for gaine, euen an yearely Reuenue. The power of** Satan **ouer** Heathens **in this matter was fearfull, and therefore the** Lord **admoniſheth** his people **to beware of their** faſhions **and** ſinnes. **The** *Cyprij* (ſay our **Bookes**) **before the marriage of their daughters & maydens, appointed certaine dayes & places when & where they were to come together, ſo to rayſe a dowrie & marriage portion for them. The** Locrenſes **thought it was a way to pleaſe** their gods, **to proſtitute their Virgins, and therefore in any diſtreſſe and danger of warre and the like, they would make vowes, that if they might haue victorie and bæ deliuered, ſo and ſo many maydens, vpon a ſolemne Feaſt appointed for that purpoſe, ſhould bæ proſtituted. Theſe horrible things ſerue to ſhew vs the corruption of our nature, and the blindnes entred into our vnderſtanding by the** firſt fall,

till

ſtill God renue vs by his holy Spirit, and giue vs the light of his Word, as alſo to ſtirre vs vp to thankfulneſſe to our moſt gracious God for better knowledge vouchſafed to vs, whereby wee are kept from being ſuch beaſts and monſters, as theſe Heathens were, and men ſtill are, without him.

16 You ſhall not regard them that worke with ſpi- Verſe 31.
rits, neither *Southſayers*, you ſhall not ſeeke to them to be defiled by them, I am the *Lord* your *God*. Conferre this with Deut. 18. and with that which hath bẽn ſayd in the Commandement againſt Witches &c.

17 Thou ſhalt riſe vp before the hore-head, and ho- Verſe 32.
nour the perſon of the olde man, and dread thy *GOD*; I am the *LORD*. A branch of the Commandement, for theſe olde men are in ſtead of Fathers. And therefore the Apoſtle willeth them to bee exhorted as Fathers. A- 1. Tim. 5. 1.
gaine, olde Age is a bleſſing of God, and therefore it ſhould bee reuerenced. The contempt of it, is the contempt of God and ſo taken by him, as theſe wordes ſhewe heere, and dread thy God. This honour to bee done to them, muſt alſo teach them ſo to liue and behaue themſelues, as they may bee worthy of all honour and reuerence.

18 And if a ſtranger ſoiourne with you in your land, verſe 33.
you ſhall not vexe him. But the ſtranger that dwelleth verſe 34.
with you, ſhall be as one of your ſelues, and thou ſhalt loue him as thy ſelfe. For yee were *Strangers* in the land of *Ægypt* &c. A gratious God thus euery way to meete with our corruption, and to reſtraine it by his wiſe and holy lawes. Hee knoweth, and wee ſhould learne, to feele the aking heart in a ſtranger that is out of his Countrey and farre from his frindes, wanting many things that he is aſhamed to ſpeake of, and knoweth not how to get them. Therefore not further to be vexed with our churliſh and vnkinde words or deeds. But we to remember the olde ſaying, *Aut ſumus, aut fuimus,*

possumus esse quod hic est: Either wee are, or haue been, or may be that which hee is. God **make vs thankefull for his comforts.**

Verse.35. 19 Yee shall not doe vniustly in Iudgement, in Lyne,
Verse. 36. Weight, or Measure, You shall haue iust Ballances, true
Verse 37. Weights, &c. God **is** truth, **and requireth** truth **in vs. Againe,** euill gotten goods the third heire shall not enioy, **and therefore** truth **is best. These are the** Lawes **of a righteous** God, **and wee must regard them, if euer we meane to be regarded of him. Happie shall wee be if we doe it: And let this suffice of** this Chapter.

CHAP. XX.

The summe of this Chapter.

This Chapter **repeateth** Lawes **mentioned before, adding** punishments **to the breakers of them, which before was not done. It shall not therefore be needfull to goe ouer them all againe particularly, but leaue you to conferre them your self, which you may doe by helpe of the** quotations **in the** Margent **of your** Bible, **referring you to the former places where the same** Lawes **were mentioned, without addition of that** punishment **which here now is layd downe. Onely for order sake, I will giue you these few obseruations.**

1 **In laying downe** seuerall paynes and punishments **for the breakers of** his Lawes, **the** Lord **teacheth that** Common-wealths **and** gouernments **doe stand and are preserued, aswell by** punishments **of the euill, as by** rewards **of the good, and that as needfull therefore is the one as the other. Neither** reward **or** good examples **of**

such

such as loue obedience would serue, it were best, but it neuer would, nor will, the lesser part being euer so led, and the greater by feare of paynes. The saying is olde and true, It is as great a vertue to keepe what is gotten, as first to get it; and euen so, is it as good a dutie in a Magistrate to see Lawes kept, as at first to make them. And since they will not be kept of all without punishments, therefore punishments are most necessarie. Idle then and absurde was it in those Heretickes, that argued God not to be Author of the Olde Testament, because there are so many punishments mentioned and executed. For is it a fault in a Chirurgion to cut of a corrupt part for the sauing of the whole? So in the Magistrate, it is no crueltie but vertue to preferre the safetie of many before the will and liking of one.

2 The punishments heere threatned and appointed for Idolatrie and Idolaters is very worthy noting. Whosoeuer (sayth *GOD*) shall giue his children to *Molech*, (an *Idoll* of the *Ammonites*, as you sawe before, vnto whom they burned and sacrificed their children 2. Kin. 23. Verse 10. and by this one kinde, the Lord vnderstandeth all kindes of Idolatrie) that person shall the people of the land stone to death. But what if they be negligent? see the seueritie of God against this sinne. Verse 2. Then will I (saith *God*) set my face against that man, and cut him off from among his people; Yea, I say againe, If the people of the Land hide their eyes and winke at that offender, and kill him not, then will I set my face against that man and against his familie, and will cut him off, and all that goe a whoring after him, &c. Why Lord, why so? Because hee hath defiled my *Sanctuarie* and polluted my *holy Name*. See, in these tearmes, the nature of Idolatrie: yet there is mercie with the Lord, and great patience. Tempt him not therefore, but meditate of these Examples. *Salomon* fell to Idolatrie, and what a iudgement did God shew vpon his house in his sonnes

Verse 3. Verse 4. Verse 5.

entrance: *Rehoboam*, by cutting off for euer from him ten of the Tribes? *Manasses* was an Idolater, the people followed him, and what did the Lord to him, till he saw his fall and was most sorry for it? The whole state of the Iewes, how was it ouerthrowne for this wickednesse? Read that notable Chapter of Ieremie the Prophet from ỹ 28. verse forward. It is true may some say, Idolatrie grieuously offendeth God, but what is Idolatrie? Let that person know, that euery worship not commanded of God is Idolatrie, & the worship also that is commanded, if it be done in other maner then is commanded. To make it plaine, the worshipping of God in and vnder ỹ similitude of a golden Calfe was therefore Idolatrie, because God commanded and appoynted no such thing, were their intent neuer so good, & their distinction betwixt God & the calfe neuer so plainely made. Againe, to offer those sacrifices which the law appointed, and by God were commaunded, with affiance in ỹ out-ward worke done, was Idolatrie, because in a thing commanded they did not vse the maner commaunded. So, so, (& *God* make it enter) is the reading of Lessons of Scripture, saying of Prayers, singing of Psalmes, Fasting, and such like, very offensiue to *God* and plaine Idolatrie, when they are vsed with an opinion of merit, & the *Lord Iesus* robbed by them of that praise that is only due to him, for meriting our reconciliation with *God* and eternall saluation. Beware, beware we then how we kindle the wrath of him against vs, that hath here vowed to set his face against such persons to cut them off and their Families also with them, although the Magistrate wink, and will not see what the *Lord* hath willed him both to see, and to punish. Yea, the *Lord* will himselfe bee reuenged both of doer and sufferer, bee hee Father, Husband, Master, Magistrate or whatsoeuer, bound by place and Office to loke to such things and to reforme them. And therefore beware of winking at, and suffering

Iere:

what

what you are able to amend. Great is the good that a willing Superiour may doe, although not euer what hée would, through the enuie and practises of some that should not hinder. For it is true, that either sincerely, or at least seemingly inferiours will frame to his will that is ouer them: And seemingly I say, because all is not euer gold that glistereth. And I remember when certaine Embassadours praysed the *Lacedemonian* souldiers for being so orderly, who before had been so iniurious, one of them answered, No, no; the prayse is not ours that wee are thus changed, for wee are the same men still, but wee haue now another Captaine, and hee it is that ordereth vs, &c. Thus goe ouer your Chapter, and see the seuerall punishments annexed to euery lawe, and feare his wrath that is so strong and iust.

Nos ijdem sumus qui & nuper, sed alius nunc dux est &. Xenophon.

CHAP. XXI.

Three principall Heads are contained in this Chapter.

The *Priests* mourning for the dead.
His Marriage.
His bodily qualities.

Concerning the first, the Priests in the *Law* might not lament and mourne for euery one, but for such as here are mentioned, Namely, His kinsman that is neere vnto him, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother, or by his sister; a mayde that is

neere vnto him which hath not had an husband, for her hee may lament, &c. The drift of this whole matter in short, was to restraine them from such Heathenish fa-
Cic. Tusc. 3. shions as were then vsed among the Gentiles round about them, who vsed to cut themselues, to teare their cloathes, to beate their heads, and foolishly many wayes to vse themselues. In the 19. Chapter before, this was touched. Ezek. 44. you may reade of it and in the 6. of Baruch, directly contrary to this *Law* did the Priests mourne. Yet euen Gentiles did see the folly of much of this, as Bion his speach sheweth, who iested at Agamemnons furious pulling of his haire, and saide hee pluked it of, as though baldnesse were an excellent remedie to aswage griefe.

2 That of following his sisters Funerall not married, and not following if shee were married, was not to derogate any thing from that holy Ordinance of God, but because his sister marryed, was ingrafted into another house and familie, and so was not the next of kinne in that respect.

3 The high Priest might neither follow father nor mother, nor any. A thing that God would haue to distinguish the Priests among themselues, and so to shewe how he not onely liketh and alloweth of degrées among thē, but euen he maketh the same degrées, & appointeth some higher, & some lower, & some to doe this, others not to doe that, that reuerence may bee among themselues one to another, and of all the people to them all. Allegorically this restraint of the High Priest from that which was then a legall pollution, noted, that in Christ was no spot, nor blot, nor pollution of any sort whatsoeuer. And the suffering of others to goe, that in them also touching themselues, there was originall corruption aswell as in others, howbeit their Office was more excellent, and gaue them preheminence aboue other men. Popish priests say, their Priest-hood was shadowed by this

this in the Lawe, yet they vse ſhauing, and going to Funerals,&c.

2.

Of the Second Point concerning their Marriage, your Chapter ſayth. They ſhall not take to wife an Whore, or one poiluted, neither ſhall they marry a woman diuorced from her huſband, for ſuch a one is holy vnto his *GOD*. Thou ſhalt ſanctifie him therefore, for he offereth the bread of thy *GOD*, he ſhall be holy vnto the &c. All which things are thus layde downe to giue credite to his Office and function, and to ſhadow out that the Church, which is the Spouſe of the great High-Prieſt *Chriſt Ieſus*, is and ſhould be without wrinkle, a chaſte Virgin, holy & vndefiled by imputation through Chriſt. If Marriage had bëen ſuch an vnfit thing for the Prieſts, the Lord could as eaſily haue ſimply forbidden them to marry at all, as thus to haue limited them what manner of women they ſhould marry. But neuer ſhall they ſee, whom God in wrath hath blinded. How plainely here doth God require reuerence to them and magnifieth their Office, that they offered the bread of God and were holy, yet marryed; but I will not enter into this matter, it hath bëne touched before that Marriage euer was honourable among all men and the bed vndefiled. And Let euery man haue his wife and euery woman her husband &c. The heauen and earth were aſhamed (when time was) of their holineſſe that vnder the colour of holineſſe, forbad marriage, and the Lords wrath is vpon the houſes where they dwelt to this day, &c.

3.

The Third Poynt concerning bodily qualities in the Prieſts, beginneth in your Chapter here at the 17. verſe making exceptions againſt all blemiſhes, and particularly making mention of diuers, which may not bee ſo

taken, as if *God* respected the outward fauour and personage of any man. For when *Samuel* went to annoint Dauid, and sawe the elder brother a goodly tall man, thinking in himselfe, this is hee, *GOD* plainly tolde him, Hee looked not as men doe, vpon the outward shewe, and therefore bad him not looke vpon the same. But this was done to preserue the dignitie of the calling in that infancie of the Church, which otherwise might haue come into contempt, together with the holy things they dealt withall, for the contemptible shew of the Priests. Yet thus much wee may learne by it further, that if these infirmities of bodie which they could not helpe, made them vnfit then to be Priests vnto the *Lord*, may not now, wilfull impietie being a blot in soule and minde, disable a man from being a Minister to *God* in his owne conscience, although he haue the outward calling of men? Yes, yes, and that will some know one day, that thinke full well of themselues now, and sit in iudgement vpon their brethren, despising in a hautie pride all that they doe, and deeming no man worth any thing but themselues, when indeede there is no man lesse worth then themselues.

Primum ipsa species data imperio fuit, nunc autem etiam digna Sacerdotio. Iust. 36. C. illiteratos. Vide quomodo hanc pedegogiam, Pontifices iam sub Euangelio obtrudere velint, cum hæc lex quoad literam nihil ad nos. Dist. 49. C. hinc etenim de animi vitijs.

2 Yet for out-ward feature and comlinesse of bodie if it may bee had, it is the blessing of a good *GOD*, and more acceptable is (saith the old Prouerbe) Vertue comming in a comely bodie. Example might be shewed both in Ecclesiasticall men and temporall. But if it cannot be had, good Ministers must be preferred rather than fine. According to that which wee read of the men of *Sparta*, who when *Agesilaus* was desired to bee their Captaine that were mustred out against ỳ *Persians*, being in deed very fit for warre, but lame of one foote, they long consulted, whether they should hearken to that desire or no, but at last concluded, that it was better the Captaine should bee *lame of a foote*, then the *Armie* of a *Captaine*, and so let him goe. Euen in the like sort may it truely

Gratior est pulchro veniens in corpore virtus.

bee

bee ſayd, it is better that a good Miniſter ſhould want an eye or ſuch like, then that the Church ſhould want a good Miniſter.

3 Saint *Gregorie* in his Paſtorall learnedly and largely applyeth theſe blemiſhes here mentioned, to the vices and blemiſhes of our mindes. As, blinde is hee who wanting light from aboue, is wholy drowned and ouer-whelmed with the darknes of this world, &c. *Blinde.* Lame is hee, who ſeeing whither hee ſhould goe, yet is not able through weakeneſſe of minde to goe thither, but fainteth, and faileth, ſtumbleth and tripeth in his going, and commeth ſhort of his right end. *Lame.* To whom may bee applyed that of the *Apoſtle*, Lift vp your hands which hang downe and your weake knees, and make ſtreight ſteps vnto your feete, leaſt that which is halting bee turned out of the way, &c. Hebr. 12. 12. By a flat-noſe may bee noted a weakeneſſe in diſcretion and *A flat noſe.* iudgement, becauſe the noſe diſcerneth good ſauours from euill, as the minde ſhould alſo doe things fit and vnfit. In the Canticles among the praiſes of the Spouſe, It is ſayd, her *noſe* is like a Tower in *Libanon*, becauſe by Cant. 7. 4. iudgement ſhee diſcerneth a farre of temptation and euils comming, as out of a Tower. There are ſome againe that are too quicke and buſie, ſearching and prying further into many matters then they ſhould, and ſo by their buſie factions, and ſeditious heads, by their turbulent and vnquiet wits, ouerthrowing the praiſe of their actions. and theſe are ſayd to haue great noſes or *A great* crooked, a blemiſh and that a great one, vnfit for all *Noſe.* men, but moſt foule in a Prieſt, and therefore ſuch not admitted to the Altar of *GOD*. In theſe dayes, what out-cryes by the Secular Prieſts againſt the Ieſuites for this vnquiet humour are published, you cannot but vnderſtand. They are therefore not ſo fit for the *ALTAR*, as for the old Prouerbe, Buſie muſt haue a band, and ouer-buſie muſt bee hanged.

By

A broken foote and hand.

By broken foote or hand, such as haue no godnesse at all in them, not lame as before, but flat without. A crooked backe hath hée, who is bowed and prested downe with the care of earthly things, so that hée looketh not vp to heauen and future ioyes; but if hée heare any thing thereof, presently the other plucketh him to his bias againe, like to that séede sowen in stonie ground which is choked by earthly and worldly cares. A bleared eye hath hée, who hauing some sense and knowledge of good things, yet by an ill custome of bad behauiour is diuerted and ouerthrowne. For in bleared eyes, the candle or sight of the eye is said to be good, but by a bad humour distilling downe, the eye-liddes are hurt and made out of order, so grieuing and hindring the sight of the eye. A Blemish in his eye hée is said to haue, who puffed vp with pride and arrogancie, seeth not indéede what he is, but as a sight that is able to sée, by a white-skinne growing ouer is hindred; so a man able to sée and discerne good things for his wisedome, learning, and good naturall partes, through a vile whiteneſſe growing in his eye, that is, a proude conceipt in his minde of his whiteneſſe aboue other men, is made starke blinde, and foolish, and absurd to all wisemen. To such therefore it is good counsell which the Lord giueth, To annoynt the eyes with eye-salue that they may see, &c. The Skiruie is a heate comming from the Inwards to the out-ward skinne, and therefore such men noted, as haue inward concupiſence and heat breaking forth into the outward act of vncleaneneſſe, most vnfit for such as are and ought to be holy vnto GOD. The Scabbe, is a foulneſſe arising of an Itche, and spreading broader & greater if it be not loked vnto, and therby is noted the vice of Couetouſneſſe, which first beginneth with an itching desire, and afterward for want of loking to, spreadeth to a great foule vice deforming any man, and most vnséemely in a Prieſt, who ought to

Apoc. 3. 18.

bée

bée cleane. Couetouſneſſe, (ſaith the *Apoſtle*) is the roote of all euill. Laſtly, by him that hath his ſtones broken, ſuch are noted as though they doe not the act, yet haue euer in their mindes, lewde and vncleane thoughts, whereby they are ſo ſinfully carryed away, as pure and cleane and holy Meditations can take no place. A fruite too well knowne to growe from forced chaſtitie: This burning fire of Hell in any man is damnable, and therefore our gracious *GOD* hath prouided a remedie. In a man conſecrated to God to meditate in his Word day and night, it is moſt odious. And therefore for no worldly reſpects to be ſuffered by the contempt of Gods Ordinance, if God vouchſafe not the gift of Continencie, which is a vertue in the minde, and not an outward reſtraint of the body onely. Curſed are thoſe policies that deſtroy both body and ſoule in hell-fire. These are the blemiſhes mentioned in your Chapter, which GOD would not haue in his Prieſts, and therefore ſuch as had them, were not admitted to his Altar. How learned men haue laboured to apply them to morall vertues you ſée, and it is very certaine, that ſuch vices of the minde, as haue bèen noted, neither then were, nor now are for ſuch as offer the bread of God, but are to bé prayed againſt and taken hède of, to the vttermoſt ſtrength that God giueth, yet happily not intended by the Law. And therefore, I rather like to leaue theſe applications as the conceipts of men, and to learne by all theſe blemiſhes forbidden, that the Iewes were then taught, (which wé haue alſo learned and beléeue) how no mortall man could be able to worke our peace and reconciliation with God, but onely Chriſt Ieſus. For in all men are ſome or other blemiſhes, and it became vs to haue ſuch an *High-Prieſt* as is holy, harmeleſſe, vndefiled, ſeperate from ſinners, and made higher then the Heauens, &c. In him then there was no blemiſh but he was the imaculate *Lambe* of *GOD*, able to ſaue vs, willing to Heb.7.26.

ſaue

ſaue vs with the beſt blood hée had, and he hath thus ſaued all thoſe that beléeue on him, and wée reiect all other Sauiours whatſoeuer. This was certainely the drift of this Lawe, and therefore wée may boldly gather this fruite from it.

Laſtly, theſe perſons hauing ſuch blemiſhes, albeit they might not performe this dutie, to ſtand at the Altar; yet were they allowed to eate of the ſacrifices and ſuch things as the Prieſts did eate of, and allowed to bée in the Congregation: ſo ſay ſome, ſhadowing that the Church although blemiſhed, neuertheleſſe is admitted to the communion and participation of thoſe things, which Chriſt by his eternall ſacrifice hath obtained for it. And my ſelfe would gather this comfort from it, that albeit ſome one or other infirmitie may iuſtly diſable mée for ſuch a place either in the Church or Common-wealth; yet from a place with the elect, either héere, or for euer, it ſhall not hinder mée: No, ten thouſand blemiſhes, nor any blemiſhes ſhall hinder mée, if gréeued with them, and fighting againſt them, as the *Lord* enableth mée, I take hold of my ſpotleſſe *Sauiour*, as my helpe and ſafetie againſt them all. Thus then doe you meditate of this Chapter, and bée bettred by it, reading it ouer with theſe Notes, and praying in your heart for the helpe of his working ſpirit, to make the Word profitable vnto you. My labour is but to draw you to read by a taſte, and to pray that God may worke with you further then my *Labours*. The Word being a Well, the bottome whereof no man can come ſo vnto, but there will be ſtill more water to draw.

The

CHAP. XXII.

HAuing in the former Chap. noted what should hinder from the Ministerie, now it pleaseth the *LORD* to note, what should disable them to eate of the holy things, mencioning againe such vncleannesses in men, as before in other Chapters of this Booke were mentioned. If this question arise in your minde, why God hauing before forbidden all men that had these pollutions to eate of holy things, should not againe particularly forbid the Priests? answere is made, because men in any authoritie and place are often apt to exempt them themselues by one excuse or other from such obedience, as they are content others should bée bound vnto. The Lord also threaneth punishment to the breakers of this Lawe, that feare may restraine, where loue will not.

2 The particular vncleannesses I will not goe ouer héere, but leaue you to looke backe to the 7. Chapter, the 13. and 15. Chapters, with such like. Thus much doe you note again, & let it be euer yours, that polluted sinners remaining in their vncleannesse without remorse and amendement, haue no right to the merits of Christ, but shall dye and perish in their filthinesse. Clensed therefore we must be by newnesse of life and Faith in Christ Iesus, that we may be saued.

3 The Stranger is forbidden to eate, &c. Verse 10. to tell vs the state of Turkes, Heathens and Infidels till the Lord reduce them to his fold. To preuent couetousnes in the Priests by selling and contempt of holy things, by being so common.

4 The qualities of Sacrifices to bée offered againe, teach vs the excellencie of *CHRIST* his Sacrifice being

with

without all fault. Secondly, what liuing Sacrifices holy and acceptable vnto GOD wee ought to bee. 1. Pet. 2. & Rom. 12. &c. Thirdly, what maner of giftes wee should euer bring to the *Lord* and his Ministers, Namely, our better, not our worst, as now adayes is vsed. The olde Verse teaching men right in this behalfe, *Qui dare vult, bona det, sua vel sibi munera seruet.* He that will giue, let him giue what is good, or keepe his gift to himselfe.

Mal. 1.

ἀγαθὰ δῶρα.

CHAP. XXIII.

The summe of this Chapter.

THIS Chapter entreateth of the holy Feastes and Dayes obserued of the Iewes by *GOD* his appointment, either weekly, or yearely. Weekely, as the *Sabbath*, Yearely, as the Feasts of *Easter*, of Trumpets, of *Tabernacles*, of *Penticost*, &c. Of all which in Exod. 23. Numb. 28. & 29. and Deut. 16.

1 These feasts, you may see, were in remembrance, for the most part, of some benefits and mercies of God, and therefore playnely teach vs, what a due dutie from vs to God it is, to remember carefully and thankfully his louing fauours shewed vnto vs at any time, vpon any occasion. Thou shalt shew thy Sonne, sayth *God*, in that day, saying, this is done, because of that which the *Lord* did vnto me when I came out of *Ægypt*. And it shall bee a signe vnto thee vpon thine hand, and for a remembrance betweene thine eyes, &c. Likewise those stones commanded to be set vp by *Iosua*, they shall serue (saith God) for a signe among you, that when your chil-

Exod. 13. 14. &c.

Iosua 4. 6. 7.

dren

dren ſhal aske their fathers in time to come, ſaying, what meane you by theſe ſtones, then yee may anſwere them, when the *Arke* paſſed through *Iordan*, the waters were cut of, and theſe ſtones are a memoriall for euer of the ſame. *Dauid* knowing this to bee a due dutie, cryeth to his ſoule to praiſe God and neuer to forget his bene- Pſal. 103. 2.
fites. And to others, to remember the marueilous works Pſal. 105. 5.
that he hath done, his wonders, and the iudgements of his mouth. A thankefull remembrance worketh loue, and deſire to pleaſe God, but other fruites come of forgetfulneſſe as you may ſee, Pſal 78. Verſe 7. 8 9. 10, 11. *Beneficiorum dei memoria, Magiſtra advitam.* The remembrance of *Gods* benefits is the Miſtres of good life, ſayd *Saint Chryſoſtome* in his time. And *Dona dei, bona non ſint, niſi dei eſſe confiteamur.* The gifts of *God* are not good, except wee acknowledge them to come from *God*, ſayd *Saint Auguſtine.*

2 In that they were called the Feaſtes of the *Lord*, verſe 2.
then were taught in them to ſeeke and attend ſuch things as belonged to God, and not their owne matters, pleaſures & ſports, &c. To this end ſtill are Holydayes kept, and therefore thinke of the right vſe of them.

3 When hee ſaith, It is the *Sabbath* of the *Lord* in *all* verſe 3.
your dwellings: Learne (ſaith S. Auguſtine) that no place priuiledgeth thee to breake Gods Lawe, but as being a ſinner whereſoeuer thou goeſt, thou carrieſt the yoke of ſinne, ſo being the ſeruant of God, in all places obey his will &c.

4 When they are called holy Conuocations, thinke verſe 4.
in your conſcience, whether gadding, and riotting, and wanton dauncing, with ſuch like, be holy exerciſes and meete for a holy conuocation.

5 For the Feaſt of the *Sabbath*, in the Commandement it is handled, and thither I referre you. It had vſe to preſerue the Doctrine of *Creation* againſt all idle Philoſophers dreames of an Eternitie. To confirme Faith

in

in the Article, *Maker of Heauen and earth*, and to refute all hereticall aſſertions touching the ſame. To be a refreſhing to the bodyes both of man and beaſt, which without reſt cannot indure. To giue time for men to ſerue God, who all the wéke-long, and euer doth ſerue them. Finally to prefigure, and in ſome ſort to lay before vs, our aſſured eternall reſt in Heauen, when the
Eſay 55. Hebr. 4. ſixe dayes of this life ſhall end, and that ioyfull ſeuenth day ſhall come.

Verſe 5. 6 The Feaſt of the *Paſſeouer* or Eaſter you know was kept in remembrance of their diliuerance out of *Ægypt*. And it was a Figure to foretell them their deliuerance from ſinne by the death of the true Lambe, &c. See Exod. Chap. 12. and 13.

Verſe 10. &c. 7 The Offering of a ſheafe with the Ceremonies mentioned taught them to acknowledge that the bleſſing of New corne euery yeare, commeth neither from the fertilitie of the ground, nor the labour and induſtry of man, but from the Lord. Secondly, this Feaſt hauing his time aſſigned, they could not enter vpon their harueſt before it was full readie, which by this time it would bée, vnleſſe they would either reape before they offered this firſt ſheafe, or offer it before the day appoynted. And ſo, you ſée, it had an vſe to reſtraine ill huſbands, and to make them more carefull, that old corne might be gouerned to bring in new. A gracious God that will ſo care for ſinfull man. Thirdly, it ſerued to direct them to the time of Pentecoſt, for from this day
verſe 15. they reckoned ſeauen Sabbaths, &c. as you read verſe. 15. Laſtly, béeing but one ſheafe, it might ſtrike their hearts with a fit féeling of his goodneſſe, that giueth ſo much, and taketh ſo little, that giueth without meaſure and taketh by meaſure, yea by a very ſmall meaſure: So let it ſtill profit vs to this day, for euen now alſo we receyue much, and giue little, would wée giue that thankefully and cherefully, what a comfort would

God

God take in it: Though he néed none of our goods, only seeking to exercise our obedience and loue.

8 And they might not eat till they had brought an offering vnto God. ver. 14. Then God was first, but now is last with vs, yet as good to vs, as euer to them, and we as deepely bound to him for infinite mercies. Will not our sinfull hearts in making God last, and giuing him the worst, one day condemne vs? Rom. 11. 16.

9 Till they haue brought, are the wordes, ver. 14. and note them, they then brought, to shew their willingnes; we will bring none, but thinke we deale wel, if our minister may haue it for fetching, &c.

10 The feast of Pentecost, sometimes called the feast of Weekes, was a remembrance of the Law giuen, and so of their receyued libertie by Gods out-stretched arme, hauing now a law, and gouernment of their owne, when before they were subiects and seruants to the Egyptians, and their lawes. So still you sée these holy daies, were to remember mercies, & to giue thankes. Againe, this feast figuratiuely fore-tolde them, there should come a Pentecost, when the first fruits of the spirit should be giuen to men, fulfilled when Christ sent the holy Ghost vpon his Disciples assembled at Ierusalem at the feast of Pentecost. Acts. 2.

11 The feast of Trumpets, here also appointed had many vses, as first in the opinion of some Hebrue Doctors, for a remembrance of the deliuerance of yong Isaac from being sacrificed, God giuing a Ramme fast in the bushes for him. Secondly, in the opinion of others, for a remembrance of the creation of the world, which in some probabilitie was about this time. Thirdly, for a remembrance (saith one) of the pardoning of that grieuous Idolatrie committed by erecting and worshipping the golden calfe, which is thought was about this time. Fourthly, for a remembrance that this Moneth was once the first Moneth. Fiftly, that they might learne verse 24. Gen. 22. 13. Exod. 32. 4.

holy assemblies to bee appointed by the voyce of God. And if they then when they heard these Trumpets blow, might thinke God called for them to the meeting: why should not we now hauing our Bels for their Trumpets, thinke God calleth for vs to the Church and assemblie of the faithfull, when we heare them ring in our eares? Surely I know a feeling heart doth, and thereupon can not bee quiet without going. Sixtly, that they might learne their duties to be through their whole life to follow God, when and whither so euer he should cal. Lastly, (as our marginall note saith) to put them in remembrance of the many feasts in this Moneth, being the fittest time in deed after all fruits and blessings gotten in, to meete and praise God for them; praying also for grace soberly and orderly to vse them to his glory, and their owne comfort, with all theirs whom God would haue also cared for, children, seruants, poore, &c. I forget to tell you, that one saith this feast also was a figure shewing how Christ by the preaching of the Gospel, as by a loud Trumpet should be spred ouer the world, and our saluation by him. In regard whereof Iohn was called the voice of a crier, and the Prophet biddeth other criers, lift vp their voyces like Trumpets, &c.

Mat 3.3.
Esay 58. 1.

Verse.27. 12 In the 27 verse, the feast of Reconciliation is mentioned, of which more fully before in the xvi. Chapter.

verse 34. 13 Of the feast of Tabernacles, ver. 34. the vse was to remember them of their estate, when they had no houses, but liued in Tents, or Tabernacles, or Boothes made with boughes; no fields, nor lands, but liued in the wildernes, and so to stirre vp a thankfulnes for their happie change. Secondly, to remember them of the Lords great workes in driuing out the Cananites, and giuing that fruitfull land vnto them: Then they were a praie to all men, but now a terror to all men, wheresoeuer the fame of them came. Thirdly, it serued to preach vnto them the doctrine afterward deliuered by the Apostle,

to wit, that here we haue no abiding citie, but ſhould reckon of our houſes, as but of Tabernacles for the time, our true hope being for houſes and dwellings, and euerlaſting Tabernacles not made with hands in heauen, &c. And may not wee conſider on our feaſt dayes all theſe things, although we haue not now the ſame ceremonies? May not we remember our ſtate paſt vnder ſuperſtition, crueltie, and bondage? May not we remember burnings and killings, and moſt hateful handlings of bloudie Butchers and perſecutors? May not we remember great warres and diſſentions in this our natiue Countrie, the fall of our friends, and the change of many houſes? May not we remember great impoſitions and payments, and in one word, verie many miſeries and calamities? Laying them to the preſent times, wherein we enioy truth, and libertie of conſcience without either death or danger, or ſo much as any feare: what a change is this to a man or woman, that knoweth and feeleth the bleſſing? O that we may ſend vp to God moſt thankful thoughts for it while we liue! Now againe we enioy peace: ſuch as no Nation hath had the like. We are not eaten vp with heauy and continuall payments, but we liue as in heauen, by compariſon to former times. The Lord hath driuen away the Cananites that would haue inuaded & cõquered, had not he reſiſted for vs, and ouerthrowne them. He hath made vs a terror to our foes, & a refuge or ſanctuarie for our friends, when earſt forreigne nations were Lords ouer vs. And for the laſt point, we haue no more certaintie of abode here thẽ they had, but looke for the ſame end of faith, an induring houſe in heauẽ. Let vs thẽ do what we ought to do, and what they did, thank God moſt hartily for the change, & beſeech him in his bottomles mercie to cõtinue his fauors to vs, that in peace we may liue, in peace die, & in peace that neuer endeth liue with him for euer. God for his ſons ſake grant it to vs. Amẽ, Amen

CHAP. XXIIII.

Verſe.2. IN this Chapter the firſt thing ſpoken of, are the Lights vſed in the Tabernacle, whereof mention was made alſo before in the 17. Chapter. Theſe lights were not ordeined for our imitation now vnder the Goſpel, but in thoſe times of ſhadows and figures they ſignified, that while they were thus vſed the true light was not yet come, by which all true beleeuers ſhould be deliuered from the darkneſſe of death, as Saint Paul ſpeaketh of the Tabernacle, Heb. 9. Papiſts lights then vſed ſtill in their Churches and Maſſing places, are euident ſignes that themſelues ſee not the true light, and as much as lyeth in them they thus confirme that Iewiſh expectance of the true light Chriſt, as if yet hee were not come. I know they haue their excuſes or reaſons for euerie thing, but who is able to abide moſt of them? As in this particular, why vſe they lights? Forſooth, in repreſentation of the Trinitie, the wax repreſenting the Father, the weeke the Sonne, and the light the holy Ghoſt. This boldneſſe is fearefull, and ſinfull, hauing neither warrant, fitneſſe, nor reuerence. Away with theſe lights therefore, and imbrace we the *true light*, Iohn 1.9. who lightneth all that come into the world, &c.

Iohn Chap.27. 2 This light alſo was a figure of true doctrine which euer muſt ſhine in the Church and Tabernacle of God. The oyle Oliue which they are commaunded to bring, you ſee here muſt bee pure, to note that doctrine muſt Ver.4. haue no mixture of mans deuices, but be pure. The Prieſt is the man that hath charge of theſe lights, and God his Miniſters ſtill are the Miniſters of light, and haue the charge of it in the houſe of God. Happie they, if they be carefull

carefull of it, to their best abilitie, that they may one day heare that ioyfull voyce, *Come, come*, thou good and faithfull seruant, thou hast beene faithfull ouer little, and therefore now I will make thee ruler ouer much, *Enter, enter* into thy Maisters ioy, &c. Mat. 25. 21.

3 The next thing spoken of, is the Shew-bread, spoken of also before. It likewise represented, that as yet the true bread from heauen was not come. That it is God, vpon whom the eyes of all things wait, and that openeth his hand, feeding both man and all his creatures with his blessings. That God so loued the Iewes, as hee had them continually at his table with him: yea euery Tribe particularly he loued, there being 12. Cakes, for euerie Tribe one, &c. More you may see, Chap. 25. Verse 5. &c. Psa. 145 15. 16

4 The third thing touched in this Chapter, is the matter of blasphemie, vers. 10. wherin your words are these. And there went out among the children of Israel the son of an Israelitish woman, whose father was an Egyptian; and the sonne of the *Israelitish* woman, and a man of Israel stroue together in the host. So the *Israelitish* womans sonne *blasphemed* the name of God, and cursed, and they brought him vnto *Moses*. And they put him in ward, till he told them the mind of the Lord. Then the *Lord* spake vnto *Moses*, saying, Bring the *blasphemer* without the host, and let all that heard him, put their hands vpon his head, and let all the Congregation stone him. And thou shalt speake vnto the children of *Israel*, saying, Whosoeuer curseth his GOD, shall beare his sinne. And hee that blasphemeth the name of the Lord, shall be put to death; aswell the stranger, as he that is borne in the land; when he blasphemeth the name of the Lord, let him be slaine. What this blasphemy was, if you looke your marginall note, it saith, by swearing or despiting God. Interpreters mencion diuerse opinions, and scanne both the Hebrew wordes, and the Greeke translation of them, all which I omit, as still mindfull for whom I la- Verse 10. verse 11. Verse 12. verse 13. Verse 14. Verse 15. Verse 16.

bour, and I ioyne with him that ſaith, *Ego hunc locum ſic intelligo, quod* filius viri Egyptii *male precatus ſit alteri in iurgio, vt fieri ſolet, & exoptauerit ei exitium aut calamitatem, idque non ſimpliciter. ſed per* nomen Dei. *Non dixit tantum, exopto tibi malum ſed addidit ac diſerte nominauit* Deum, *aut* nomen Domini, *inquiens,* Dominus *det tibi malum, & perdat te perpetuo.* I vnderſtand this place thus, that the *ſonne of the Egyptian* father curſed the other in chiding as the maner is, wiſhing deſtruction or ſome calamitie, to him, and that not ſimplie, but by the *name of God.* For hee ſaid not onely, I wiſh thee euill, but added and plainly named *God* or the *name of God,* ſaying; *the Lord* giue ſome euill to thee, and vtterly deſtroy thee. **Our fearful & damned phraſes are,** Gods curſe light on thee: **the** plague of God take thee, &c. **Which kind of ſpeaking, is moſt grieuouſly to abuſe the name of** God, **and to prophane it, being not onely a breach of the** ſecond Table, **concerning the loue of our neighbour, but a breach alſo of the** firſt Table, **by taking his moſt holy name in vain. This grieuous offender therfore, is not winked at by thē that heard him, neither yet puniſhed by them that had no authoritie, out of a colour of zeale, but he is orderly and by a right zeale carried to** Moſes **the** magiſtrate, **and his offence opened there.** Moſes **againe** (although ſuch a man) **yet will do nothing haſtily in iudgement, and eſpecially touching life, but he will be aduiſed by** God, **who then ſpake from betwixt the** Cherubims, Exod. 25. **and** Num. 7. **And in the meane time** committeth him to ward. **The** Lord **anſwereth him, and commandeth that he ſhall be ſlaine, giuing a law alſo in general, that** who ſoeuer ſo offendeth ſhall die, the whole congregation ſtoning him, and the *witneſſes putting their handes vpon his head.* **By which** Ceremonie, **the** Lord **made the** witneſſes **carefull what they ſaid. For it taught them, that if they bare falſe witneſſe, then were they guiltie of the bloud of him ſo ſhed by their teſtimonie: but if they ſpake truly, then**

ly, then as he that offred a ſacrifice by laying his hand vpon the head of it, and caſt his ſinnes vpon the beaſt: ſo they by that ceremonie, laid his bloud vpon his owne head, and they remained cleare and blameleſſe. Yea the whole Congregation by ſuch execution of iuſtice, as by a ſacrifice, is cleanſed and profited. So that when Phineas had ſlaine the wicked perſon, it is ſaid, hee turned the wrath of GOD from the land. And the ſlaying of the wicked, by the Prophets is called, *Victima Dei*, the Sacrifice of the Lord. For further vſe of it, you may thinke with your ſelfe, how the father of this offender was a ſtraunger, an Egyptian, and yet God would not ſpare him: how much leſſe then his owne people, I meane now, a Chriſtian by father and mother, brought vp in his feare, baptized in his faith, a hearer of his word, a profeſſer of it, &c. Secondly, this man was angrie, and in his anger hee committed this fault, yet God ſpareth him not, how then do we excuſe our offences by our anger, ſaying, it was in my wrath that I ſaid ſo, or did ſo. For firſt, that anger and furie, and deſire of reuenge is naught, then to vſe God in it, and to make him a partie, or an executioner of your rage, ſeeking and wiſhing that he may curſe and plague, where you will (hee being all iuſtice, all mercie, all goodneſſe, &c.) O what an encreaſe of your ſinne is this? Euer therefore ſettle it and ſinke it in your heart, what it is thus to abuſe God, to abuſe Chriſt, his wounds, his paſſion, whereby we are ſaued, and, by his grace, you ſhall abhorre ſwearing, raging, and ill wiſhing, to any man, and eſpecially to ſeeke of him to do euill, and to vſe his name to that end. Thirdly, when the Lord will haue the whole Congregation to ſtone him, hee taketh triall of the zeale of ALL, and teacheth ALL to concurre with the Magiſtrate in loue and liking of iuſtice, and in furthering of it ſo farre as belongeth to euerie mans place. Whereas

Num. 25. 8

Eſay. 34.
Ierem. 46.

now a dayes, we haue such factions, such affections, such corrupt humors in vs, out of which iſſue such diſlikes, carpings, and bad cenſures of Magiſtrates, as they are grieued with, iuſtice is hindred, and God prouoked to that which will ſmart, if he ſtay not. Fourthly, hee is carried *out of the hoſt* to be ſlaine, as a token of deteſtation of his ſinne, by which he was vnworthy, not onely to liue in the Congregation, but alſo to die in the ſame, he was vomited or ſpued out, that all others might ſee, and feare, Eſay. 14. read it. Fiftly, by curſing of God, and blaſpheming of his name, vnderſtand not onely ſwearing, and ſuch euill ſpeaking as now hath beene noted, but all other vnſeemely, vnreuerent, and wicked wordes, prophane ieſts of him, his name, his word, his attributes, mercie, iuſtice, anger, prouidence, knowledge, patience, or ſuch like. For all theſe ſhall come into iudgement, and find wrath. If the law of man paſſe them, God will neuer paſſe them. The tongue wee haue
Pro. 18. 10. was giuen to bleſſe, not to curſe. And *the name of God* (ſaith *Salomon*) is a ſtrong tower: The iuſt ſhall runne to
Act. 2. 21. it, and be exalted. For whoſoeuer calleth vpon the *name of the Lord* ſhall be ſaued. His name ſerueth for faith, for prayer, for thankeſ-giuing, for deliuerance in danger, to obtaine all good, and to auoid all euill. To abuſe this then in our furies, to our corrupt and ſinfull deſires: O what a ſinne is it, and how prouoketh it God to plague vs! So are his precious woundes our plaiſters, his bleſſed paſſion our ſaluation, his Sacraments our comforts and ſeales of mercie, his Scriptures our light, and by no meanes to bee prophaned in earneſt or ieſt. Wee may not peruert his nature, making him (as much as lyeth in vs) of a benefactor a malefactor, of a Sauiour a killer, of an helper an oppreſſor, neither may wee abuſe theſe holy things, &c.

Verſe 17. &c. 5 The fourth and laſt point of this your Chapter beginneth at the 17. verſe, concerning the law of *Talio*, that

that is, that looke what a man doth, or intendeth to his neighbour, the like should be done to him, life for life, breach for breach, eye for eye, tooth for tooth, such a blemish as hee hath made in any, such shall bee repayed vnto him, verse 20, Of this you haue heard, Exod. 21.

6 One law for the straunger, as for the home-borne, verse. 22. which both restrayned that pride which otherwise might haue beene in the Iew, and sheweth the common care of God for all men, as well as for the Iew. If therefore a Iew hurt a stranger, looke what hee had done that should he suffer, as well as the stranger should if he had hurt the Iew. This indifferencie is a blessed vertue to be learned from our God. For surely, we are altogether affectionate, if God guide vs not. If other mens children, seruants, or friends hurt ours, fire and sword for them; but if ours hurt them, no such matter, al must be boulstred out, or bought out, or borne out, and iustice may not be done. Among our owne againe, one must bee crucified, and another not touched, one made a Saint, another a Diuell. Who so is wise, will note God and his Law here, and labour to follow it euer by such indifferencie as is fit for his place in Church, Common-wealth, or familie. It comforteth the Subiect, it hartneth the Child, it encourageth a Seruant: And the want of it, doth infinite much harme to all these. Finally, *God* is pleased with it, and you are graced by it your selfe, it getting you loue and all good report farre and neare, among as many as are to be cared for. Thus much of this Chapter. Verse. 22.

Chap.

CHAP. XXV.

The ſumme of this Chapter. verſe 4.



You haue heard the obſeruation of *certaine Dayes*, now will this Chapter ſpeake of the obſeruation of *Yeares*, Namely, euery ſeauenth yeare, and euery fiftieth yeare. Firſt, of the firſt, and then of the Second. Euery ſeauenth yeare was the Sabbath of the earth, or the Reſt of the Land, becauſe that yeare they might neither plowe, nor ſow, nor dreſſe their Vines, but take what did growe of it ſelfe, and that muſt be common to all. For ſo is the firſt verſe to bee vnderſtood. That which groweth of it owne accord of thy harueſt, thou ſhalt not reape, &c. That is, to thy priuate vſe and for thy ſelfe alone thou ſhalt not reape it, or gather it, but with others & among others, they with thee, and thou with them, the fruites of that yeare ſo ſpringing ſhall be common. True therefore we may ſay it is of the land alſo and earth, That which lacketh mutuall reſt, cannot indure. Whereupon among vs we haue an vſe, to let land reſt, ſome more, ſome leſſe, according as it is in ſtrength and goodneſſe. And that land that ſhould continually beare without want ſix yeares, wee would ſay were good land. I remember the ſpeach of one out of a good feeling, to ſome wretched minded men that haue neuer inough. *Quid das tu terræ pro tot meſſibus, mari pro tot piſcibus, cælo pro pluuia, ſtellis pro luce, &c. Si nihil das, inuides requiem? &c.* What giueſt thou the *earth* for ſo many *haueſts*, the *ſea* for ſo many *fiſhes*, the *heauens* for *rayne*, the *ſtarres* for their *light* &c. If thou giueſt nothing, doeſt thou enuie a reſt? &c. This therefore was a politicall cauſe of this *Sabbath* of the land the ſeuenth yeare, that it might contynue and in-

Verſe 5.

Quod caret alterna requie durabile non eſt.

dure fruitfull. Secondly, it had a Ceremoniall vse, thus to put them in remembrance of that sinne & fall which cast vs all out of Paradise, and brought men to labour, and the earth to nede labour: whereas if we had stod, the earth should haue yelded of it selfe fruites and profits, as in some glymse they might se by the seauenth yeare. Againe, it shadowed out the true Sabbath and rest in Heauen, where shall bee no labour and yet no lacke, but all comforts & ioyes aboue the reach of our hearts now to fele or imagine. Read Esay 65. Behold, I create *new heauens*, and a *new earth*, &c. Some-where also I haue read, that this rest of the earth might rebuke the wicked cruelty of some Masters, who haue no pitty of their seruants or cattell, but euer are labouring them, & sorry that their bodyes be not brasse that they might neuer cease, when as a gracious *GOD* hath pitty vpon the very earth, and will haue that to haue a Sabbath and rest.

2 In this seauenth yeare, it was not lawfull to require their debts. For so you may read Deutro. 15. But some difference of opinions men haue touching this. Some say, their debt was cleane lost, others say no, but for that yeare deferred and forborne, after demaunded lawfully and payd willingly, which is more likely, forasmuch as these politicke Lawes of God were not ordained of God to ouer-throw Iustice, but to preserue it, and direct it in a commendable and fit manner among men. Now it is Iustice to let euery man haue his owne. Then againe, the Hebrew Text in the place named Deutro. 15. is, *Ab extremitate septimi anni facies remissionem. Extremitas autem sunt initium & finis*, From the extremitie of the *seuenth yeare* thou shalt make remission. Now the extremitie is the beginning, & the end; betwixt these, it was not lawfull to aske a debt, but before or after. Because for that yeare there was no tillage to make money of, but after that returning to his vse, the

right

right of the Creditor returned alſo, and the Lord graciouſly requited this forbearing, if hée did not with-draw his help becauſe the ſeauenth yeare approached. A right and true application of this, may euery féeling heart make in thoſe Cities and Townes within this Realme, where it hath pleaſed God to lay his ſore viſitation of Plague and infection, thereby ſtopping the Trade whereby euery man was inabled to get for his maintenance, and the diſcharge of ſuch debts as were due from him to others. God forbid but mercie ſhould bée found towards their brethren in thoſe, that looke for mercie at Gods hand to themſelues. When men cannot receiue, they cannot pay, and no diſhoneſt meaning giuing the ſtop, but onely the Lords hand ſtaying Trade, who will bée rigorous in ſuch a caſe, and ſay hée feareth God? when the earth reſted and there was no tillage to raiſe money by: You ſée the mercie of Gods Law here, and is it not all one when Trade ceaſeth? Let your bowels then ſhew whoſe childe you are. If the Image and ſuperſcription of God be vpon you, ſurely you will ſhew mercie, and giue ſome fit time to your debtor that meaneth truely. Reade ouer, and often, I pray you, what God ſaith Eſay 58. Verſe 3. and ſo on: and remember hée is the ſame God ſtill.

3 There was then an other great Sabbath yeare beſides this ſeauenth yeare, Namely euery fiftie yeare, and it was called the Iubile, for ſaith your Chapter, Thou ſhalt number ſeuen *Sabbaths of yeares* vnto thee, euen ſeuen times, ſeuen yeare, and the ſpace of the ſeuen *Sabbaths of years* will bee vnto thee 49. yeares. Then thou ſhalt cauſe to blow the *Trumpet* of the *Iubile*, &c. Vpon which blowing, it had his name of Iubile. The Ceremonies of this yeare were diuers and great: For it was a great yeare. Firſt, it was vnlawfull againe in this yeare, to till the ground, or to require debts, but a generall reſt and ceſſation was giuen this way, as in the ſeuenth

verſe 8.

9. *Iubilæus a Iobel, quod ſignificat buccinam.*

seauenth yeare you haue heard. Secondly, all Israelitish seruants in this yeare were free, and Lands, the profits whereof were sold, returned againe to the Tribe and Familie for preseruing that Law. Numb. 36. *Ne transferatur a tribu ad tribum*, that it might not bee alienated from tribe to tribe, least so the tribes might haue been confounded, and the truth not so certainly haue appeared, of what Tribe Christ came. This yeare of Iubile kept the distinction most sure, and yet had they power to sell from Iubile to Iubile as their neede required. Thirdly, this yeare was an excellent figure of that true Iubile and freedome, which by Iesus Christ the bodie of all shadowes should by trumpet bee proclaymed to all that truely should beleeue in him. And see the resemblaunce. This Iewish Iubile was proclaymed by trumpet: so should the Christian freedome bee by the trumpet of preaching the Gospell, which is the most notable trumpet. In this Iubile of the Iewes there were no debts demaunded and such things as grewe of themselues were common: so in the Christian Iubile is freedome proclaymed by *CHRIST*, Satan hath no power to demaund what by sinne wee owe him, to wit, either soule or bodie, and all the graces of *CHRIST* which growe of themselues, that is, freely are bestowed vpon vs, and common in Christ to all, there beeing with him no respect of persons, but all accepted that feare him and worke righteousnesse. Of this freedome speake the Scriptures comfortably euery where, As by the Prophet Esay 61. The Spirit of the *LORD* is vpon mee, Esay 61. &c. He hath sent me to preach good tydings to the poore, to binde vp the broken hearted, to preach libertie to the captiues, and to them that are bound, the opening of the prison, to preach the acceptable yeare of the *Lord*, & the day of vengeance of our *God*, to comfort all that mourne. The Angel at his birth, Beholde, I bring you tydings Luke 2. of great ioy that shall bee to all the people, that is, that

vnto

Matth. 1. vnto you is borne this day in the *Citie of Dauid*, a *Sauiour* which is *CHRIST* the *LORD*. Why a *Sauiour*? An other Angell told the bleſſed *Virgin*, becauſe hee ſhould ſaue his people from their ſinnes: This is the true frée-
Iohn 8. 36. dome and Chriſtian Iubile we ſpeake of. If the *Sonne*
Act. 13. 38. make you free, you ſhall bee free in deed. Bee it knowen vnto you therefore (ſaith the *Apoſtle*) men and brethren, that through this *Man* is preached vnto you the forgiue-
39. nes of ſins, And from all things from which ye could not bee iuſtified by the Lawe of *Moſes*, by him euery one that beleeueth is iuſtified. Thus Rom. 6. Galat. 3. and in many mo places. Thirdly, in this Iewiſh Iubile there was a returning to their Lands and former poſſeſſions which were alienated from them: ſo by this Chriſtian Iubile, euen this frædome proclaimed by Chriſt, we returne to our old Paradiſe againe, from whence we were caſt by ſin, that is, to the inheritance of the ſonnes of God in Heauen the true Paradiſe, from which wée ſhall neuer bée remoued any more. O ioyfull *Iubile* then if wée féele it, that by the Trumpet of the Word is preached vnto vs in *Chriſt!* Hee that hath eares to heare, let him heare.

The Romiſh Iubile. 4 Beſides theſe two Iubiles thus inſtituted of God, you haue a third in theſe dayes inſtituted of the Pope, to get vnto him from fooliſh people great ſummes of money. The firſt Authour whereof was Boniface the eight, who deuiſed to promiſe vnto all them that would come to Rome in the yeare 1300, and after that euery hundreth yeare, to ſéeke pardon for their ſinnes, a full remiſſion of all their ſinnes. After him, *Clemens* the 6. (who was made Pope in the yeare 1342) finding the ſwéete of this deuiſe, and thinking euery hundreth yeare too long, cut it of in the middeſt, and according to this Moſaicall Iubile made his Romiſh Iubile euery fiftieth yeare, promiſing like pardons and indulgences to all commers. After him, came *Sixtus* the fourth in the yeare 1473.

1473. and hée thought fiftie yeares too long alſo, and cut it of once againe in the middle appointing euery 25. yeare a Iubile. But ſée the deſire of money in theſe holy fathers. When this time alſo was too long to tarry for pardon-money, and they were aſhamed to ſhorten it againe: they deuiſe that certaine appointed perſons ſhould goe into all Countries, with pardons to ſell and offer to ſoles that would buy them, by which pardons they ſhould receiue as full remiſſion of all ſinnes, as if they had come in the yeare of Iubile to Rome to fetch them. Which groſſe abuſe was the meanes (God ſo hauing appointed) to ſtirre vp Luther to preach againſt that abuſe, and ſo was drawen on to other points, till light brake out of darkeneſſe, &c.

5 In the 20. Verſe, the Lord meeteth with an obiection of ſome men, that might happily ſay, what ſhall we eate the ſeuenth yeare, for wée ſhall not ſowe, nor gather in our increaſe, &c? And moſt graciouſly and comfortably he anſwereth it. I will ſend my bleſſing vpon you in the ſixt yeare, and it ſhall bring foorth fruite for three yeares, &c. The like ſweet promiſe Verſe 19. Sée then and ſinke it into your heart ſoundly, what God is able to doe for you touching all worldly neceſſaries, if you will obey him and truſt in him. Such a promiſe in Exodus hée made alſo, to keepe all things in ſafetie for them at home, while they were at Hieruſalem ſeruing him according to this Lawe. And what loſſe had the Shepheards when they left their flockes in the fieldes and went to the childe *Ieſus*, according as the Angel had told them? Let this place againe ſtrengthen your faith, againſt all obiections of fleſh and blood made from naturall reaſons and cauſes as they ſéeme to men. For if the Lord be able, euen then when the earth is weakeſt, hauing béen worne out with continuall tillage 5. yeares together, to make ỹ 6. yeare bring forth a triple bleſſing, inough for that yeare, for the 7. yeare, and for the 8. yeare, till

Verſe. 20.

Exod. 34.

till harueſt were readie; what vnſeaſonable weather, what barenneſſe of land, what this, what that, ſhall make a man diſpaire of Gods prouidence for things needfull? Leaue *God* to himſelfe and to his Almightie power, doe you your dutie, feare him, loue him, ſerue him, obey him with a true heart, call vpon your children and ſeruants to doe the like, and you ſhall ſée the louing kindneſſe of the Lord to your comfort. These things ſhall be caſt vpon you, and hée that knoweth your charge, and gaue you that charge, will neuer faile you nor them of what is fit. You ſée héere what hée can doe and let it profit you. I will tell you the feeling of my heart further in this point, and thus I reaſon; Can God bée thus ſtrong when the land is weake, and will he be thus ſtrong to the comfort of his ſeruants? Why then cannot he be, or why will he not bée ſtrong in my weakneſs, in your weakneſs, & in euery man & womans weakeneſſe that beléeue in him? Away feare, away, I may not hearken vnto thée, when I am weakeſt he will be ſtrongeſt. For his power is beſt ſeene in weakneſs, and I will truſt in him, drawing an Argument with Dauid from my weakneſſe to moue him and not to diſcomfort me, Heale mee O *Lord*, for I am weake. My weakeneſs ſhal driue me vnto thée, not from thée, & I will tarry thy good leaſure. Lord ſtrengthen me, Lord comfort me, and vnder the couering of thy wings let me be ſafe from al temptations diſpleaſing thée, and hurting mée, Amen, Amen.

Matth. 6. 33.

2. Cor. 12. 9.

Pſal. 6. 2.

Verſe. 29. 6 In the 29. Verſe, If a man ſell a dwelling houſe in a walled Citie, hee may buy it out againe within a whole yeare after it is ſolde, &c. First, this and ſuch other Lawes confirme our trading and dealing one with another by buyings and ſellings, aſſuring vs that ſuch contracts are lawfull, and with a good conſcience one man may vſe them with another. Secondly, we ſée and learne, that GOD doth not only know and regard the greater matters

ters of Kingdomes, and Princes affayres: but euen the meaner actions also of men, and the very smallest things are not hid from him. Therefore, doe iustly in all trading, knowing that *God* his eye is vpon thee, and then looke for a blessing, he shall not faile thee.

7 Moreouer if thy brother bee fallen in decay and impouerished with thee, thou shalt relieue him, &c. Verse 35.

It is not enough to abstayne from taking that which is not mine owne, but I must giue that which is mine owne where need is: For mercie and humanitie, to distressed persons, smell sweete in the nostrils of the Lord, and haue many blessings assured.

8 If thy brother impouerished sell himselfe vnto thee, thou shalt not compell him to serue as a bond seruant. But as an hired seruant, and as a soiourner shall he be with thee, he shall serue thee vnto the yeare of *Iubile*. verse 39.

Before it was said, that seruants should go free at the seuenth yeare, here that this solde man should serue till the Iubile, how agree these together? Surely it is to be vnderstood of such, as hauing their eares bored haue made themselues seruants, vnwilling to depart. Who therefore in regard of longer assurance of them, might happily haue beene hardlier vsed of some masters, than they that should be free sooner.

Lastly, when it is sayd, vers. 42. For they are my ser- Verse 42.
uants whom I brought out of the land of *Egypt*, they shall not be sold as bond-men are solde. Thou shalt not rule verse. 43.
ouer them cruelly, but shalt feare thy *God*. Let vs remember, that albeit Moses lawe in these things hath his end for forme, yet the equitie still bindeth in these things, & the estate of seruants vnder ỹ Gospel brought and bought out of spirituall Egypt & bondage of sinne by Christ the Lord, may not bee worse than it was vnder the Law, when you see they might not be cruelly ruled and dealt with. To this end the Apostles exhortation tendeth. Ephes. 6. 9. And let thy soule loue a good Eccles. 7.

ſeruant (ſaith the Wiſe man) and leaue him not a poore man. Other things in this Chapter I leaue to your owne reading, and theſe ſeruing for a taſte of the fruit of it, I ſtay here.

CHAP. XXVI.

The ſumme of this Chapter.

HAuing now made an end of his Lawes in this Chapter the *Lord* moſt effectually exhorteth to the obedience of the ſame. Firſt, by his gracious promiſe of bleſſing if they ſo did; and ſecondly, by a tearefull threatning of puniſhment if they did otherwiſe. His bleſſings which he promiſeth are theſe. Firſt, fruitfulneſſe of
Ver. 4. the ground, in the 4. and 5. verſes. I will ſend you raine in due ſeaſon, and the land ſhall yeeld her encreaſe, and the trees of the field ſhall giue their fruit, and your thre-
Verſe 5. ſhing ſhall reach vnto the vintage, and the vintage ſhall reach vnto ſowing time, and you ſhall eate your bread in plenteouſneſſe, and dwell in your land ſafely.

2 Secondly, forasmuch as the fruitfulneſſe of their ground ſhould be little woorth, if the enemie came in and ſpoyled it, or euill beaſts deuoured either it, or them, therefore, the *Lord* promiſeth them peace and publique tranquilitie both from man and beaſt, ſaying,
Verſe 6. I will ſend peace in the land and you ſhall ſleepe, and none ſhall make you afraid; alſo I will rid euill beaſts out of the land, and the ſword ſhall not goe through your land.

Verſe 7. 3 The third bleſſing promiſed is victorie ouer their enemies, when he ſaith. And you ſhall chaſe your enemies, and they ſhall fall before you vpon the ſword. And fiue of you ſhall chaſe an hundred, and an hundred of you

ſhall

ſhall put ten thouſand to flight, and your enemies ſhall fall before you vpon the ſword. Verſe 8.

4 The fourth **bleſſing is** increaſe of the fruit of their bodies **in theſe wordes**, For I will haue reſpect vnto you, and make you increaſe, and multiply you, and eſtabliſh my Couenant with you. Verſe 9.

5 **To this** increaſe of people, **hee will alſo giue** increaſe of foode, **without which, the more populous the more miſerable.** Ye ſhall eate old ſtore (**ſayth he**) and carrie out old becauſe of new. verſe 10

6 Finally, **in few wordes much**, I will ſet my Tabernacle among you, and my ſoule ſhall not loath you. Alſo I will walke among you, and I will be your *God*, and you ſhall bee my people. I am the *Lord* your *GOD*, which haue brought you out of the land of Egypt, that yee ſhould not bee their bond-men, and I haue broken the bondes of your yoke, and made you goe vpright. **This I ſay againe, in few wordes is much, nay all, all. For what can want to that people, nation, towne, or houſe, where *God* dwelleth and walketh being their *God*, and they his people?** If I walke in the ſhadow of death (**ſayth** *Dauid*) I will not feare, for thou art with me, &c. **See and reade with this** Chapter **the** 28. **of** Deut. **Vpon theſe grounds, are all the exhortations of the** Prophets. verſe 11. verſe 12. verſe 13. Pſal. 23.

7 **Yet take it not, as though euer where theſe outwarde bleſſings are, there were** Gods **fauour and loue. For by theſe things (ſayth the Scripture)** No man knoweth loue or hate, **and**, The wicked ſwim in wealth, **ſayth** *Dauid*, and haue no miſſortunes like other men. **The** *LORD* ſuffereth both his raine to fall and his Sunne to ſhine aſwell vpon the euill as the good. Bleſſed are the people that bee in ſuch a caſe, but rather bleſſed are they that haue the *Lord* for their *God*. **And therefore one truly inſtructed ſayth againe with** *Dauid*, The greater ſort of people doe wiſh theſe Eccleſ 9. 1. Pſal 73. 5. &c. Mat 5 45. Pſa. 144. 15. Pſa 4. 6. 7.

Phil. 4. *things*, but *Lord* lift thou vp the light of *thy* countenance vpon mee, &c. Secondly, **touching these** promised blessings, **you must euer beware of appointing** *GOD* **a time, or of fainting and slipping from** *God*, **if by and by our expectation and desire bee not answered.** But, Abac. 2. 3. though he tarrie, waite; for hee shall surely come, and shall not stay. **Your prayer is daily,** Thy will be done. **Thus of** blessings **promised.**

2

The *Lords* second Argument (**as I sayd**) **is drawne from** Punishments **assured if they would not obey his** verse 14. **lawes,** verse 14. **and so forward. Where first you may do well, to obserue how the word** M Y **is repeated in** Verse 15. **the** 15. verse. *Mine* Ordinances, *My* Lawes, *My* Commandements, *My* Couenant. **It teacheth vs that it is** sinne **in deede which is committed against** GODS **commaundements, not against I know not what superstitious traditions of men,** as neither **is the obediences to them any obedience cared for of** God.

2 **As before we were not to conclude,** fauour and loue **vpon the** outward blessings **named, so neither now may we reason from** these afflictions **euer to** hatred **or** dislike. **For as** outward blessings **befall the** euill so outward crosses **befall the** good, **and diuerse are the endes why** *God* **afflicteth his children, not euer for** sinne, **nor in anger,** But whom the Lord loueth he chastiseth, &c. Abel **was slaine that the lot of the godly might bee noted in him.** Iob **sore afflicted for the triall of his faith, and the Churches instruction.** Ioseph **imprisoned and much wronged, that first he might be humbled, and then exalted. The** blind man **in the Gospell,** neither for his owne sinnes nor his parents, **but that** *Gods* glorie might appeare. **The** Apostles **afflicted that they might learne, and we know** *our Maister* **his** kingdome is not of this world. **By** impietie **iudge of**

crosses

crosses not by cresses of impietie.

3 The punishments in particular threatned to all wilfull contemners of Gods will, it is better for you to reade as they lie in the Text, then for mee to stand vpon. They are many, they are fearefull: mainie and sore diseases: Inuasion by enemies, whereof see example, Iudg. 6. and 10. and 2. Chron. 12: Barrennesse of the earth, see example. 1. King. 17. Esay. 5. Amos. 4. &c: Euill beasts, see Deutro. 32. and Ezek. 5: Besieging of foes, plague, and pestilence, see 2 King. 6. Lament. 4. &c. D tremble to prouoke this God against you.

4 But after all these dreadfull and terrible threats, see what you reade. verse. 42. Then I will remember my Couenant with *Iacob*, and my Couenant also with *Isaac. &c.* The land also, in the meane season, shall be left of them, and shall enioy her *Sabbaths* whilest shee lyeth waste without them, but they shall willingly suffer *the punishments* of their iniquitie, because they despised my lawes, &c. Yet notwithstanding this, when they shall bee in the land of their enemies, I will not cast them away, neither will I abhorre them to destroy them vtterly, nor to breake my Couenant with them, for I am the Lord their *GOD*. But I will remember for them the Couenant of olde, when I brought them out of the land of *Egypt* in the sight of the Heathen, that I might be their *God*, I am the Lord, &c. Some are of opinion, that these wordes were fulfilled in the captiuitie and deliuerance out of Babylon. But the Iewes perswade themselues, that this promise of regard when they should be in the land of their enemies, is not yet accomplished, but that they shall by vertue hereof, bee deliuered one day out of this estate they are now in, scattered and dispersed into many places. The which conceipt of theirs, others thinke to be but an idle dreame, alledging that the Law and Prophets were

Verse 42.

Verse 43.

Verse 44.

verse 45.

vnto Iohn, and that the Iewes ſhall neuer haue any more gouernment as they had. They applie therefore this promiſe to a true penitent ſinner, who ſhall euer bee reſpected vpon his conuerſion, albeit hee neglected the time of grace offered. Yet this is no imboldning to preſume, but a comfort when repentance is true.

5 Wayes yet of God his deliuering penitent ſinners are diuerſe, and to bee obſerued that wee erre not. For ſome, vpon their ſorrow God not onely receyueth to mercie and fauour, but alſo deliuereth them out of
2. Chron. 33. their preſent affliction. So did hee Manaſſes the king, when beeing for his ſinne bound in yron and carryed away captiue, the Lord vpon his remorſe in thoſe yrons, not onely forgaue his ſinne, but releaſed thoſe bands, and brought him to his kingdome againe. Others hee receyueth vnto fauour, and forgiueth their ſinne, but yet ſuffereth them to fall by their outward affliction. So did hee to the penitent Theefe vpon the Croſſe, he receyueth him into Paradiſe, but ſaued him not from that temporall death. The due remembrance of this, is a great comfort againſt the loſſe of friends in warres, and plagues, and ſuch like calamities, when others eſcape and do well. Let vs therefore cleaue faſt vnto God, beleeue his mercie, feare his iuſtice. So whatſoeuer happeth vnto vs, ſhall happen for our good one way or other.

6 In the 28. of Deutro. theſe bleſſings and curſings are repeated againe, moſt effectually to moue any heart that hath grace. Wherefore I often exhort all that deſire to liue godly, to read it often, that it may power-fully perſwade them to bee wiſe, and to take time while time ſerueth, to turne to the Lord, while his arme is ſtretched out to receiue them. For with the fooliſh Virgins to come to late, will bee woe without comfort, and deſtruction without helpe. Make no tarrying

tarrying, saith *Ecclesiasticus* to turne vnto the Lord, and put not off from day to day, for suddainly shall the wrath of the Lord breake foorth, and in thy securitie thou shalt be destroyed, and thou shalt perish in the time of vengeaunce. *Hoc in multis impletur, sed nemo intelligit, nec quisquam aduersa sustinens malis suis æstimat irrogari, sed quod pertulerit, consuetudinis potius putat esse quam criminis, &c.* This (saith Saint Augustine) is fulfilled in many, but none vnderstandeth, neither doth any man when he suffereth euill, perswade himselfe that his sinne is punished, but attributeth such happes rather to custome then to crime, &c. **This is a great blindnesse, and therefore pray against it, and beware of it.** This Chapter **will euer assure vs,** sin **will haue** plagues **first, or last, and therefore when they happen, complaine of** sinne, **and not of** God, **remembring that true and good saying.** *Quæ ratio est vt doleamus nos non audiri à Deo, cum ipsi non audiamus Deum? Et suspiremus non respici à Deo terras, cum ipsi non respiciamus in cœlum, & molestum sit despici à Deo præces nostras, cum præcepta eius despiciantur à nobis.* What reason is there wee should grieue that *God* will not heare vs, when wee our selues will not heare *God*? Or why sigh we that *God* will not looke downe to the earth, when we our selues will not looke vp to heauen? We can despise his precepts, and yet he may not despise our prayers. **We beat our seruants if they offend vs, being but men as they are,** and God **may not beate vs for our faults, he being our Creator, and we but dust. Thus make vse of these** curses, **and in stead of them,** God **euer vouchsafe vs, for his sonnes sake, his** blessings.

Ecclesi. 5.7.

Aug. in Exo. 5

CHAP. XXVII.

This is the last Chapter of this Booke, and containeth two generall Heads.

The matter { Of *Vowes.* / Of *Tythes.*

Votum *significat desiderium; vnde, Pro voto successit; & voti compos sum, &c. Significat etiã promissionem Deo factam; Si enim quid Deo promittitur, dicitur* votum; *si homini, dicitur* promissum.

IN the First, A Vowe properly signifieth, a Promise made to *GOD* willingly and aduisedly in a matter lawfull and possible. In the Booke of Numbers, Chap. 30. You may see what Vowes were lawfull, and what not; here, how lawfull Vowes are to be performed, or redeemed being of that sort that might be redeemed. For of Vowes, some are commaunded of God and cannot be redeemed, but must needs be performed: such a Vowe is the Vowe of *Baptisme, of Faith*, and of newnesse of life in the *Lords* Supper. Of which sort of Vowes the *Psalme* saith, Offer to *GOD* the *sacrifice of prayse* and pay thy *Vowes* to the *most High*. If thou *Vowe*, pay it, &c. Eccles. 5. Some Vowes are simply vnlawfull, being either sinnes when they are made, or not to be performed without sinne. Some are neither forbidden, nor commaunded, but indifferent. And in these we must take heede, that we make them not as any services of God, or merite to our selues. For true it will euer bee, that, in vaine doe men worship *GOD* teaching

Psal. 50.

Eccle. 5.

Matth. 15.

for

for doctrine mens precepts. In this Chapter obserue sundrie particulars of things named that might bee vowed to God.

- *Persons.*
- *Beastes.*
- *Houses.*
- *Fields, &c.*

Concerning Persons, a man might then vowe either himselfe, or such as were subiect to his authoritie and power, vnto the seruice of *God*. Thus Anna vowed to *GOD* the Male-childe which *God* should giue her, if hee in mercie would vouchsafe to giue her one, according to her great and earnest desire. And shee accordingly performed her vowe, when God graciously gaue her Samuel her sonne. But in case a person thus vowed had a desire to be free againe, the Lord permitted that there might be a redemption made according to sexe and age with money. And if the partie were so poore that such a rate could not be performed, then was the Priest to nominate and appoint the quantitie or summe that should bee payd. The proportions named in your Chapter heere are these. 1. Sam. 1. 28.

Verse 3. A *Male* from 20. yeares to 60. was valued at 50. sicles, that is 50 pounds. *See Exo. 30. 13 twenty Gerahs*

Verse 4. A *Female* at 30. sicles, that is 30. pounds, after 5. shillings the ounce sterling. *Thus might Iephtah haue redeemed his daughter, and therefore his sin the greater.*

Verse 5. From 5. yeares to 20. the *Male* at 20. sicles, the *Female* at 10.

Verse 6. From a Moneth to 5. yeares olde a *Male* at 5. sicles, a *Female* at 3.

Verse 7. From 60. yeares vpward, a *Male* at 15. sicles, a *Female* at 10.

Verse 8. If any could not pay this, then the *Priest* rated as I sayd.

Et hæc redemptio fit, vt quæ morte propria non expletur, saltem prætio vouentis deuotio compleatur. And this redemption is made (saith one) that the deuotion which was not made by death, at least might be made by the commutation which the Vower should giue.

verse 2. 2 **The** second sort **of things that might bée** vowed **were** beastes, Verse 9. **where you sée if it were a** Beast **that lawfully might bée offered in** sacrifice, **then was** Verse 11. **there** no redemption **allowed of it.** But if it were any vncleane beast of which men doe not offer a *Sacrifice* vnto the *Lord*, then it might be redeemed, **and in case the** partie **would not** redeeme **it, the** Priest **might sell it. If there were a** redemption **made,** then was a fifth part more aboue the valuation to be giuen, **because it was a** *"Delicti speciem habuit, & in expiatione del ẽt, quinta pars dabatur Chap. 6.* **"kinde of fault (at least in shew) to take that backe againe, which was once giuen to** God, **and to retayne to a priuate vse what was giuen to a religious and holy vse.**

3 **The third sort were** Houses Verse 14. when a man Verse 14. shall dedicate his *House* to bee holy vnto the *Lord*, then the *Priest* shall value it, whether it bee good or bad, and as the *Priest* shall prise it, so shall the value be. **Here also lay a** redemption, **as you may sée in the next** verse. **The** Verse 15. **fourth sort were** fieldes, **whereof some were by** inheritance, **some by** purchase. **If the** Field **were** inheritance, verse 16. **then was there one maner of** redemption, Verse 16. &c. Verse 22. **if by** purchase, **then an other** verse 22. &c.

4 Verse, 26. Notwithstanding the first borne of the beasts because it is the *Lords* first borne, none shal dedicate such, bee it Bullocke or sheepe, for it is the *Lords*, &c. **You know the** first borne **were the** Lords **by an other** Law, **and** no redemption **might be made of such, but they must be left to the seruice of** God, **as they were appoynted either to bée offered in** Sacrifice, **or to be to the vse of the** Priests, &c.

5 **There were of** Vowes **againe** two **kindes,** one simple,

ſimple, whereof you haue ſæne theſe particulars, an other which had an execration or curſe ioyned to it, if the thing vowed ſhould be changed from the vſe and end allotted, whereof now your Chapter ſpeaketh in the next place, Verſe 28. and 29. Notwithſtanding, nothing ſeperate from the common vſe, that a man doth ſeperate vnto the *Lord* of all that he hath (whether it be man, or beaſt, or land of his inheritance) may be ſold nor redeemed: for euery thing ſeparate from the common vſe, is moſt holy vnto the *Lord*. Nothing ſeparate from the common vſe, which ſhall be ſeperate from man, ſhall be redeemed, but dye the death. Where you muſt vnderſtand by ſeperate, ſuch a ſeperation or vow as is made with a curſe if it be altered. In which there was no redemption allowed, or ſale, or alienation any way. In this ſort, if men were vowed, they muſt dye and not be ſpared. But then not innocent men muſt be vowed, but Malefactors that by euill doing deſerued death. Such were the men of Iericho. *Ioſua* 6. and *Achan*, Ioſua 7. the *Amelakites*, 1. Sam. 15. and ſuch others, which made the ſinne of *Saul* and the people very great, when they ſpared *Agag* the King and the better ſheepe and Oxen, and the fatte beaſtes, and the Lambes, and all that was good & would not deſtroy them. And hære hence ſprang that kinde of giuing things to the Church for the ſeruice of God, that you ſæ in many old Charters in England, with a grieuous curſe vpon all thoſe that ſhould alter & change thoſe things from that vſe, wherein they ſhewed their earneſt deſire to haue things continue as they were giuen.

Cherem Hebr. ἀνάθεμα gra. Verſe 28. Verſe. 29.

6 Now, if you aſke why God ordayned theſe kinde of Vowes? the anſwere is, that he did it in two reſpects. Firſt, that his people might not follow the faſhion of the idolatrous heathens round about them, who had their faſhion of vowes wicked and ſinfull, but might be directed in a good ſort, ſæing they would follow ſome ſort.

Secondly,

Secondly, that here-hence might spring some maynteinance for the Minister, whereof in all things, and by all meanes, hee shewed his gracious care.

7 They of the Romish Religion, as from these Rites and customes of the olde Testament, they haue borrowed many things; so haue they vowing, and many strange Vowes haue they in vse and high regard. They haue also redemptions of their Vowes, namely Pardons, and dispensations, matters of no small profit to them. But the Leuiticall Priest-hood being ended, and all these Ceremonies, Rites, Customes, and Lawes that were not Morall, by the comming of the Lord Iesus the truth of all Figures and shadowes, and man hauing no power of his owne head, to erect and deuise any worship of *GOD* without his warrant in his Word, easily may wee see and all men with vs, what ground their Vowes haue, and how pleasing they are to GOD. Their owne Friendes and Fauorites doe say and write, *In malis promissis rescinde fidem, in turpi voto muta decretum.* In euill promises spare performaunce, in a foule *Vowe* change thy determination. *Quod incautè vouisti ne facias:* What vnaduisedly thou hast *Vowed*, accomplish not. *Et non erit hoc praeuaricatio, sed temeritatis emendatio*: And this shall not bee any vnfit varying, but a most fit reformation of rashnesse. *Melius est non vouere, quam vouere id, quod sibi is cui promittitur, exolui nolit*: Better it is not at all to *Vowe*, then to *Vowe* that, which hee to whom the promise is made, will not haue payde to him. *Virginitas carnis non seruatur mente corrupta: intactis corporibus, fugit castitas de moribus*: Virginitie of the flesh is not kept when the minde is corrupt: Though the bodie bee neuer touched, yet chastitie often flyeth from a man and womans manners. With many such like sayings worthy noting.

8 Yet let vs knowe, that there are two sorts of

of Vowes, Ciuill Vowes, and Religious Vowes. Ciuil Vowes are such as Men make to Men in honest, lawfull, and possible things, binding themselues thereby to a performance of what they promise. And those in honestie stand firme, vntill they bee either performed, or released by him, or them, to whom they were made. Religious Vowes are such as are made to performe thereby some worship to *GOD*, and they are of two sortes: either such as are *Vere Religiosa*, Truely religious, Or *Speciem habent*, or such as haue a shewe of Religious Vowes. Truely Religious are they, that bynde to the performance of things commaunded, as that in Baptisme named before, and in the other Sacrament of the *LORDS Supper*, with such like. In Prayer also and Thanksgiuing, vnto which vsually Vowes were annexed, in Prayer shewing their most earnest desire to obtaine their requests at Gods hand; and in thanksgiuing shewing their due feeling of his goodnesse, and in regard thereof promising to doe this or that lawfull thing, when they should come to the place where Sacrifices onely were to be offered all places as you know being not allowed, but the place which God did chose, from which many Iewes dwelled farre, & came but at times. And as prayers were made in perill of sickneſſe, of sea, of warre, and such like so were Vowes. Such as haue a shewe of Religious Vowes are those that are deuised for the honouring of God: but haue no warrant from him, neither indeede are allowed of him. And these againe may be said to bee of two sorts. For sometimes they are directly against and contrary to the Word, as to vow any mans death, as they did Pauls in the Acts, to vow to call vpon Saints and Creatures in our prayers with such like. Sometimes they are not contrary, yet not expresly commanded, but ἀδιάφορα indifferent. And these things being drawen by a vowe from their true nature

Another diuision of Vowes.

Gal 5.1. nature of indifferencie, and made necessarie to saluation and to Gods seruice, there is a will-worship displeasing to God. But because this matter of Vowes will come in a more fit place to be spoken of (if God please) in the Booke of Numbers, there [illegible] leaue the orderly Treatise of them to that pla[illegible]

9 The reference here made to the [illegible] how farre it is from establishing any Popish eare-shrift [illegible]ry childe may perceiue, and therefore weake is that doctrine that leaneth vpon such weake grounds. I haue elsewhere sufficiently disproued this error, and therefore stand not vpon it here.

2.

The second part of the Chapter is concerning Tythes, which matter hath bæn also some-what touched before, with this people of the Iewes there were three kindes of Tythes. One, that was yearely giuen to the Leuites of all corne and cattle: An other, that the Leuites payd to the Priests out of those which they receiued of the people, which Tythes were called δευτεροδεκάδαι Tythes

Decimam partem decimæ. out of tythes, whereof you read. Numb. 18. 26. Speake also vnto the *Leuites* and say vnto them, when yee shall take of the *Children of Israel* the Tythes which I haue giuen you of them for your inheritance, then shall yee take an heaue offering of that same for the *Lord*, euen the tenth part of the tythe: A third that was payed euery third yeare beside the general tythes, out of all fruites growen vpon the earth, and layd vp to the reliefe of the poore, and of the Leuites and strangers; which tythes were called πτωχοδεκάδαι the poores *tythes* whereof you read Deutro. 14. 28. At the end of the third yeare thou shalt bring foorth all the *tythes* of thine increase of the same yeare and lay it vp within thy gate, &c. Read the Marginall Note, there in your Bible. The like againe in the 26. Chap. The paying of tythes will teach them, that life and all the nourishments of life, which the earth

yealdeth

yealdeth, are the giftes of a gracious God, that ouer and aboue all deseruings, powreth his mercies vpon men. They maintained the Ministerie, relieued the poore, &c. As hath bœn sayd, and they shadowed Christ the inheritance of the Leuites, and as yet of all Ministers, and the comfort of all men that depend vpon him. The number of Ten, is a perfect number and absolute, beside which there is no other which is not conteyned in it: So is Christ the beginning and end of all. And they taught that a part being made holy by dedication to God, all the rest should bœ holily vsed, and neither spent in ryot and sinne, nor horded vp to make a dearth and famine to the destruction of the poore, &c.

2 There are spirituall tythes, which the godly haue a care euer to giue vnto God, by referring all the gifts of body and minde which the Lord had bestowed vpon them to the seruice and glory of his Name. Which tythes Pharaoh payd not, when hœ said, Who is the *Lord*, that I should obey him or heare him. Neither Asshur when he boasted of his strength and power against God, whereof Esay 10. Verse 7, and so on, read it I pray you. Neither *Nabuchadnezzar*, *Antiochus*, and others that being wormes meate and dust, yet insulted ouer God and forgot themselues. God kœpe vs out of the companie of them, and the ranke with them, and God graunt that wœ may carefully, as wœ are able, giue the Lord *Tythe* of our seuerall abilities any way. My Brethren the Ministers of his holy Word and Sacraments by teaching and labouring euery way to saue soules, and to bring men to the fold of Christ, neuer caring what euill men may say of their preaching or writing, of the plainenesse of it, manner of it, or such like, but pitching their eyes and hearts vpon God and his people, *Feede, feede, feede his Sheepe, his Lambes*, the price of his Sonnes blood with all their louer strength, thinking, whilest there is time, how much the praise

of

of man for curiositie, eloquence, and affectation, shall differ from the praise of GOD when hee shall say, O good and faithfull seruant, &c. What should I adde? some men will scorne all admonition, yet all neither doe nor will. So to fly a pitch here, as a man may both fly vp, and pitch in heauen hereafter, is an happy thing, And I say no more.

Thus much shall suffice of this Booke called *Leuiticus*, the vse whereof I shewed in the beginning, and I hope haue now fully made manifest by the particulars that haue been handled. My poore labour I humbly commend to him that made my heart and knoweth my heart. Hee hath blessed, and can blesse euery mans indeauours according to his gracious will and pleasure. In which had I not rested; too well I know these dayes and times what discouragements they yeeld many wayes, than in them to haue gone forward any further, but to haue staied with that which I began when things were better taken. Yet blessed bee GOD, hee hath his portion, and Wisedome is iustified of her children. The Preacher, saith Saint *Gregorie*, should bee like the Smiths burning iron, which not onely heateth those that are neare, but casteth sparkes farre of. The *Sunne* (saith an other) is content not onely to shine vnto vs present, but will do the like to those that succeede when wee are gone: and so should the Preacher doe. *Et paucis natus est qui populum suæ ætatis tantummodo cogitat*: And hee is borne but for a fewe, that onely thinketh of the people present when hee liueth, sayth wise *Seneca*. *Homo nascitur reipub:* A man is borne for the Cõmon-wealth saith the Ciuill Law, and not for the time onely wherein hee liueth. For *non minoris curæ est mihi qualis post mortem meam Respub: fuerit, quam qualis hodiè*: My care is no lesse for the time to come after mee, than for the present, could *Tullie* say. And *Aristotle*, *Bonum vniuersale diuinius est*. The good that is generall is

In Ezech. Hom. 5.

Epist. 82.

more

more excellent. All which sayings, I trust no man will deny may as rightly be applyed to the Minister of God, and his Church. Let no man therefore accept with the left hand what is giuen with the right. We haue all a Iudge, and he is righteous. We must giue an account one day both how we haue laboured, and encouraged or discouraged others to labour. Our abilities are not alike, but the God of mercie accepteth faithfulnesse in the meanest. The herbe that is good is not reiected in the vse it serueth for, because the Gardiner that planted it was inferiour to many Gardiners more excellent. I will say no more, but with eyes and heart cast to him that onely giueth encrease whosoeuer planteth or watereth, beseech him for his Sonnes sake, to make these my poore endeauors profitable, as I wish them to his Church.

Laus Deo.

Printed at London for
Thomas Chard.
1604.

C 1088
12568

MICROFILMS

REPRODUCED FROM THE COPY IN TH

HENRY E. HUNTINGTON LIBRA

FOR REFERENCE ONLY. NOT FOR REPRODUCTI